Liahona
The Elders' Journal



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THE JOSEPH SMITH MONUMENT.

Covering the better part of a page of the Boston Sunday Globe of May 10, appeared the subjoined well written article on the Prophet Joseph Smith's birthplace, as it looks today, together with some history that attaches to the memorable spot. The account is profusely illustrated by excellent halftones of the Prophet, his brother Hyrum, his mother Lucy, the information cottage with the majestic monument standing near by, and the historic hearthstone.

The whole production breathes out a spirit of fairness and we give it to our readers as a sample of the notice that is constantly being taken by the press of the country of matters relating to the great latter-day movement, which is materially aiding us in the spread of Restored Gospel tidings throughout the earth. The account is headed "Shrine for Mormon Pilgrims in Vermont," and runs thus:

While the church of the Latter-day Saints, commonly known as the Mormon church, exercises its functions chiefly in the states of Utah and Idaho, the Holy Land of its believers is in the east.

Joseph Smith, the church's founder, was born in Vermont, and his followers have made his birthplace their Nazareth. It is a hillside farm in the town of Sharon, among the beautiful mountains and valleys of the White river country.

Here the faithful have built a monument to Joseph Smith and a memorial house. These were erected in 1905.

Since then hundreds of adherents to the faith of the Latter-day Saints have visited this spot. It is rapidly becoming known among Gentiles as well as Mormons, and this summer doubtless greater numbers than ever of the curious and the devout will visit it.

Among Mormons this hallowed ground will become yearly more and more the mecca of pilgrims. The monument and house are described in the current literature of the church as a shrine toward which the devout should turn their footsteps whenever opportunity offers.

Recently a photographer from Utah spent several weeks in New England making pictures of scenes connected with the life of Joseph Smith, to be used in a history. He had been away from home more than a year, picturing the scenes connected with the life of the prophet, chief of which are those connected with his death, at the hands of a mob, in Carthage, Ill; his home as a youth in Palmyra, N. Y., where he announced his first revelations, and finally his birthplace in Vermont.

These views will make a record in photography to be handed down through generation after generation of Mormon believers, as the illuminated pictures of the pious monks were handed down in the earlier days of Christianity.

The Birthplace.

Sharon, where Joseph Smith was born, is three miles from the railroad, the nearest station being South Royalton. The birthplace of the prophet is locally known as "the Mack farm." The line between Sharon and Royalton touches the property.

The farm takes its name from the maternal line in the prophet's family. His mother was Lucy Mack, daughter of Solomon Mack of Tunbridge, Vt., and it was while his parents were tenants of her father that Joseph Smith was born, Dec. 23, 1805.

He was but three years old when his parents left the farm, moving to New York state.

When, in the spring of 1905, the old Mack farm was bought for the purpose of erecting on it a monument to Joseph Smith, there remained only the cellar of the house in which he was born, half filled up, and with trees growing out of the debris within its walls.

The old well, filled with boulders, was still visible and contained water. The orchard of apple trees was quite extensive

and many of the old trees, the trunks of some of them two feet in diameter, were still thriving. Dimly marked on the hillside was the grass-covered road that formerly led down from the farmhouse to the old Sharon road, along the right bank of the White brook, a beautiful little stream abounding in trout, that flows through the property and about equally divides the lands of the old Mack farm.

The hill, then largely covered with apple trees in bloom, surmounted by the ruins of the farmhouse, was picturesque and beautiful. It is an isolated, quiet, lovely sylvan spot, surrounded by some of the most charming scenery of the Green mountains, of which varied and extensive views are obtained from many points of vantage on the premises.

Of the house itself only the chimney base, with its hearthstone remained.

The most valuable of all relics appealing to sentiment was sacredly preserved, and around it, on the site of the old house, and over its foundations, the memorial cottage was built.

"The hearthstone is right where it was at the dedication," said Junius F. Wells, the Mormon who directed the building of the memorial, "If Joseph Smith had any association with that hearthstone it was as a child. I thought perhaps it was where he was washed and dressed as a babe."

Here is the kernel of sentiment around which the Latter-day Saints have erected their Vermont shrine.

The memorial cottage is a substantially built wooden house, containing a living room 23 by 18½ feet, in which is the original hearthstone; a dining room 13 by 21 feet, a kitchen 11 by 12 feet with a pantry eight feet square; and five bedrooms, with a bath in the second story.

The finish is red birch on the ground floor, and spruce with maple floors in the upper rooms.

The house is supplied with water by a gravity system from springs on higher land. An artificial lake near it is similarly supplied.

The memorial cottage is used as a meeting place for pilgrims, and residence of the keeper of the reservation. In the living room is a register, in which each visitor is asked to inscribe his name. The book contains the names of many persons who do not subscribe to the faith of the Latter-day Saints.

Family Portraits.

The most striking things in this room are the three modern paintings, after early portraits. They are of the prophet Joseph Smith, his older brother Hyrum, who was killed with him, and their mother.

The observer is struck by the youthful appearance of the prophet, and the aspect of intellectuality in his countenance. The artist may have idealized him, in a measure, but young he undoubtedly was, for he was less than 39 at his death.

To anyone who has dimly conjured with the name of Joseph Smith an old man, this portrait is more striking than an encyclopedia of facts about his life.

The picture of the brother also shows a strong, sympathetic and intelligent face.

The old mother is a worthy figure, a veritable old-time New England matron, accustomed to hard work and the serious things of life, yet not lacking in kindliness and a shrewd understanding.

She was of New England stock, but with a suggestion of Scotch or Irish ancestry not far removed, one would say, as suggested by the abbreviated family name.

She married Joseph Smith Sr. at Tunbridge, her native town. He was from Massachusetts, his birthplace being Topsfield.

Sentiment and Faith.

At the dedication of the memorial cottage and monument one of the speakers was Joseph F. Smith, son of Hyrum Smith and president of the Mormon church. Something of the sentiment attaching to his creed, and of the sufferings of the early followers of Joseph Smith in their long journey to Utah, were expressed in his remarks, part of which were as follows:

"Yesterday, while visiting the birthplace of my father and some of his brothers and sisters, and contemplating this rugged country, filled with hills and ravines, the thought that here in this land was where my kindred had birth, that we are perhaps traversing the same roads and the same ravines, and possibly partaking of the products of the same orchard from which our ancestors two or three generations ago partook, and then the thought of dedicating this monument—(here the president broke down, his voice choked with emotion, and his eyes filled with tears; but, making an effort to control himself, he continued) my heart is like that of a child. It is easily touched, especially with love. I can much easier weep for joy than for sorrow.

"I suppose it is due to some extent to the fact that all my early remembrances were painful and sorrowful. The persecutions of the prophet and people in Missouri and in Illinois, the final martyrdom of the prophet and my father, the expulsion of the Saints from Nauvoo, the driving out of the widows and the orphans from their homes, the journey across the plains, the hardships we endured in the settling of the valley of the Great Salt Lake, and trying to make a home there, my experiences on the plains, in standing guard, herding cattle, and going to the canyons; then starting out at the age of 15 on a mission to the Sandwich islands, so far away, alone apparently, without father or mother, without kindred or friends scarcely—all this had a tendency in my youth to depress my spirit. But I had strength by the grace of God."

The Monument.

Less than 100 feet from the memorial house stands the monument.

Quarried at Barre, and polished there, the main shaft is 38½ feet long and weighs 39 tons. It is believed by its sponsors to be the largest polished shaft in existence.

The shaft, four feet square at the bottom, stands on a concrete foundation resting on solid rock. Its first granite base is 12 feet square and 20 inches thick, and weighs 18 tons. On this rests a second base, nine feet square and two feet thick, weighing 13 tons. On this rests the block bearing the inscriptions, six feet square at the bottom, and two inches less at the top; six feet two inches high, and weighing 19 tons. Above this is a moulded cap, seven feet four inches square by two feet six inches thick, weighing 10 tons.

The total weight of the monument is about 100 tons, and its height above ground 50 feet 10 inches. It stands on the crown of a hill, 1350 feet above sea level, and is 87 feet from the hearthstone.

In a hollow in the base of the monument, imbedded in concrete, is a copper box 12 by 15 by 9 inches, which was made by George H. Dewey, a South Royalton, coppersmith. This box contains, beside the Bible and literature of the Mormon church, the title deed to the farm, testimony that this was the birthplace of Joseph Smith, portraits of George Washington and Theodore Roosevelt, coins, acts and resolves of Vermont for 1904, town reports of Royalton and Sharon, specially prepared chronicles of town events, a list of names of all concerned in making the monument and the signatures of all the persons who saw the articles put into the box.

The local names include those of Riley C. Bowers, contractor, Montpelier; Daniel E. Parkhurst, town clerk, Sharon; William Skinner, town clerk, Royalton; Edgar J. Fish, state senator; Julius O. Belknap, postmaster, South Royalton; Elmore B. Boyle, first selectman, Royalton; Marvin H. Hazen, deputy sheriff, Royalton; Pearl S. Belknap, assistant postmaster, South Royalton; Geo. H. Dewey, coppersmith, South Royalton; John D. Hewitt, merchant, South Royalton; Charles P. Tarbell, lawyer, South Royalton.

The Inscriptions.

On the south side of the base is this inscription:

SACRED
TO THE MEMORY OF
JOSEPH SMITH,
THE PROPHET.
BORN HERE
23d DECEMBER, 1805;
MARTYRED,
CARTHAGE, ILLINOIS,
27th JUNE, 1844.

On the northerly side appears the following:

"TESTIMONY OF JOSEPH SMITH.

In the spring of the year of our Lord 1820 The Father and The Son appeared to him in a glorious vision, called him by name and instructed him.

Thereafter heavenly angels visited him and revealed the principles of the gospel, restored the authority of the Holy Priesthood, and the organization of the Church of Jesus Christ in its fulness and perfection.

The engraved plates of the Book of Mormon were given him by the angel Moroni. These he translated by the gift and power of God.

He organized the Church of Jesus Christ of Latter-day Saints on the sixth day of April, 1830, with six members.

He devoted his life to the establishment of this church, and sealed his testimony with his blood.

In his ministry he was constantly supported by his brother Hyrum Smith, who suffered martyrdom with him.

Over a million converts to this testimony have been made throughout the world; and this monument has been erected in his honor to commemorate the one hundredth anniversary of his birth, by members of the church which he organized.

They love and revere him as a prophet of God, and call his name blessed forever and ever, Amen."

Around the capstone is the following quotation from the Bible, which guided Joseph Smith:

"If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." James 1, 5.

MYSTERY.

TIMES AND SEASONS, 1845.

Babylon the Great, the Mother of Harlots and Abominations of the Earth.

As there is such a vast difference of opinion concerning all the prevailing religions of the day, we have thought that a few ideas of our own, and a few extracts of what some of the sects think of themselves, might throw some light upon the dark subject. Our caption is a description of what one of the seven angels showed to John the Revelator, and in all reason and wisdom, is about as near the truth, as to the name of all the religions which have agitated and devastated the earth since Nimrod commenced the system of climbing up to heaven *some other way*, as any that can be found, except the pure.

There are many very peculiar sayings about Babel, Babylon, the beast, mother of harlots and abominations upon the earth, which, when rightly understood by the Saints, according to revelation, means the church, or king-

dom of the devil: for revelation saith that there are but the two: the church of God and the church of Satan. How shall we discern between the two? "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?"

To commence the matter fairly, then, we will let John tell the story. He says:

"And there came one of the seven angels which had the seven vials and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of fornication.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and the ten horns.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world), when they behold the beast that was, and is not, and yet is."

It will readily be perceived in the foregoing extract that John had no more reference to the Roman Catholic and Protestant churches, who had a form of godliness, denying the power, than he had to all Babylon from Nimrod down. The old woman, Satan's wife, was "drunken with the blood of the *saints*, and with the blood of the martyrs of Jesus;" and the account actually includes all, whose "names were not written in the book of life, from the foundation of the world."

They, then, that killed the saints in Egypt; they that tormented Israel; cast them into the fire of the furnace; into lion's dens, and boiled them in pans, are included in what John saw. Besides the plainness of this scripture, other prophets have said many things of Babylon: Isaiah holds this remarkable language:

"Thou shalt take up this proverb against the king of Babylon and say, How hath the oppressor ceased! the golden city ceased!

"The Lord has broken the staff of the wicked, and the sceptre of the rulers.

"He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

"For I will rist up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

"I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts."

And we read in Jeremiah that,

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of the wine; therefore the nations are mad."

Babylon, literally understood, is the gay world, spiritual wickedness, the golden city, and the glory of the world. The priests of Egypt, who received a portion gratis from Pharaoh, the priest of Baal, and the Pharisees, and Sadducees, with their "long robes," among the Jews, are equally included in their mother's family, with the Roman Catholics, Protestants, and all that have not had the keys of the kingdom and power

thereof, according to the ordinances of God.

In all these things there is, according to what John saw, "*mystery.*" Among the various denominations, that have endeavored to guide the destinies of souls on earth, many, very many, gracious men, with seeming goodness have filled the pulpit with solemn awe; but, alas! were they prophets and apostles? They lacked the all important, "*thus saith the Lord.*"

A STRONG APPEAL.

Throughout the United States interest in the Book of Mormon is increasing, and prejudice against it is waning. This condition is at least partly due to the efforts its friends are putting forth to make it better known and circulate it more widely. President Joseph A. McRae, of the Western States Mission, Denver, is a zealous champion of it. He recently prepared a circular letter in relation to it, which conveys a strong appeal in its behalf, and is subjoined. It lately appeared in the Denver Post. We understand many copies of this letter are being sent out to business men and other persons in this mission:

Denver, Colo., May 26, 1908.

Dear Sir:—In this day of rapid advancement, where all the fields of discovery and science are calling for so much of our attention, it is not at all surprising that we should accept statements made to us on some subjects, without questioning the information.

In the year 1830, a book was published, and, although the first edition was limited to three thousand copies, it has since passed through many American and European editions, and has reached hundreds of thousands. It has been translated into fourteen foreign languages, a statement that would scarcely be true of any other book, aside from the Bible. The Book of Mormon is the book referred to.

America should have a history, and the many ruins of temples and cities point to a written history. Surely a people who were so well advanced in the arts and sciences, as the modern discoveries attest, were in possession of a written language.

The Book of Mormon is a portion of that history, and gives a succinct account of the people who inhabited this continent, and who were the progenitors of the American Indian. When it was first published, this seemed an extravagant assertion, but, like many other truths, that have been rejected at their introduction, as time passes and discoveries are made, the claims for the book are confirmed. Every archaeological discovery, in either of the Americas, is a witness for the Book of Mormon. A careful comparison of the book, with what is known of American antiquities, will demonstrate the truth of the above statement. For this alone it is worth while.

Then, again, the book enlightens us with reference to the dealings of God with these ancient inhabitants and tells the cause for their decay as a nation. It reveals the reason for many magnificent ruins being left desolate and uninhabited; why the country is so broken up and the bands of red men are roving the plains and mountain fastnesses. All this is worth your consideration.

It has been generally believed that the Book of Mormon contains the doctrines effecting the organization of the Church of Jesus Christ of Latter-day Saints. While this is true in a sense, it is no truer of the Book of Mormon than of the Bible. The Doctrine and Covenants of the Church, a separate and distinct book, contains the rules of faith and practice of the "Mormons."

You will find the Book of Mormon exceedingly interesting from many viewpoints, and if you will give it a careful study with a prayerful heart you will be convinced that it is true.

We bear testimony that it is the voice of God to ancient America, as the Bible is to ancient Judah. We ask you in all earnestness and sincerity not to turn away from our testimonv, but to give it a fair test, "with real intent, having faith in Christ, and He will manifest the truth of it unto you by the power of the Holy Ghost." Very truly yours,

Western States Mission,
Per Joseph A. McRae, President.

Those who have not been enclosed in the walls of a prison, without cause or provocation, can have little idea how sweet the voice of a friend is! One token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is past; it seizes the present with the avidity if lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another until finally all enmity, malice, hatred, and past differences, minunderstandings, and mismanagements are slain victorious at the feet of Hope.—Joseph Smith.

Liahona The Elders' Journal

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Editorial

CLAIM THE BLESSINGS.

The gospel as taught by the Latter-day Saints promises that those who will obey it shall enjoy the same spiritual gifts and blessings that characterized the primitive Christians; and hundreds of scattered Saints in many different states of the Union have solemnly testified, in these pages, within the last few weeks that in their own personal experiences this promise has been literally fulfilled. Some have had dreams, while others have had various other manifestations of a spiritual nature, which have served as proofs to them of the truth of the gospel. But a careful reader of the testimonies that have appeared from week to week, for some time past in these pages, will note that two particular blessings have been received by a larger number of persons than have any other gifts or signs which, according to the scriptures, will always characterize true believers.

These two particular blessings are, a testimony of the truth of the gospel, and restoration to health from a bed of sickness. The fact that these two blessings, these two forms of God's mercy and power, have been so abundantly received by believers in the teachings of the elders of the Church of Jesus Christ of Latter-day Saints, proves the actual, tangible value of their religion, and its wonderful adaptability to the greatest needs of lost and suffering humanity, with a force which no conceivable logic can successfully resist. Blind unbelief only can deny the conclusion to which this fact leads.

An honest, conscientious, God-fearing person is seeking the true way of life, but in the midst of the confusion which engulfs modern Christendom, he knows not where to find it. Racked with anxiety for the welfare of his soul, he hears from an humble preacher of an unpopular doctrine the promise that if he will take certain steps the God of heaven will show to him that he has entered the straight and narrow path which leads to eternal life. Weak, faltering, faith alternating with doubt, he takes the steps marked out by this humble preacher, and lo, the promise is fulfilled in a degree that far surpasses all his expectations, and overwhelms him with joy and amazement. He is

filled with the Holy Ghost, which takes of the things of the Father and shows them unto him, unfolds the scriptures to his understanding, makes known to him things past, present and future, reveals to him that the kingdom of God has been set up in modern times by revelation and the ministry of angels, and that his sins have been remitted because of the covenant he has made, by baptism, with his Heavenly Father.

What greater blessing could any man receive than this? Does it not supply the greatest needs of human nature? Can any man imagine a source of greater comfort? What a foundation upon which to build a man's life work! Is it not, indeed the pearl of great price? Precious as is this blessing, our Heavenly Father is more than willing to give it to every one of us if we will but seek it in the right way.

A man is lying upon a bed of sickness. His body is tortured with pain, and his mind with anxiety for the support of those who depend upon his labor. Or it is the wife and mother who lies prostrate and powerless to care for her little ones, and suffering in body and mind. Or it is a child whose life is in danger, and whose parents watch over it in anguish. What blessing is urgently needed in such a case as either of these? The blessing of health. Why, then has not God, who is at once all-merciful and all-powerful, provided a way by which this blessing can be obtained, when it would bring such unspeakable relief to His children, and such honor and glory to His own name? He has.

It is appointed unto all men once to die, save those who, at the coming of the Savior shall be changed in the twinkling of an eye. In other words, it is appointed unto all of us to finish our work upon this earth some time, and pass hence to a higher sphere. Power has never been either given or promised to man to thwart this great plan of nature. But when a person is sick, and has not been appointed unto death by the decree of the Almighty, it is his privilege to be healed by a method which God has provided as a part of the plan of salvation. What this method is we are told in James 5:14-15:

> Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.
>
> And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Similar instructions were given by the Lord through the Prophet Joseph Smith, and are contained in section 42 of the Doctrine and Covenants, verses 43, 44 and 48:

> And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.
>
> And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.
>
> And again it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed.

It is thus made the duty of Saints who have sickness to contend with to send for the elders, for the purpose of having them anoint, lay hands upon and pray for the sick. But it often happens that disease invades the homes of scattered Saints when no elder is within reach. In such a case what ought to be done? It is the privilege of a husband to lay his hands upon his wife's head and pray to the Lord to heal her. The wife may do likewise if her husband is sick; and either parent or both together, may lay their

hands upon the head of a sick child and pray for its recovery. If oil, properly consecrated for the purpose is at hand, the head of the sick person may be anointed therewith, before the laying on of hands and the prayer; but if the oil is lacking it may be dispensed with. Any person, male or female, who has faith, may anoint the sick with oil and pray for their recovery. But power to seal the anointing belongs only to the priesthood, and for this reason, with others, it is better to have elders officiate if their presence can be secured.

Faith is the principle by which the sick are healed, and it is a perfectly natural principle, although its results are often what men call miraculous. Men speak thus of the results of faith, or question them, or refuse to believe in them, because of ignorance; and when the ignorance which now surrounds this subject shall be dissipated, as it will be in time through the preaching of the gospel by the Latter-day Saints, the children of men will be willing to seek to the Lord for the healing of the sick. The faith that heals finds expression, and direct application to the end which is sought, by the scriptural custom or ordinance of laying on of hands.

All Saints should claim, and seek after, and strive to obtain every blessing pertaining to the gospel which would add to their welfare or happiness. It is pleasing to the Lord for them to take this course, provided they do so in a proper manner and spirit. He will never be displeased because His Saints importune Him for a testimony of the gospel, or for the blessing of health.

THE RESURRECTION.

In your issue of May 16, on pages 1275-6, occur the first words I have ever read in the Liahona that I have taken issue with, or thought not just as they should be. You say:

"Whether the identical particles of which the decayed body was composed will be gathered from the grave and made to form the new body, is not for us to say, as it involves scientific laws which at present seem to be beyond the ken of mortals," etc.

Does not the Book of Mormon say, in the words of Alma to his son Corianton, most emphatically, that this same body would be restored every whit, that not a hair or other particle should be lost? * * Did not Pres. B. Young say that the component parts of our bodies could never enter and form a part of any other body?

I have thought the Liahona the most fearless and outspoken of all our Church publications, but this looks to me like catering to the uncertain and ever-changing theories of men.

Ever the subscriber and friend of Zion's able defender, the peerless little Liahona.

D. F. S.—

For the hearty friendliness of this correspondent, and his sincere purpose to compliment Liahona The Elders' Journal, we, with equal sincerity, thank him. But a fearlessness in expounding doctrine which ventures beyond what has been written or revealed, is a trait we have not intended to show. On the contrary, we have tried to avoid it.

This body of flesh which, for a brief space, shelters the spirit, becomes racked with pain and permeated by disease, and, abandoned by its imperishable counterpart, lies in the grave, a reeking, unspeakable mass. Will those identical molecules, and all of them, which go to make up that mass, be again collected, united and raised up, a glorified tabernacle for the spirit, or is a portion of that material what all of it to the senses of sight and smell seems to be, refuse? The body that will be raised is the identical body that is laid in the grave, and not a particle of that particular, identical body will be lost or misplaced. But will *all* that is laid down by raised up? Is there no dross in it that will be left in the earth when the graves open and the dead come forth?

According to the teachings of President Young, no part of the body of one animal ever becomes a permanent and integral part of the body of any other animal. The lion may devour the flesh of the lamb, but the flesh of the lamb will not become permanently identified with the body of the lion. A man may eat the flesh of the ox, but the flesh of the ox never becomes permanently, and for the purposes of the resurrection, a part of the body of the man. The flesh which is eaten nourishes for a time the body of the animal which eats it, and is then thrown off to take its proper place in the infinite, mysterious and wonderful economy of the universe. Science did not discover this truth, the Lord revealed it.

Let us reason from it one step. A man has been eating freely of meat. Transformed into blood and tissue, it forms an appreciable part of the weight and bulk of his body. In this condition he dies and his body is buried. The flesh he has eaten is not his flesh, and will not be a part of his body when the same shall be resurrected. What then? There will be a separation of the materials which, speaking as we commonly speak, formed the body of that man at the moment when it was laid in the grave.

To what extent will this separation be carried? What laws will control it? What agencies will conduct it? The resurrection is an experience none of us have passed through, and, while it awaits us it will doubtless be more or less mysterious to us. At any rate, many questions can be asked concerning it which cannot be fully answered by what has been revealed and written. It is best to be frank and say so.

But it is a priceless comfort and blessing to know that there will be a resurrection; that Christ burst the bands of death, and prepared a way by which we may regain these bodies of ours, with all the power and glory which such a privilege includes.

To the Latter-day Saints the resurrection is a nearer, clearer and dearer reality than it is to any other people in the world. It means a re-union of the family, father, mother, sister, brother; all dwelling in a glorified state, enjoying each other's society, and sharing in the honor, power and splendor of the Kingdom of the Redeemer.

A man is free to serve the devil if he thinks proper; but let me tell you, it is the cheapest in the end to do right.—George A. Smith.

When the wicked have power to blow out the sun, that it shines no more; when they have power to bring to a conclusion the operations of the elements, suspend the whole system of nature, and make a foot-stool of the throne of the Almighty, they may then think to check "Mormonism" in its course and thwart the unalterable purposes of heaven. Men may persecute the people who believe its doctrines; report and publish lies to bring tribulations upon their heads; earth and hell may unite in one grand league against it and exert their malicious powers to the utmost, but it will stand as firm and unmovable in the midst of it all as the pillars of eternity. Men may persecute the Prophet and those who believe and uphold him, they may drive the Saints and kill them, but this does not affect the truths of "Mormonism," for they will stand when the elements melt in fervent heat, the heavens are wrapt up like a scroll, and the solid earth is dissolved. "Mormonism" stands upon the eternal basis of omnipotence. Jehovah is the "Mormonism" of this people, their Priesthood and power; and all who adhere to it will, in the appointed day, come up into the presence of the King Eternal, and receive a crown of life.—Brigham Young.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

And now, when the king had heard these words, he said unto his priests, Away with this fellow, and slay him: for what have we to do with him, for he is mad.

And they stood forth and attempted to lay their hands on him; but he withstood them. and said unto them,

Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; neither have I told you that which ye requested that I should tell; therefore, God will not suffer that I shall be destroyed at this time.

But I must fulfill the commandments wherewith God has commanded me, and because I have told you the truth, ye are angry with me. And again, because I have spoken the word of God, ye have judged me that I am mad.

Now it came to pass after Abinadi had spoken these words, that the people of king Noah durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding lustre, even as Moses' did while in the mount of Sinai, while speaking with the Lord.

And he spake with power and authority from God; and he continued his words, saying.

Ye see that ye have not power to slay me, therefore I finish my message. Yea, and I perceive that it cuts you to your hearts, because I tell you the truth concerning your iniquities;

Yea, and my words fill you with wonder and amazement, and with anger.

But I finish my message; and then it matters not whither I go, if it so be that I am saved.

But this much I tell you: what you do with me, after this, shall be as a type and shadow of things which are to come.

And now I read unto you the remainder of the commandments of God, for I perceive that they are not written in your hearts; I perceive that ye have studied and taught iniquity the most part of your lives.

And now, ye remember that I said unto you, Thou shalt not make unto thee any graven image, or any likeness of things which are in heaven above, or which are in the earth beneath, or which are in the water under the earth.

And again: thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me;

And shewing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work;

But the seventh day, the Sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

For in six days the Lord made heaven and earth, and the sea, and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it.

Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery. Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

And it came to pass that after Abinadi had made an end of these sayings, that he said unto them, Have ye taught this people that they should observe to do all these things? for to keep these commandments?

I say unto you, Nay; for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people.

And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you that the time shall come when it shall no

more be expedient to keep the law of Moses.

And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses.

And now I say unto you, that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiff-necked people; quick to do iniquity, and slow to remember the Lord their God:

Therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly, from day to day, to keep them in remembrance of God, and their duty towards him.

But behold, I say unto you, that all these things were types of things to come.

And now, did they understand the law? I say unto you, Nay, they did not understand the law; and this because of the hardness of their hearts; for they understood not that there could not any man be saved, except it were through the redemption of God.

For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people, yea, and even all the prophets who have prophesied ever since the world began? Have they not spoken more or less concerning these things?

Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth?

Yea, and have they not said also, that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted?—Mosiah, 13.

"Away with this fellow, and slay him: for what have we to do with him, for he is mad." This was the decision against the prophet Abinadi, and the sentence passed upon him by the evil-minded Nephite king. This because Abinadi had brought him a message of truth, one which would have profited him very much to heed. But it ran counter to the monarch's fixed habits of thought and life. Hence the message-bearer was mad, and ought to be put out of the way.

How oft has this same scene been enacted throughout the ages of this great world-drama! It is the same story of how Divine Providence has sent some choice spirit as a prophet or sage to bear a precious gem of truth for the uplifting of humanity, and how he has been spurned and cast out as a dangerous man. Because this new truth would tend to disrupt the even tenor of "things as they are," and necessitate reforms and living for higher ideals. And the world has always hated reforms—till long after the reformer has done his work and passed away, then it has risen and blessed his name.

Was it not so in Galileo's time? When he broke through the crust of long prevailing ignorance by declaring that the earth is only one of a family of planets revolving around the sun, instead of this little world of ours being the center of God's universe, he found the "wise" of that period more than ready to cry "away with this fellow, he is mad." They laid their hands on him and threatened to torture his body if he did not retract. But the truth he brought endures and has elevated the race. When Columbus said he could sail "around" the earth, he was hailed with the cry of "fool!" Yet what a grand service these men have rendered their fellowmen!

The same with prophets of old: Noah, Isaiah, Jeremiah, Zachariah, John the Baptist. When they came as heralds of truth for the benefit of their fellows, with the additional injunction, "Repent, or be destroyed," their sanity was questioned or their lives sought after. So with the Son of God Himself, He who brought us the tidings of greatest worth, the glorious message of salvation. Barely did the rabble allow Him time to perform His mission and finish His work, before they demanded His blood. They were victims of the god of "things as they are," and could not tolerate the thought of a change, though that change be an uplift.

The world of today have learned lessons from these pages of the past and are wiser. Yet even in this generation of great thought and achievement and tolerance, how many there are that would stone every bringer of new light, of new truth—every true reformer of the age—if they dared? Joseph Smith has suffered this fate—his doctrines threatened too great a revolution of the

prevalent fossilized theological dogmas. His true followers are still despised by many because they are religious reformers. And of all reformers, popular sentiment has been slowest to value the work of religious reformers.

Abinadi was a religious reformer. Those among whom he lived were too intolerant to long restrain themselves from laying hands on him. The proud ruler and his priests wanted to end his career there and then, so divine interposition was shown in his behalf. There was apparently no other means of escape at his command, hence the Almighty lent him supernatural power, as He did Daniel in the den of lions, which defied the attempts of the priests. For the prophet's reform-tidings had not all been delivered. Till his mission was completed, the Lord would not allow his destruction, as has always been the case with prophets, or sages.

The divine strength that lent itself to the righteous man as he persisted in telling these hardened sinners of their deeds, shone from his face "with ex--ceeding lustre," as it did on the brow of Moses "in the mount of Sinai, while speaking with the Lord."

We have seen great men's faces light up with the fire of intelligence when declaring some grand truth, especially in the teeth of opposition. It is a small degree of the lustre which flames from the countenance of Jehovah as described by Seers who have seen Him. It is the light of righteousness, or intelligence. "The glory of God is intelligence." As a man gradually attains this, his face will beam more and more, till eventually in the future ages it may become as a God's, "above the brightness of the noonday sun."

With this light on his brow Abinadi rebuked these men for their sins, recited to them the law of Moses and how the Messiah would later come and reveal the higher law of life.

Are there not many grand lessons which we can extract from these chapters of the Book of Mormon?

And whoso receiveth you as a little child, receiveth my kingdom, and blessed are they, for they shall obtain mercy.—D. & C.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Life as a "Mormon" Sees It.

That the life of man does not begin at his mortal birth is made plainer nowhere than in Holy Writ. The word of the Lord to Job and to Jeremiah, as pointed out in our discussion of this theme last week, is alone sufficient to dispel all doubt about it, if we are willing to take the Bible for it. In these two instances we note two facts: In Jeremiah's case, Jehovah referred to him alone—declared that He "knew" him, "sanctified" him and "ordained"

him "a prophet unto the nations," before he was born (Jer. 1:5). To Job the Father of heaven speaks of many pre-existent spirits—of how "all the sons of God shouted for joy" when they perceived the Creator lay "the foundations of the earth" (Job 38:1-7).

Now let us glance at another instance, not of a prophet this time, but the case of just an ordinary mortal, a blind man:

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.—John 9:1-3.

That both the Master and His followers understood that man existed as a living entity before birth is most apparent from these verses. Moreover, it is clear that he could sin in that former spirit-life. The man was "born blind." Yet the disciples wanted to know if it was his fault or his parents' fault. If it were on account of his own transgression, he must have transgressed as a spirit in the life before this mortal estate began. But Jesus assured them that he had not sinned before birth—that he was not to blame that he was born in darkness—neither his parents, "but that the works of God should be made manifest in him." It was doubtless decreed in the previous life that this spirit should be sent to earth, be born and live the first part of his life without the use of eye-sight, and then have it bestowed by the power of God. This is not saying that an injustice was imposed upon this soul; perhaps it was the best for him that his early years should be spent without the light of day. However this may be, the tenor of these verses gives us to understand that it was possible for the man to sin before birth. So he must have existed before birth.

Was not this the case with all of us? The apostle to the gentiles avers that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed and the bounds of their habitation" (Acts 17:26). It seems that we are to understand from this that the origin of the souls of all men is the same—that we are all sons and daughters of the great "Father of spirits." And that this "Father of spirits" sent us out from the spirit world to take bodies of flesh and blood; that He sent one to one quarter of the earth and another to an opposite quarter. As He possessed all wisdom, He dispatched each of us to the country whose environment would best fit each of our dispositions and pre-existent development. He also determined the time when it would be best for each of us to come into the world, as well as the region into which we each should be born. If the Father sent one of us to China and another to the United States, it is because it would be for the best good of both, under the peculiar circumstances of each. He "determined the times before appointed and the bounds of their habitations."

It was evidently no accident that those who were to be the first witnesses of Jesus Christ were born in the vicinity of where He proclaimed His message. Just so with all those, who, in the early days took upon themselves His name. They were men and women whose souls were steeled to the terrible ordeal of persecution and torture through which they were compelled to pass. The Almighty knew them in the pre-existent world of spirits. He decreed that they should be reserved to come into the world of mortality when the doctrines of the Prince of Peace were just taking root. Hear Paul in an encouraging word to one of them:

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.—II Tim. 1:7-9.

The inspired apostle perceives that they were selected, were given their mission and calling "in Christ Jesus *before the world began.*" Hence our position is well taken that man lived as

a spirit being before he was born here, or even "before the world began," is it not? Paul here affirms that it was not by virtue of the performances or "works" of the old Mosaic law that they now stood as heirs of salvation through Jesus, but because they had been deemed worthy of such calling before the creation of this planet.

This same preacher of righteousness declares the principle true concerning the early saints in general. To the members of the Ephesian church, he goes on record as saying:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—Eph. 1:3, 4.

No wonder the early disciples of the lowly Nazarene were easily buoyed up to stand four square against all the shafts of men and devils that were hurled against them for the testimony of Jesus. All these things shook them not, for they were assured that God had blessed them and set them apart for this "before the foundation of the world."

Did man exist before this earth-life? What Bible believer can hold that sacred book open in his hand and answer, Nay?

Upon this same train of thought a paragraph from the Nephite scripture might shed some light as to why some spirits were chosen for some important earth-labor before the earth was made, while others did not receive such a great calling:

And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.—Alma 13:3.

In other words, these favored ones were selected by the Father because of their faithfulness and disposition to do well.

A beautiful and profitable explanation of how God planned for the peopling of our globe before it was created and how He knew and assigned according to their worth the various spirits, (or intelligences) to their several stations in the earth-to-be, is found in the Pearl of Great Price. As recorded in this book, Jehovah thus taught Abraham:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon, and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever.—Abr. 3:22-26.

So our being sent into this world was simply one incident in the grand unfolding process of our eternal being. The "Father of spirits" alluded to by Paul, was acquainted with us for ages before we were born as babes of the flesh. He dispatched us into this hard old world to "prove" us—to see whether we would battle evil with our might and overcome it and thus develop great power, or whether we would let evil prevail over us and press us into the realms of destruction. And not only was Abraham chosen for his high station before he was born, but so also were "the noble and great ones" that have wrought beneficent works in the earth in any epoch of our world-history. Who can gainsay it?

Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down.—D. & C.

"MORMON" STUDENT'S LETTER

On Sunday, May 31, graduates of the University of Chattanooga marched in a column to the Methodist Episcopal church and heard the baccalaureate sermon delivered by Rev. Luther Freeman, D.D. Of the procession, the Chattanooga Star said:

Nephi Jensen of Salt Lake City, Utah, a member of the Utah house of representatives, and a leading figure in the Mormon church, was the marshal of the day yesterday, and at the head of the column of students that marched down the streets and into the church. In the list of half a hundred graduates were Methodist ministers. Baptists, Catholics, Methodists, Presbyterians, Episcopalians, Christians, Cumberlands, Southern Methodists, Congregationalists, one member of the Christian Catholic Church of Zion, founded by John Alexander Dowie, and members of no church at all. And a Mormon led them all.

The Star spoke in a very complimentary manner of Mr. Jensen, and told of his great popularity among the students. But the occasion was marred by an uncalled for passage in the sermon, which so aroused Mr. Jensen's ire that he later addressed the following letter to the minister:

Rev. Luther Freeman, D.D.

Dear Sir:—Sunday, May 31st. 1908, will not soon pass from my recollection. Several things conspired to make it to me a memorable date. I was to graduate from the law school of the University of Chattanooga in a few days. It was the day my class should hear the baccalaureate sermon from you. I knew something of your reputation as a scholar, and I had on several occasions been thrilled by your masterful eloquence. With this knowledge of your attainments and with the joy of a graduate in my heart, I marched with my class to your church last Sunday to hear your interpretation of the meaning of life. As I took a seat beside the '08 law men in the front row of pews in your church my soul was keyed up to the highest expectancy. I knew your lips were gifted and your mind a storehouse of hived wisdom. When you arose I gazed intently upon your splendid personality, my sense of hearing became acute, for I did not want to miss a word. You opened splendidly. The statement of your subject was superbly simple and suggestive of what was to follow. My interest increased. Your perfectly formed rhythmical sentences were music to my soul. As you warmed to your theme I felt myself being lifted to heights celestial. You had not spoken more than half an hour before I had resolved to go to you at the close of the service and thank you for the exquisite sweetness which distilled in my heart while under the spell of you necromatic powers. But alas! when my soul was most ecstatic you sent a vemon-tipped arrow to my heart, which aroused against you all the manhood within me, and tore my lips from the urn containing the nectar sweeter than honey and made my soul flush with fiery indignation.

You need not be told what remark it was that made your baccalureate sermon, which I had expected to be a master piece, a thing to me most unholy. When you reached your peroration you indulged in some antitheses. Your soul became bitter. Your religious prejudice overcame your New England culture, and your lips uttered those villainous words, "or a Brigham Young and leave a trail of slime across a continent." I, a "Mormon" boy was compelled by the forces of the proprieties to sit and listen to your diabolical castigation of a man who was at one time a great pillar in the "Mormon" Church.

More than one generous hearted, justice loving Chattanoogan has come to me and said. "by every sense of honor Mr. Freeman owes you an apology." But if you owe me an apology what do you owe her, my wife, the starlight of my young manhood, who sat in your audience and listened to your most wicked abuse of one of the grand men of the religion of her espousal?

I walked down the street one day and saw a decrepit man flat upon his back in the mud. A burly fellow sat upon his neck while another athletic fellow beat him within an inch of his life. I said within my soul, a man who would thus take advantage of his brother is a brutish coward! My wife and I are despised "Mormons." The tongue of slander has done its worst to throw "slime" upon the reputation of our people. The pen of libel has been dipped in the vial of venom and falsehood to write wicked aspersions across our brows. With a full understanding of what people, who do not know us, think of us, my wife and I went to your church last Sunday to hear your baccalaureate sermon. And while we were tied down by the force of conventionalities, and were in a position where we could scarcely breathe a prayer in self vindication, you hurled at us denunciations of our religion which were hate-inspired and most poisonously bitter! Were you brave? Were you manly? I will not defile my pen with epithets, but I appeal to your manhood and ask, how would you have felt and what would you have said if you had been in our positions?

It is not necessary for me to say anything in self-defense. My record while I have been in your fair city and at the law school is an open book. My prominence in my class indicates in what esteem I am held by my fellow students. When I entered the school it was known that I was a "Mormon" and secretary of the Southern States mission of the "Mormon" Church. But despite this fact my class proceeded to

elect me president of the Franklin Lookout Society, law editor of the University Echo, class orator and finally class marshall. Last Sunday I led the march of the graduates of the divinity school, the college of liberal arts, and the school of law, from the University to your church. Following me were nearly sixty graduates having half a dozen different religious beliefs and ranging in age from twenty to forty, and representing thirty-two states, and none of them thought it a disgrace to have me lead the march. Candidly, does it not appear to you that if my religion is "slimy" there would be some "slime" on me and my fellow students would have discovered it?

But I imagine I hear you saying, "This is only evidence of your good character. You ought to abandon that 'Mormon' delusion and join one of our churches." But how can I? I have been brought up to regard as most sacred the right of man to worship unmolested under his own vine and fig tree. I detest intolerance and hate bigotry. With all my soul I believe religious prejudice is a crime. From my infancy I have been brought up to believe that liberty of conscience is sweeter and more sacred than life. How then could I follow men who execrate the innocent, calumniate the noble and incite men to heinous deeds of blood against those who differ from them about religion? You ask, did any Protestant minister ever do unholy things? Let facts speak. In the summer of 1899 I a boy then twenty-two years of age, went to Mt. Zion Church in Coffee county, Georgia, and preached what I believed the pure gospel of Christ. I made many friends. On the following Sunday the pastor of the church occupied the pulpit. During the week he had heard of my ministerial labors in the community and took me for his text, and stayed with it with a vengeance. After doing his worst with the weapons of satire, venom and unholy epithets, he closed by saying: "I am ready at any time to shoulder my musket and run Elder Jensen out of this county." A few weeks later I attended another church in the same county. There were two preachers in the pulpit. One put in an hour besmirching the reputation of my mother and my people. At the conclusion of the bitter tirade the other pastor got up and in sepulchral accents asked God to accept of the service, and bless the man from whose heart had poured forth the infamous aspersions!

But you will say: "These were country preachers; the cultured divines of the cities would not stoop to such things." I wish it were so. But it is not. A minister of rare attainments with D. D. attached to his name, left Salt Lake City, during the Smoot investigation, and went to Washington, D. C. and told the deliberate lie that Reed was a polygamist. Who was it, that encompassed sea and land in the endeavor to have Reed Smoot expelled from a seat in the Senate of the United States to which he was entitled by every principle of that constitution which was purchased with the blood of the ages? It was the preachers! And they were not all back woods "circuit riders."

I have not one word of complaint against your congregation. They are men and women with whom it is an honor for anyone to associate. I have had the good fortune of the intimate acquaintance of a number of them, and I cannot find words to express my full estimation of them. But if I joined your church I would be expected to follow you and not your congregation. You would have me sit in one of the pews of your church and listen to your bitter denunciation of grand men because their ideas of the hereafter are different from yours. Will I do it? Can I do it? Never! I would rather be an abject atheist and go through the world without one gleam from across the river, than to be a narrow minded bigot, bent only on throwing "slime" on the reputation of those who do not worship in the way that I do!

But you will say: "It is not you Mr. Jensen, for whom I tipped my arrows with poison. Brigham Young was my target." So much the worse. Who am I compared with Brigham Young, a man who laid the foundation of a great commonwealth, endowed colleges, and raised up one of the most intelligent and cultured communities in the world? Can Brigham Young be robbed of his high place in history by throwing "slime" upon his memory? If you think so I pray you be disillusioned. Be patient while facts declare his merited praise. This man whom you so bitterly hate, founded the great State of Utah, which is a community of home makers and home owners. In the mountain fastness where the stillness was only broken by the howl of beasts and the war whoop of savages, he made the desert glad, and faith inspired hearts to sing hosannahs to the Most High God.

Here are some of the facts about the state founded by the men whom you say "left a trail of slime across a continent." No state in the Union surpasses Utah in the magnanimity of her laws relative to woman's rights. In Utah woman is the equal of man at the law and at the polls. She owns, controls and disposes of property with as much freedom as man. She votes at all elections and is not denied the privilege of aspiring for any office or political preferment within the gift of the state. During the winter of 1907 I sat in the lower house of the Utah legislature as a representative of the most populous county of my state, and the proudest recollection I have of that term of service is the remembrance that I occupied the identical seat in which a woman had sat as the equal of man and helped to make laws for a sovereign state. "Mormonism" has been and is still the dominant religion in Utah. You say it is "slime" but the facts are

against you. The "Mormon" Church spends $300,000 a year in the maintenance of its splendid system of Church schools. Turn to page 81 of the abstract of the census of the United States for 1900 and you will find that only two and five tenths persons out of every one hundred white persons in Utah cannot read or write, while in Tennessee, where your religion ranks second in strength, fourteen out of every one hundred white persons are illiterate.

The great "Mormon" choir of five hundred trained voices won second prize at the great choral contest at the Columbian Exposition in Chicago in 1893. Competent judges say that the "Mormon" singers would have received first prize had it not been for the prejudice of some members of the committee who awarded the prizes. A "Mormon" organist, Professor J. J. McClellan, has sent the spirit of his great musical genius through the pipes of great organs in the largest cities in America, and won unstinted praise from cultured lovers of music. Only a few months ago a "Mormon" girl scarcely out of her teens, sang before the royalty of one of the proudest nations of the world, and was applauded by princes and princesses. Paintings by Utah artists adorn the walls in some of the art galleries in the great centers of esthetic culture. Once I sat under the spell of a "Mormon" orator. Beside me sat a non-"Mormon" of more than ordinary attainments. The orator had not spoken long before my neighbor turned to me and said in the words of John Randolph: "This is the man, these are the lips the most eloquent in the English language."

These are the fruits of "Mormonism:" Economic and social upliftment, beneficent laws, art, music and eloquence. Instead of leaving a "trail of slime across the continent," that religion of which Brigham Young was an apostle, has redeemed deserts and swamps, enacted magnanimous laws, built homes, fed the starving, planted santuaries of learning, inspired hearts with a faith that knows no doubting, and placed a sweet benediction upon everything it has touched!

Ah, but methinks I hear you saying: "I do not execrate Brigham Young because of the good that he did, but because he was a polygamist." Why don't you write infamy across the brow of David for the same reason? David was a polygamist. Do you therefore reject the story of the red haired shepherd boy who planted a stone from his sling in the forehead of the haughty and boastful Philistine, and say that the Psalms are a "slimy" blot in the heart of the Bible? No; you throw a mantle of charity over the shepherd king's misdeeds, and remember him only for the sublime music of his poetry. Can you not be equally generous with Brigham Young? Does not the highest sense of justice demand that you give that great "Mormon" leader full credit for all the good that he has done?

But a word about polygamy in passing. I am not its apologist. Nor need I be. It is as dead an issue as that represented by the Stars and Bars. But I once read Rev. Newell Dwight Hillis' "Quest of Happiness" and ran across this sentence: "It has become proverbial to say the 'Mormons' drive their wives abreast and the gentiles drive theirs tandem." Now if I had to be a polygamist I would rather be a contemperaneous one than a consecutive one. I would rather marry two women at once and own them through life as my wives, than marry one woman and after a few months thrust her from my bosom into the cold world and marry another!

I know that my religion is unpopular. But I do not love it the less for that. All is not "slime" that is called "slime." Wrong is often preferred to right, and virtue called vice. All through the ages men have hugged error to their bosoms, and crucified truth between two lies! I not only know that my religion is despised, but I also know who put the hideous mask upon it. The infamy of the age are the black, "slimy" pages written by narrow minded, hate-inspired preachers about "Mormonism."

Let me assure you that I am not so ungenerous and unjust as to hold in detestation preachers as a class. For many of them—consecrated, Christian hearted men, who bless all and curse none—I have an admiration that approaches veneration. To them I "gladly pay the homage of my tears."

Now, in conclusion, Mr. Freeman, I bear no enmity for you. There is in my heart nothing that rankles. Nor do I hold your religion in disesteem. It is beyond the power of words to estimate the good Methodism has done in the world. It has inclined many impetuous, youthful hearts to the friend of friends, God. Decrepit old age has received solace from its comforting teachings, and despairing hearts have been made to leap for joy because of the gleams of hope it has brought from the land where there are no shadows.

As to your ability, if anyone lauds it more than I, it is because his capacity to praise is greater than mine. But let me in meekness remind you that you have one important thing yet to learn. It is this: A thing is not always bad because it is despised. The lips upon which never was found guile, were accused of imbibing intemperately from the flowing bowl. The brow upon which the most glorious crown now sits, once had a mock crown of thorns pressed down upon it. The poet summed up all history in these words:

"Truth forever on a scaffold,
Wrong forever on a throne,
But that scaffold sways the future,
And in the dim unknown
Standeth God within the shadow,
Keeping watch upon his own."

I would rather stand alone with God "in the dim unknown" and keep watch with

Him upon the "truth upon the scaffold" than be the most vaunted priest of the most popular creed, and bow in admiration to the "wrong upon the throne" and throw "slime" upon those whose hearts warble hymns of praise other than those I sing!

Yours truly,
Nephi Jensen.

Chattanooga, Tenn., June 3, 1908.

OUR FEELINGS.

JOHN JAQUES, IN MILLENNIAL STAR, VOL. 15.

It is very easy for us to make a sacrifice of anything except our feelings; when we come to them, "there's the rub!" Money or property can be sacrificed, but our feelings, our prejudices, our preconceived notions, can not be so readily surrendered.

The love of their money or property will cause the condemnation of many, but the love of their feelings, right or wrong, will cause far more to fall short of the glory of God. How difficult it is to persuade two contending persons to stifle their animosity towards each other, and ask each other's forgiveness. Each considers his opponent chiefly in the wrong, and though at the same time he acknowledged himself a little in the wrong too, yet how much more easily each can be persuaded to sacrifice his time, talent, money, or property to harm his opponent, than he can be persuaded to sacrifice the feeling of animosity that burns in his bosom. It requires little reason, little argument, little persuasion, to secure the devotion of anything either possesses, for the purpose of *gratifying* the feeling of revenge upon his fellow; but it requires a great deal of reason, a great deal of argument, a great deal of persuasion, to secure from either the *sacrifice* of that feeling of revenge, though he be in the wrong, and the giving up of his revengeful feelings would be productive of much benefit to him both in a pecuniary and moral point of view. In fact, do we not often see men who would rather beggar themselves and their friends than give up their feelings? We do; and some are so obstinate as not to withhold their life, if thereby they can accomplish the purpose of wreaking their revenge upon others. Examples of the truth of these remarks are of daily occurrence. They are constantly before our eyes.

This tenacious clinging to our feelings, this obstinate persistence in refusing to sacrifice them, when duty requires their sacrifice, has been one of the greatest obstacles to the spread of the work of God in all ages of the world. It was in ancient times and it is now.

When the Almighty chose Moses and commanded him to go to Pharaoh, to bring the people of Israel out of Egypt, Moses felt unwilling to go, and told the Lord that his brethren in Egypt would not receive him. When the Lord told him that they would harken to his voice, Moses was still unwilling; he urged that he was not eloquent, but "slow of speech; and of a slow tongue." The Lord said unto him, "who hath made man's mouth? or who maketh the dumb or deaf, or the seeing, or the blind? Have not I, the Lord? Now therefore go, and I will be with thy mouth; and teach thee what thou shalt say." Moses however still felt reluctant and said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses," and He appointed Aaron, an eloquent speaker, to be spokesman for Moses.

Now what was the reason of Moses' reluctance to go and fulfill the mission the Lord appointed him? This: his feelings were opposed to it; his feelings of fear and perhaps of pride. Before Moses left Egypt, he slew an Egyptian who was smiting an Hebrew, and hid the dead body in the sand. Pharaoh heard of this, and sought to slay Moses, which was the cause of his fleeing from Egypt to Midian. And Moses recollected the sarcastic remark of one of his brethren, who was contending with an Hebrew: "Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian?" And Moses was brought up in all the learning of the Egyptians, and he might feel rather ashamed to appear in the face of the whole Egyptian nation as the leader of the He-

brews, who at this time were despised and oppressed by the Egyptians. No wonder then that the commandment he received came in contact with his feelings. The Lord had to tell him expressly that the Hebrews would harken to his voice, and he should bring them out into the land of Canaan; and also that those Egyptians who sought his life were all dead.

We know very well the feelings that pervade the bosoms of men and women when they first became convinced of the gospel. We know that many are too proud to condescend to obey it, and consequently, they deprive themselves of the blessings which obedience produces. Although they cannot advance one argument in opposition to the principles laid before them, yet they are ashamed to acknowledge before their acquaintances and the world that they have been heretofore believing in "lies, vanity, and things wherein there is no profit," and that their eyes have been opened, their understandings enlightened, and their knowledge increased, by that despised people, the Latter-day Saints. Others who are convinced of the truth do not obey it because it would deny them the gratification of many feelings which are offensive in the sight of God.

And after people have entered the Church, they ever and anon find precepts and commandments that come contrary to their feelings, and to obey which requires a great effort of the mind. If an elder is called to go on a mission, as like as not it comes in contact with his feelings, and unless he has well disciplined his feelings by the law of God, it proves a great trial to him to set upon its fulfillment; perhaps he has just married a wife, or bought a horse, or a yoke of oxen, or purchased or rented a farm, or engaged in expensive business arrangements, which renders it peculiarly inconvenient for him to fulfill his mission straightway, and he may feel to run any way but the right, to escape from performing his duty, like Jonah when sent on a mission to Nineveh.

A doctrine may be unfolded, or a revelation given, which comes right across the feelings of many, and if they are not careful and considerate, they are led on to apostacy, and lose their standing in the Church; not because they know any scriptural or reasonable objection to the doctrine or revelation, but merely because it comes in opposition to their feelings.

Many have lost the spirit of the Lord, and become as dead branches, by giving way to their feelings in neglecting to gather when they had opportunity; and others have lost it by neglecting to comply with other precepts or commandments, merely because they did not suit their feelings.

When the Saints were mobbed and driven in Jackson county, Missouri, the Lord gave a revelation for all the Saints to consecrate their means, and purchase the lands that belonged to their enemies; which could have been done, had all united to do it; and if they had done it, the Lord said Zion should have been redeemed, and their enemies should have had no further power over them. But it did not exactly suit the notions of some to consecrate their hard-earned property, and consequently the children of Zion were scattered, and have not yet been restored to their possessions, but they have been scourged from city to city, and but few of them remain to return to Jackson county, when the Lord shall give permission; all this has happened according to the word of the Lord, by the Prophet Joseph.

Now there is a great secret respecting our feelings. The sacrifice of them when opposed to the Lord, is obedience; and obedience is far more acceptable to the Lord than the sacrifice of all the money or property we may possess. All who have made the experiment, know, and all who will make it may know that when a revelation or commandment from the Lord comes in contact with our feelings, there's a great blessing at the back of that revelation or commandment, which blessing cannot be obtained, except we sacrifice our feelings. It appears hard to sacrifice our feelings for the Law of the Lord, but the moment we determine that we will, that moment we

are free, the load falls from our back, as Christian's did at the Cross, and our minds are filled with unspeakable peace and joy in the Holy Ghost.

TESTIMONIES.
XI.

Alabama.

I know the gospepl is true, that Jesus is the Christ, and that Joseph Smith was a true prophet of God. All who will investigate the gospel will find it true. Flesh and blood hath not revealed this unto me, but my Father in heaven. No man could have taught it to me as I have received it.—Leander Britton, Ala.

I am thankful for the many blessings I have received from God, and the privilege of expressing myself as a Latter-day Saint. I know the Book of Mormon to be the word of God, and that Joseph Smith was a true prophet and seer.—Rhoda J. Guthrie, Ala.

I have been a Latter-day Saint two years on May 7, and I will always give God the praise for it. The persecution of this world is easy to bear when we have the sweet assurance of rest beyond the grave. I know the Book of Mormon to be the word of God, and that Joseph Smith was a true prophet.—Lizzie Guthrie, Ala.

Last July was when I first saw the elders of Israel. I heard them preach and saw at once I had never heard the gospel before, as Christ and Paul and Peter taught it. Was I to reject the teachings of my Savior? I repented and obeyed the will of God, and ever since that day I have known the teachings of the Church of Jesus Christ of Latter-day Saints are true, and that Joseph Smith was a true prophet of God.—Mrs. Sealy Williams, Ala.

Arkansas.

I write these few lines to bear my testimony. I do not belong to the Church of Latter-day Saints, nor any other church, but I know that the elders of the Latter-day Saints' Church preach the truth in some instances, if not in all. I pray the Father that He will open my eyes that I may see the whole truth and obey the same—Judith A. Ault, Ark.

I know that the gospel is true. Every fiber of my being declares it. It is the inevitable. I know that the Prophet Joseph Smith was an instrument in the hands of the Lord to establish the great latter-day work. It is a testimony to us scattered Saints when "men revile us, and persecute us and say all manner of evil against us falsely."—Miss Rena Ault, Ark.

I can say for a surety that the Latter-day Saints have the true gospel of Jesus Christ, and that Joseph Smith was a true prophet of God. I know that the Book of Mormon is the word of God, the same as the Bible. I am proud that the Lord has given me this knowledge.—Sophronia Lewis, Ark.

Colorado.

I am glad to bear my testimony that this gospel is the true gospel of God. When a child I drifted from church to church, looking and longing for something they never had. I was hungry for the gospel. At last one summer day two men came to the door of my mother. They were servants of the Lord. Father talked with them and I listened. I felt such a longing in my heart. * * I am soon to be baptized in the "Mormon" faith. My friends make fun of me, but I am glad to tell them I am a "Mormon." My little baby girl is to be taught the same faith. I will give up home, and even more, if I am called to, for what I have received. —Mrs. Arminta Dexter, Colo.

Connecticut.

To the best of my knowledge I am the only member of the Church in this city. Elders labored here last summer, the first time in forty years, I am told. They made little impression. The mayor refused them a permit to preach on the streets. * * I have delayed sending my testimony as I felt reluctant to put my name before the world, but I dare not withhold it longer.—Emily Scott, Conn.

Delaware.

I wish to add my testimony to those of the scattered Saints throughout the land. I was baptized July 15, 1900, since which time the blessing of the Lord has rested upon me in such a degree that I know the work is of God. Spread this fact to all the world: "Mormonism" is Truth!—J. Wesley Harmon, Del.

Florida.

I am glad of the privilege to bear my testimony to the truth of the gospel taught by the elders of the Church of Jesus Christ of Latter-day Saints. I know that Joseph Smith was a true prophet of God, and that his legal successors were the same. I pray that all will search as I have done, whether this Church be true or not.—Mrs. L. E. Pellicer, Fla.

I am pleased at the chance of bearing my testimony to the truth of the gospel. I am proud that I have been permitted to live in a time when the gospel is on the earth again in its fullness with every gift and blessing.—Gul. Danherley, Fla.

I know that the gospel is true and that Joseph Smith was a prophet of God. By reading the Bible and Book of Mormon I am glad to know that I belong to the only true Church in the world.—W. N. Danherley, Fla.

With the gospel as taught by Christ and His apostles the elders haye done more good in our settlement than all the rest of the demoninations put together. I here bear my testimony that the gospel is true, and that Joseph Smith was a true prophet of God. I know that we have living prophets today, and the only true gospel in the world.—George Danherley, Fla.

I will bear my testimony that the gospel is again on this earth in its puritv. and that I know that Joseph Smith was a prophet of God. and organized a Church as did Christ, and that it is the only true Church on the earth today. I have heard the servants of God bear this testimony many a time.—Chas. Danherley, Fla.

For about two years I had what was supposed to be cancer. Doctors did me no good. But two servants of the Lord administered to me, and through faith and the help of the Lord I am well. I know that the gospel taught by the elders is true—Ellen Knight, Fla.

I thank the Lord that I am living at a time when I am able to receive the gospel like unto one that was taught by Jesus Christ and His apostles. I have been blessed to get to hear the word of the Lord as much as I have. The elders have done much good in this settlement. The little stone is rolling forth.—Luke Knight, Fla.

I am a boy but I know the gospel is true and that Joseph Smith was a prophet of God. I hope the rest of the boys may bear the same testimony.—Matthew Knight, Fla.

I will bear my testimony to the truth of the gospel of Jesus Christ. I know that the gospel is true, and that Joseph Smith was a true prophet of God.—Moat Williams, Fla.

I am glad to know that I belong to the Church of Jesus Christ of Latter-day Saints. I know that it is true, and that Joseph Smith was a prophet of God.—Lizzie Williams, Fla.

I am a member of the Church of Christ and am glad of it. We have one of the oldest Sunday schools in Florida. I can say to all Saints, you can learn the ways of the Lord at Sunday school. Send your children. I know that Joseph Smith was a true prophet of God, who shed his blood as a testimony of the gospel—A. J. Knight, Fla.

I know the gospel I have embraced is true. It is the power of God unto salvation. I have not space to tell why I know it is true. I ask the blessings of the Lord on Saints and friends.—J. H. Knight, Fla.

I feel that the power of the Holy Ghost has revealed unto me the divinity of the Book of Mormon, and that Joseph Smith was a true prophet of God. The elders have administered to me twice, doing me more good than medical aid. I am thankful to my Heavenly Father that I live in this last dispensation. — Maggie Daniel, Fla.

This is my tribute of gratitude to the Giver of all good for His many blessings. Especially upon one of my little boys and myself has He poured out His mercy. I wish to bear testimony to all the world that I know through the workings of the Spirit, that Joseph Smith was a prophet of God. and that in accepting "Mormonism" I have laid hold upon the pure gospel of Jesus.—M. Florence Harvin, Fla.

I will bear my testimony. I am a Latter-day Saint. I believe this Church to be the true Church of God, and I believe Joseph Smith was a true prophet of God.. I like to read the Journal and all the "Mormon" books.—Lavenia Hill, Fla.

I am a Latter-day Saint. I know this Church is the right one. I believe that Joseph Smith was a true prophet of God. I like to read the "Mormon" books, and the Journal.—Susannah Grisham, Fla.

I believe the Church of Jesus Christ of Latter-day Saints is the true Church, that the Book of Mormon is the word of God, and that Joseph Smith was a true prophet of God. I love the Journal.—Belle M. Grisham, Fla.

To my brothers and sisters in the Church of Jesus Christ of Latter-day Saints, and to all the world, I bear this testimony: I know that the gospel taught by the Latter-day Saints is the gospel of Christ. I know that Jesus is the Son of the living God. I feel every day to thank God for blessings received, but above all do I thank Him for a knowledge of the true and everlasting gospel.—Mary V. Colby, President Latter-day Saints' Relief Society, Jacksonville, Fla.

Georgia.

I joined the Church of Jesus Christ of Latter-day Saints two years ago, without being converted to all the principles or doctrines of the gospel. I soon became very much dissatisfied with some of the doctrines and came very near leaving the Church. But I commenced reading the Book of Mormon very carefully, and was soon convinced that it could have had its origin in no other way but by divine revelation. . I can now say that I know positively that the Book of Mormon is the word of God, and that Joseph Smith was a prophet of God, and I believe that the Church to which I belong is the true Church. I thank God that He preserved me in His flock at the time of my doubts and discontent.—Hiram M. Frost, Ga.

I like the doctrine which Latter-day Saints are teaching; it seems more reasonable in

every respect than any I ever heard, and I see no reason why it should not be true.—J. J. Richardson, Ga.

I believe, since investigating what the world calls "Mormonism,," that it is the true Church of Christ, established once more upon the earth. I also believe the Book of Mormon to be a divine record, and that Joseph Smith must have been a true prophet of the living God.—Mrs. J. J. Richardson, Ga.

I do know that the gospel taught by the Latter-day Saints is true; that the gospel has been restored in its fullness, with all its gifts and powers. I also know that Joseph Smith was a true prophet of the living God.—A. A. Herbert, Ga.

I am a member of the Church of Jesus Christ of Latter-day Saints. I believe the gospel to be true, and Joseph Smith to be a true prophet of God, according to my understanding of the scriptures.—Mrs. Julia M. Wise, Ga.

I love Liahona The Elders' Journal. I have been a member of the Church of Jesus Christ of Latter-day Saints for twenty years, and I bear my testimony that it is the true Church of Christ. I feel thankful to our heavenly Father that I am worthy to be a "Mormon."—Mrs. A. I. Baker, Ga.

I am a widow. * * I am still as strong in the faith as I have ever been. I know the gospel is true, and I hope to hold out faithful to the end.—Mrs. S. E. Williams, Ga.

Illinois.

I feel grateful for the liberty of bearing my testimony to the truth of the gospel. I need not say I believe, for I know it, if I know anything at all. I have belonged to this Church for twenty years. I know it is the true Church of Christ, and that Joseph Smith was a true prophet of the living God.—Lucinda C. Lyerla, Ill.

It is such a pleasure to me to have the privilege to speak for my Church. I know it is the true Church, and that Joseph Smith was a true prophet, for his prophecies come to pass almost every day. I have been a member of the Church of Jesus Christ of Latter-day Saints for fifteen years or more, and I am thankful for it every day of my life.—Mrs. Cynthia Graff, Ill.

Indiana.

Dear brothers, sisters and friends: I hope thousands of you will read this. I can say I know the gospel taught by the Latter-day Saints is true. It is the same doctrine the Savior taught while on earth. I know the Book of Mormon is true, and that Joseph Smith was a prophet of the living God, for no man could do the works he did except God were with him.—P. G. Brown, Ind.

Kansas.

I gladly bear my testimony to the truth of the gospel as taught by the Latter-day Saints. I know that Joseph Smith was a true prophet, as also his successors; and all who obey his teachings and live up to them will know that they are true.—Ella Presnell, Kan.

I wish to bear my testimony to the gospel as taught by the Latter-day Saints. I know that it is true, and that there never has been a greater prophet than Joseph Smith, save Jesus only. I know that the gifts and blessings are on the earth today as they were anciently, and they are for all who will obey.—G. W. Asbury, Kan.

I know that Joseph Smith was a prophet of God, and that this latter-day work is of God. I know that Christ lives, and if anyone doubts it, go kneel in secret prayer and ask Him to show you light; and if you ask in faith, not wavering, you will receive a testimony that this work is true.—Emma Asbury, Kan.

I wish to be counted as one among the many who have a knowledge of the gospel of Jesus Christ as taught by the Latter-day Saints, and I am glad to have an opportunity of testifying to the truth. I know it is the true gospel, and that Joseph Smith was a true prophet of God.—Mrs. C. E. Chipman, Kan.

I have read many of the "Mormon" books and find them very interesting. The Book of Mormon is a fine book, and Joseph Smith must have been aided by a higher Spirit to have written it. I find the Latter-day Saints to be a good class of people, who practice what they preach, and if they have not the true gospel no other church on this earth has.—Lelah L. Morrow, Kan.

I believe the "Mormons" preach more of the true gospel than any other church, and if they haven't got the gospel no other church has. As to the Book of Mormon, I believe it to be a true record of the Nephites, and Joseph Smith must have been an inspired man to have written such a book. I have been an investigator of "Mormonism" for a number of years, but as yet have not been baptized. I could bear many more testimonies, but space would not permit.—D. H. Morrow, Kan.

I can say without fear that this doctrine called "Mormonism" is the true gospel, and I believe the Book of Mormon is the word of God. I have kept the Mormon elders off and on for four years, and I like to see them and hear them explain the gospel. Although I am not a member of the "Mormon" Church, I ought to know something of them. This is my testimony in the name of Christ.—Mrs. Lydia J. Morrow, Kan.

I am so thankful to know I am a Latter-day Saint. I have belonged to the Church

since last October. I would not turn back for anything in the world. I have been wonderfully blessed in many ways, but the greatest blessing I ever received was the light of the true gospel, brought to me two years ago last December. I know Joseph Smith was a prophet of God. I had the privilege of visiting the mission home and Saints at Independence, Mo., this spring, and how I did enjoy being with them.—Mrs. M. Ellzada LaMaster, Kan.

Kentucky.

I know the gospel as taught by the Latter-day Saints is true. I have been a member about four years. I have not lived up to the teachings at all times, but there is always something within me which tells me it is true.—A. P. Grace, Ky.

I earnestly bear my testimony that I have a knowledge within myself of the truth of the gospel. The Holy Spirit bears witness to my spirit that it is the true gospel of Jesus Christ. I know Joseph Smith was a true prophet of God. I have been healed three times since I became a member of the Church of Jesus Christ of Latter-day Saints. —Mrs. Patsy McDaniel, Ky.

I believe the gospel preached by the Church of Jesus Christ of Latter-day Saints is true. I am not a member of the Church, but I have entertained as many of the elders as anybody, and my door is open still to them.. You can use these words as you see fit.—W. C. Williams, Ky.

I am a Latter-day Saint. I have many persecutions and temptations, but I try to bear them all. I love all Saints. I love Christ and His word. I believe the gospel is true. I know Joseph Smith was a true prophet of God.—Cordelia Gailor, Ky.

Louisiana.

I have been a member nearly ten years, and I am thankful I can bear a testimony to the truth of the gospel of Jesus Christ. I have been blessed with a knowledge of the truth. I know Joseph Smith was a prophet of God. I am thankful to the Lord for the knowledge I have received, and I know that if I am faithful I shall be saved. —Mary J. Love, La.

I know the gospel taught by the Latter-day Saints is true, by a witness within my heart constantly. And the Bible teaches that the Book of Mormon should come out of the earth. Joseph Smith was a man of God, which is proved by the persecutions he bore. He foretold what would befall the Church, and its spread in all the world.—Sarah Catherine Brian, La.

Mississippi.

I will bear my humble testimony to the truth of the latter-day gospel.. I know it is the only true gospel on earth; that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God.—M. E. Childers, Miss.

I know that the gospel which the Latter-day Saints have embraced is true, that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of God, translated by the Spirit of God. If any man will do the will of our Father in heaven he will know that the gospel is true.—J. A. Childers, Miss.

I believe the Church of Jesus Christ of Latter-day Saints is the true church of God, and that Joseph Smith was a true prophet of God. I also believe the Book of Mormon to be the word of God. I have been healed through the elders, and so has our babe. My husband joins me in this testimony.—Mattie B. Turner and Walter J. Turner, Miss.

Though I am not a member of the Church of Jesus Christ of Latter-day Saints, we are all proud to have the elders with us. Liahona The Elders' Journal was sent to us as a present, and I have come to love it so much that I cannot do without it. I think it is the dearest paper I ever read. I feel safe in saying Joseph Smith was a true prophet of God.—Mrs. John Marlar, Miss.

I have been a member nearly two years. I know that the gospel is true and that Joseph Smith was a true prophet of God. I know the signs follow the believers. My brother was healed by the administration of the elders.—Lena May Broome, Miss.

I know that the gospel the Latter-day Saints are preaching is true. I believe Joseph Smith was a true prophet of the Lord in bringing the everlasting gospel before the people in these the last days. I know that the signs follow the true believers, for I was healed of sickness by having two of the elders administer to me. The Holy Ghost is a true witness that the gospel is true. I thank my heavenly Father for sending the elders to me.—Albert M. Broome, Miss.

Nebraska.

I've been a Latter-day Saint eight years on June 3, and can bear testimony that the gospel taught by them is true unto salvation. I was healed by the elders, after doctors said nothing but an operation would relieve me. I believe Joseph Smith was a true prophet of God, and the Book of Mormon to be the word of God. I was once a Catholic, but when the elders came with the true gospel I was only too glad to receive it. I am not ashamed to be called a "Mormon."—Lydia Basuier, Neb.

My testimony is that I know that God lives and that He speaks by His power to man today, and makes His mind and will known to His children here on earth. I know that the Book of Mormon is the word

of God and that Joseph Smith was a true prophet of God.—Miss Caroline Tromler, Neb.

Texas.

I believe there is a living God. I thank God that I came to the true gospel. I read the Book of Mormon and the Bible. I believe that Joseph Smith was a true prophet and feel happy that I can say I am a "Mormon."—Martha Hildebrandt, Tex.

I believe there is a living God. I believe the Bible and the Book of Mormon to be the word of God. I also believe that Joseph Smith was a true prophet of God, and I am glad to say that I am a "Mormon."—Max Brenner, Tex.

I wish to bear my testimony to the world that I know that the gospel as taught by the Latter-day Saints is the true gospel of Christ, and that Joseph Smith was indeed a true prophet of God. I also know the Book of Mormon to be true, and I have seen the sick healed. I myself have been healed several times by the power of God, through His servants, the elders.—Miss Ophelia Holland, Tex.

I feel it a blessing to have the privilege to bear my testimony. for I know that the Book of Mormon is true, and that Joseph Smith was a true prophet, and I am so glad that I found the true gospel. I know the Lord will bless us. I was baptized June 3, 1907.—Mary Brenner, Tex.

I am proud to say that I know for a surety that the gospel as taught by the Latter-day Saints is true and that Joseph Smith was a true prophet of God. who sealed his testimony to the truth of the Book of Mormon with his blood. The Latter-day Saints cannot be deceived by any other sect.—Ora Lewis, Tex.

Mission News.

SOUTHERN STATES MISSION.

East Tennessee: J. H. Batty, President, Knoxville, Box 688. Four baptisms are reported during the week ending May 8th. The work is being opened up in Morristown by Elders Gus Williams and Joseph Mendenhall. Elder Henry Erickson has discontinued his school at Northcut, Tennessee, after a most successful year.

East Kentucky: G. F. Ellsworth, President, Box 422, Lexington. Our ranks have been strengthened by the arrival of two elders from the west. Two baptisms are reported from Casey county, May 5th. Sister Maggie White, a most devoted Latter-day Saint died on May 10th. Her infant baby followed her on the 11th. Many elders who have partaken of Sister White's hospitality, will learn with profound regret of her death.

Florida: O. W. Hyde, President, 1324 Claud St., Jacksonville. A most successful branch conference was held at the Cumorah church near Douglass, Ga., May 15th and 17th. Through the untiring efforts of D. P. Lott and Joseph Adams, the church was put into splendid shape for the occasion. The house was packed at the Sunday meetings. The Saints were encouraged and many friends were made to think about the restored gospel.

South Carolina: C. A. Callis, Columbia, Box 276. A very successful branch conference was held at Adams Run, Sunday, May 17th. President C. A. Callis and Elders L. M. Belknap and R. A. Meeks were in attendance. The meetings were held in the shade of large oak trees and a large crowd was present. Elders Albert W. Curtis and Wm. Carpenter administered to a boy who was critically sick. After the administration the little fellow got up and ate a hearty meal.

North Carolina: Robert B. White President, Colfax. Brother Ivy Andrews, a most faithful Latter-day Saint, passed to his reward May 1st. A large crowd attended the funeral which was held the following day. Two converts were baptized at Cudford May 9th. By the courtesy of the Baptists in Benson the elders were permitted to use the church, May 17th.

Middle Tennessee: D. S. Dorrity, President, Memphis, Box 269. On May 3rd Elders D. J. Stevens and A. J. Busby held a most successful meeting in a school house near Covington. Over two hundred people were in attendance. Many of them were deeply interested in what they heard. The elders in Memphis held meetings in a Campbellite church May 10th.

Ohio: George W. Bills, President, Columbus, Box 41, Sta. D. Elders Archibald Hall and Raymond Hammond in attempting to hold a meeting on the streets in Springville the other night, came in contact with a preacher of another denomination who was holding forth on the corner where the elders had intended to preach. In the course of his remarks the preacher praised the elders very highly. He said: "They are the smartest set I ever met."

Alabama: H. A. Gardner, President, Montgomery, Box 705. The presence of Elders J. E. Jensen and Albert Tracy at a Baptist church in Este, Florida, led the pastor to warn the congregation to beware of false prophets. The preacher told his congregation that these false teachers taught baptism for the dead. Some obstructionists in order to prevent the elders from holding a meeting in the Williams school house put benches against the door. Friends of the elders soon overcame the difficulty. by crawling through the window and removing the benches.

Georgia: S. W. Golding, President, No. 82 Phillips St., Augusta. While passing

through Cyclone recently, Elders H. C. Carlton and George M. James were accosted by a man who requested them to stop and preach. The elders gladly consented and a meeting was appointed for the next day, Sunday. The school teacher, Miss Lillian Oglesby, went to the Methodist church Sunday morning and notified the people of the elders' meeting at night. All the congregation came but the pastor, who said he would like to go but was afraid if he went he would be setting a bad example to his people.

Kentucky: E. M. Crandall, President, Louisville, Box 554. Six converts were baptized during the week ending May 14th. A series of twenty very spirited meetings was held at Bradleton. A Camppbellite preacher who was present and who entertained the elders, was called to task by some members of his church for the generosity he displayed to the despised "Mormons." The minister defended himself by writing his congregation that he had committed no wrong greater than that of believing the Bible and following its teachings, and telling them if they objected to that they could excomunicate him from the church. The letter closed by giving permission to read it in the church.

Virginia: S. W. Bateman, President, Lynchburg, Box 145. Sister Lucy Ann Dooley, a faithful Saint who has been an ardent church worker for eleven years, passed over to the land where there are no shadows, May 5th. Fitting funeral services were conducted by Elders I. O. Spencer and Samuel Pollock on the 7th. Elder Henry L. Peterson and H. O. Kent administered to a lady who had been bedfast for nine days. Thirty minutes after the administration the lady got up and was apparently well. Elders A. J. Kirkham and James Twitchell had an interesting experience in a meeting at Oakleene. A Methodist preacher was presiding and when one of the elders bore testimony that Joseph Smith was a prophet, the preacher jumped up and exclaimed: "I don't believe it" and left the house. Some of the people went with him, but returned and left the pastor alone on the outside.

Mississippi: C. S. Carter President, Jackson, Box 396. Elders D. E. Tracy and L. Broderick attended a Holiness meeting at Boyd and addressed the congregation by the request of the pastor. On May 1st, Elders George V. Ord and John W. George held a baptismal service. A large crowd gathered to witness the ceremony and listened to the earnest talks by the elders. Elder George V. Ord recently canvassed a Mr. Clark at Pervis. Elder Ord was ordered from the house in a most insolent way. A cyclone which passed through Pervis a few days later injured Mr. Clark severely and killed his oldest daughter. The elders in Vicksburg had their street meetings broken up in a most harsh way by two policemen. On May 10th Elders C. C. Nichols and A. S. Johnson, held a most successful meeting at Montrose. Rev. John Halfred who had in the past made threats against the elders, was present. He was so impressed with the spirit of the meeting that he invited the elders to his house at the close of the meeting, and treated them with the utmost consideration. Another man who was present on being asked what he thought of the meeting said, "The elders did not preach, but Christ preached through them." The faith of the people living near Street in Amite county, has been confirmed by witnessing the remarkable healing of Brother Allen Jones, who for a long time has been suffering from asthma and consumption. He was relieved of his sufferings through the administration of Elders J. L. Anderson and P. P. Johnson.

Deaths in South Carolina.

A recent letter from Elders Majors and Bagley dated Wagner, South Carolina, says:

"Flora Isabel Smith, who was a daughter of Walter and Esta Smith, died September 14, 1907. She was born August 5, 1902.

"Chester Guy Bailey, born September 8, 1907, died May 1, 1908.

"Sister Margaret Johnson, who was the great-grandmother of these children, passed away March 10, 1908. She was baptized by Elder John Morton, May 2, 1897, and remained true to the faith till the end. She was always glad to see the elders, and was always ready and willing to do all she could for them. She is greatly missed by the elders, and all who knew her. She leaves a large family to mourn her loss, who are members of the Church."

Another Case of Healing.

"I have been restored almost instantly by the laying on of hands by the servants of the Lord," declares Sister Ida M. Lamb, of Charleston, S. C., and then goes on to describe the incident in a communication of about a month ago: "I had been ailing for several days but had tried not to give up. At last I found myself a great deal worse but said little about it to the rest of the family. I tried to wear my sickness off with work but I grew worse every minute. I went up stairs to my room and shortly after knew no more.

"At one o'clock my daughter came from her work and found me thus. She sent for her father to come at once. When he received the message, he was so frightened that he lost all power of action. At last a thought came to him to go for help. He started for the doctor but was impressed to go for the elders and turned his course. Elders Curtis and Smith came and anointed me. When they left, my pain, which had been so great that I could not describe it, was gone. The next day I sat up and have been up ever since. And moreover, have not taken a single dose of medicine.

"What frightened my husband so much was that I was stricken once before and

remained unconcious for 23 days. Three of the best doctors in this city then attended me. They said if ever I had such another attack, I should be gone in a short time. And this attack was very much like the first. I know that the gospel is true."

Finding the Truth.

From Reidsville, N. C., Mr. U. S. Grant writes us thus in substance:

"I joined the Missionary Baptists when 14 or 15 years old, but being a Bible reader, it gradually dawned upon me that their association did not fit the pattern laid down in the Bible, neither did it effuse the love and fellowship that ought to exist between man and man. So I prayed to the Lord for light and knowledge and got a faint idea of what constituted the true Church, but where to find it I did not know. However, there came an irresistible force which seemed to cause me to move 25 miles and settle by some families of Saints. near Mt. Airy, N. C. I became attached to Brother J. M. Shelton's family though I could not tolerate the name of "Mormon" at that time. I had read a great deal about the Prophet and the old Spaulding tale, the Mountain Meadow massacre and other stories too numerous to mention. So I hated to see a "Mormon grip" as I called them, and always steered clear of Sheltons' when I thought the elders were there. And when Mr. Shelton would bring up the subject, I would turn the conversation.

"But I was honestly seeking after the true way. I hardly knew what it was, but my Father in heaven was shaping things so that I got to hear the "Mormons" preach. It was hard for me to muster up courage to do so but I thought I would go out of respect for Brother Shelton's folks, coupled with the fact that the Bible says 'Prove all things.' At last there came two young elders into the neighborhood, Angus F. Pierce and Albert Harper. My oldest son met them at Shelton's and liked them, so I ventured to see what a Utah 'Mormon' was like. Brother J. M. Hiatt was the principal speaker. So positive was he in declaring that he knew Joseph Smith was a true prophet. and that the gospel as taught by the Latter-day Saints was true, that I was impressed. I liked the sermon but did not think that a man should be so positive about such things, so I began reading the Bible down to his argument, but I found that everywhere it favored his doctrine. So that put me to studying and I went and borrowed some books from Sister Shelton. In reading them in connection with the Bible the light began to dawn upon me.

"But I could not get those ugly stories I had read about the "Mormons" out of my head. I read, studied, and prayed earnestly for more light. One night I went to bed praying, with my whole mind on the subject: Is the Church of Jesus Christ of Latter-day Saints right or not? I slept and dreamed that I was going to marry a pure girl, and I was looking over the house we were going to live in and it appeared to me more like a cow house. While thinking over the situation there appeared a personage dressed in white raiment who said: 'Don't be ashamed of your house; go and tell your wife that I have a fine house for both of you to live in later, you will not have to stay in this one long.'

"The dream was so vivid and its significance so plain that it seemed a direct manifestation of the Spirit that the 'Mormon' Church, though looked down upon now will not always be. So I almost concluded to connect myself with the Church but kept studying the slanders written about that people. To think what is said about them harassed my mind. Then I heard a whisper very plain. It asked me if I had not thought about those things being written by the enemies of the truth. Then and there the scales fell from my eyes and I understood, and comprehended things in the gospel that I never knew before. And I was assured that the gospel of the Latter-day Saints is the gospel of Christ, that Joseph Smith was a prophet of the Highest and the Book of Mormon is an inspired work."

EASTERN STATES MISSION

Mutual Improvement at Boston.

Elder Samuel Gerrard, of that place, says that on Jan. 5, their association was organized with a membership of 25 and they have studied the Manual of 1905-6, treating on the Book of Mormon. They held twenty sessions which lasted till May 24. The average per cent of attendance was 75, and of preparation fully as high. Their meetings were held at 57 Worcester St., and besides the members enrolled, the visitors seemed to take pleasure in attending. The season has been a profitable as well as a pleasant one and has been a faith-builder for those who participated in the studies.

Reaping a Harvest.

A word comes from Pres. J. W. King, of West Pennsylvania conference to the effect that while he and Elder A. E. Jacobson were making a tour through his district he found much to encourage him. They averaged one meeting a day since starting and disposed of a number of doctrinal books and sheet literature. They blessed three children and initiated nine souls into the fold of the Lord by baptism. Seven of these constituted the family of John B. Clise and wife of Midland, Md., one of Mt. Sarag and one of Eckhart. Md. He says it is rare to see father, mother and a whole family of grown-ups accept the gospel simultaneously. The elders that have formerly labored in this part will doubtless be pleased to hear of the harvest we have thus reaped, the seed of which was sown by them in years past. Two others were baptized at Pittsburg, May 26.

Saving the Sick.

Elder Wm. J. Green, of Central City, president of South West Virginia conference

writes of an incident reported by Elders Frank Leavitte and T. L. Wilson, in about this vein, concerning a case of healing, which came under their observation, while working in the country outlying:

"Sister Augusta Forth was very low with typhoid fever and made it known that she desired some of the elders to come and administer to her. The above named brethren reached her place about 6 p. m., and laid hands on her. She was suffering a great deal when the elders arrived and had had no sleep for about two weeks, but after the servants of the Lord had prayed for her, the fever left her and she slept soundly all that night. The second night she awoke but once and the third her slumber was perfectly peaceful. The morning of the third day she expressed herself as feeling strong and hearty and has a testimony to bear to the world of the power of God made manifest in her behalf.

The elders then went to St. Albans, held four good meetings, and before they left baptized four converts."

NORTHERN STATES MISSION.

Work—Shine or Rain.

"Just a few words from damp, foggy Duluth. Have had few, in fact, only two, good days since arriving here a week ago last Monday, however, the lack of fair weather has not kept sunshine from our hearts; for rain or shine we have been able to 'brush up against' Duluth's biggest men and their interest in our work has done much to stimulate us to put forth greater efforts that more people may hear our testimonies."

Monthly Report.

The elders' reports for May show a marked increase in work being done in spreading the gospel. One thousand, six hundred and twenty-five Books of Mormon. 5,917 other doctrinal books, 62,449 tracts and 4,406 Liahonas were distributed; 35,864 families were visited by "Mormon" elders for the first time. 5,217 families were revisited and 46,215 gospel conversations were reported. Many out door meetings were held. Beginning June 1, most of our forces will leave the cities and will carry on an active campaign through the country districts.

Testimony of a Tithe-Payer.

"A month has passed since I wrote you last. The Lord has been good and merciful to us. He has blessed us and kept us in the faith. The Saints who obey the counsel of the Lord's servants prosper both spiritually and temporally. If all the Saints would pay their tithing they would be better off. It is not my fault if these of this branch run short in receiving blessings. I have tried my best to show them the necessity of paying tithing but some have not faith enough. I have reasoned with them and explained the scriptures to them, so I feel that I have done my duty in this regard. The Lord has blessed me and my family and business. I have two men now working in my bakery. Therein your promise is fulfilled in my behalf, that you made to us in your letter, that all who paid their tithing would be blessed notwithstanding the hard times. I wish the Latter-day Saints could trust the promises of the Lord's servants that they might claim the blessings that come by keeping the commandments of God."

Historical Mt. Pisgah.

Des Moines, Iowa, May 20, 1908.

Dear Brethren:

The elders at Council Bluffs report the Saints at that place in a prosperous condition. Some new investigators are coming to the services which are held regularly in the Danish Hall. Those who were fortunate enough to be called to labor in Des Moines are doing their level best to place the Book of Mormon in the hands of the thinking men of the city. Success has crowned our efforts during the last two weeks. Some of the brethren have sold as high as five Books of Mormon during a day's visit.

Elders W. A. Sorenson, J. J. Cotter, G. A. White, and A. J. Peterson, after holding open air meetings at Winterset, left for Talmage, or better known in Church history as Mt. Pisgah, to repair the monument. Many things of interest made the visit a pleasant one. The springs at the bottom of the hill still send forth their supply of clear cold water. The old mill burrs are still lying on the farm now owned by Mr. White. He has recently presented them to the State Historical Society and they will soon be in its building at Des Moines. The monument consists of a base about 30 inches square of the usual sandstone used for such purposes, a second base of marble, 24 inches square, on which stands a main shaft, which is 8½ feet high. This is 17 inches square at the base and tapers to 12 inches square at the top. Above this is the cap stone. The following inscription is found on the monument: (East side) "This monument erected 1888, in memory of those members of the Church of Jesus Christ of Latter-day Saints who died 1846, 1847, 1848, during their exodus, to seek a home beyond the Rocky Mountains. Interred here is William Huntington, the first Presiding elder of the temporary settlement called Pisgah. Lenora Charlotte Snow, daughter of Elder Lorenzo and Charlotte Snow." (On the second base) "Isaac Phinehas Richards, son of Elder Franklin and Jane Snyder Richards;" (North side) "Hyrum Spencer, Alvah Hancock, Gardner Edinson, Philinda Calvin Jordan, Joseph Smith Billingsby, Elkano Keller, Mrs. Baldwin and baby, Mr. Hess and Mr. Hayes (buried west of river), Joseph Merryfield, Mr. Cook, Wife of Mr. Brown, Mr. Thompson, William Sylvanies Bishop, Angelia

Carter (stranger not in Church) Henry Judson, Alexander Day, Benjamin Day, Emma Jane Johnson Martha Anna Dana." (West side) "Emma G. B. Adair, Nancy Workman, Samuel Workman, Samuel Steel, Simeon Thayer, Cleah Thayer, Jesse Hitchcock and wife, Clara Hallet, Phoebe Hallet, Anna Gould Hallet, Louisa Hallet and two children. Sarah Hulet, Sarah Ann Hullet, Noah Rogers, Amos Philemon Rogers, Mary Briant Ensign, Margaret Josephine Billingsley." (South side) "Betsy Garley Shipley, Nephi Shipley, David McKee, Polly Sweat, Louisa Cox. Henry Davis, Joel Campbell, Emily Whiting, Elisha Whiting, Sally Whiting, Widow Head Whiting, Elizabeth Daniels, Rebecca Adair, William P. Mangum, Lane Ann Mangum, Jemima Mangum Adair, William Jefferson Adair." Mr. White says that many people visit it and that it is beginning to be quite a historical spot. A sign was posted by him warning the souvenir hunters not to mar nor disturb it in any way, not even the base. If people are not interested in the gospel, they are interested in the past history of our people.

(Signed) A. J. Peterson.

CENTRAL STATES MISSION.

Released.

Elders C. P. Jenson, Frank W. Traveller and Lawrence P. Parry of the St. John conference, and Samuel F. Payne of Missouri conference have been released to return to their homes in the west. They have each performed a valiant work, and have filled honorable missions.

Moving Forward.

Pres. R. S. Nixon, of the St. John conference, under date of Attica, June 1st, indites a pleasing report of the status of affairs in his district. May 17, they baptized four converts of St. John, and one of Attica.

The past two weeks, Elder Nixon and wife and Elders Jensen and Cook have been touring Kingham and Harper counties, calling on Saints and investigators and holding cross-street meetings. At one of these in Attica, May 30, about 200 people, curious to see and know something about "those Mormons," clustered about them and heard tidings of the Restored Gospel proclaimed, and after the meeting, were provided with books upon the subject. There was an excellent feeling throughout the meeting. Elder Nixon and wife will return to the St. John branch. This church is in a healthy condition. The Saints thereof, seem convinced that God never put any premiums on idleness. In Attica, also, there is indication of a most excellent attitude toward the law of tithe-paying.

Testimonial.

June 9, at the mission parlors on south Pleasant street, a pleasant social was held in honor of Elder Elmer C. Strong, who the next day, departed for his home in the mountains of Ephriam, Provo, Utah. Elder Strong has for the last 18 months acted as mission stenographer and record keeper. Music, short speeches, games, etc., were the order of the evening. Refreshments, too, were served. Elder Strong has also filled the position or superintendent of the Sunday school at Independence.

He leaves his old field of labor with a feeling of regret and satisfaction and withal, the assurance of his presiding officer of having filled these positions with signal ability and faithfulness. He also carries home the assurance that those with whom he associated here have fully appreciated his labors and pleasant companionship. Elder Strong does not like to be praised but we feel at parting that we cannot allow him to leave our midst without torturing him to this extent. We believe the best that can be said of him is that he did his work well, was a well balanced personality, not disposed to splash over on any subject or phase of life, and that he was a most genial associate with a clean record. He was presented with a beautiful gold ring by his co-laborers of the mission office, as a token that the above diagnosis is the correct one.

He has the Godspeed of all here as well as the sincere hope that he will soon begin to play upon the feelings of some member of the gentler sex and hence in due time begin to "subdue the earth."

MISCELLANEOUS.

Sarah E. Giles is kindly requested to furnish Liahona The Elders' Journal her address.

A recent letter from Elder Carlos L. Dunford, written from Eugene City, Oregon, states that Elders Burns Cox, Thomas R. Greener, Chas. G. Williams and himself, and Sister C. E. Howell, have been laboring in that place, and have baptized nine persons.

Follower of James J. Strang.

On Friday, June 5, Elder Wingfield Watson, who is presiding high priest of the religious society founded by James J. Strang, made a pleasant call at the editorial rooms of Liahona The Elders' Journal. Elder Watson is past 80 years of age, though he looks many years younger. He is remarkably well preserved, and states that he can take an axe and fell a tree about as well as he ever could. He is a resident of Burlington, Wis.

He states that the society of which he is the head, numbers only a few hundred members whose addresses and standing are known, and that they make little effort at proselyting or increasing their numerical strength. Regular Sabbath services are maintained near Burlington, but not elsewhere. Mr. Watson is considering the matter of furnishing for these pages a historical sketch of the movement led by Mr. Strang.

Liahona The Elders' Journal

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LOST AND RESTORED.

BY FRANKLIN N. MILLET, PROVO, UTAH.

While laboring in Jacksonville, Fla., trying in my humble way to teach the gospel to those who had not learned the ways of God, I was confronted with these propositions:

"There is but one gospel. It has been handed down to us, and we will not read your literature."

To the first proposition I replied that it is true there is but one gospel. "One Lord, one faith, one baptism." (Eph. 4:5.) "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:6, 8. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that you might charge some that they teach no other doctrine." I Tim. 1:3. Last, but by no means least, Christ said: "I am the way, the truth and the life."

But now to the next proposition: You say the gospel has been handed down to you. I presume you mean by this that you first received it from Him who said: "I am the way, the truth and the life."

"Yes, we received it from Christ and it has remained upon the earth until this day," you answer. I beg to differ, my friend. You seem disposed to take the sayings of Christ in preference to all others. Let us then go "to the law and the testimony." Isaiah said, "if we speak not according to this word it is because there is no light in us."

I will first call your attention to Matt. 11:12: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force.' Christ, the greatest prophet, prophesied here what would befall the kingdom of heaven. Shortly after John was put in prison Jesus taught that the kingdom of heaven was at hand. This was the beginning of the gospel of Christ, or the kingdom set up by Him, in the meridian of time.

In the eleventh chapter of Matthew Christ says: "And from the days of John the Baptist until now the kingdom suffereth violence." What do we understand by this? From the days of John the Baptist until he uttered this prophecy, believers had suffered violence. They had received harsh treatment. John the Baptist had been put in prison and beheaded.

Jesus began telling the people to repent for the kingdom of heaven was at hand. But what does the remainder of the verse say: "And the violent taketh it by force." Take what by force? The kingdom of heaven.

"You are not telling me that this kingdom was taken by force?" you ask. That is what Jesus said. He was overcome. Violence took Him by force. "Yes, Elder, but Jesus had to die for the sins of the world," you observe. That is true. He came to do His Father's will, and He knew that He would be crucified, and that the gospel, or the kingdom, would be taken by violence, because He so stated.

All of His prophecies were or will be fulfilled to the very letter. "Perhaps so; I have heard that you 'Mormons' believe that the gospel was taken from the earth," you say. We not only believe, we know that it was taken from the earth, and we are able to prove our points from the scriptures. "That may be true; perhaps I was too hasty to condemn your doctrine without investigating it. I will take one of your tracts and go on my way," you say.

Pardon me a moment before we part. I promised to prove to you that the kingdom was taken by violence or force, as predicted by the Savior. Persecution aided by disobedience, brought on the crisis. Those who desired to worship the true and living God, and keep His commandments, were hindered by their enemies.

"Yes, Elder, but did not Jesus say that the gates of hell should not prevail against His church?" you ask. Let us look into this matter closely, and see just what He did say; it is found in Matt. 16:18: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Built upon the rock of revelation. The previous verse explains our point: "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

The gates of hell have not prevailed against revelation. The church was built on it, and God will always reveal His will to man whenever there are men on earth that will listen to Him. (See Amos 3:7). But for long ages God had no prophets to whom to reveal His will; all had gone astray.

"Elder, I must say you astonish me when you tell me that the true church of Christ is built on revelation. I supposed revelation had been done away," you remark. Pardon me, I will not detain you much longer, but I feel that it would not be justice to you to stop at this juncture. I must explain further what I undertook to present, that Christ's prophecy, found in Matt. 11:12 was fulfilled to the very letter. I will also cite Acts 12:1-5. The church was greatly persecuted. According to ancient history Peter was crucified about the year 66 A. D. at Rome. James was beheaded in the year 44. I could go on if time would permit, but, suffice it to say all the apostles were killed but John, who was banished in the year 96 A. D. It was to be according to the words of Jesus, "Violence taketh it by force." Not the real foundation; that was not even shaken. God was ready and willing to reveal His mind and will, but alas all were gone but John, who were willing to receive it.

The revelations of God were given to him and he was permitted to see—what? Read the thirteenth chapter, seventh verse of the Book of Revelations: "And it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds and tongues and nations."

What a sad thought, what a deplorable condition. Jesus crucified, the apostles killed. The kingdom taken by violence. What next? John saw that the Lord would again restore the kingdom, and it should not be taken again, but would stand forever. See Rev. 14:6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people."

The Prophet Daniel saw the great event, and gave utterance to the following: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever."

Now, my dear friend, ponder in regard to what I have said. Do not pass judgment until you have tested the work, whether it be of God or man, as Jesus says, (John 7:16, 17.)

The globe lamp, suspended in the heavens, is the best and cheapest light in the world. A wise man will prefer it to any other; but a fool will sleep while the morning sun shines, and light a lamp when it goes down.—Orson Pratt.

THE GOSPEL IN LONDON.

The Kansas City Star of Sunday, June 14, had the following account of the progress the great latter-day work is making in the British capital. It bore the heading "Mormonism is Booming in London," and was illustrated with a cut of the building in which services are held, and another of the conference president:

Mormonism is gaining ground rapidly in England and nothing will bring home the fact of that growth so sharply to the English people as the dedication on June 28 next of the elaborate new headquarters which have been acquired by the Mormon missionaries for the London district.

The Mormon mission to London has outgrown the old headquarters in a commodious house known as "Deseret" in Farleigh Road, Stoke Newington, and the mission now has acquired a building which is eminently adapted for its work. It was built twenty years ago at a cost of $10,000 and was designed for a hotel, saloon and music hall, but the magistrates refused to grant it a license and it has been lying vacant since, a white elephant on the owner's hands. The thrifty Mormons have acquired it for about half what it cost to build and are hard at work renovating and fitting it up for their purposes.

The chief feature of course is the main hall, which will seat a thousand people comfortably. A platform has been erected at one end, and an organ will soon be installed. At present the music is furnished by two harmoniums. There are a number of smaller rooms on the ground floor which can be used for small meetings and committees, and upstairs there are about twenty rooms in which the Mormon missionaries and workers will live.

The new headquarters is known as the old Markfield hotel and is situated on the High Road, Tottenham, an ideal center for the proselyting work of the Mormons, for it is in the center of a district occupied almost exclusively by humble folk who in England are apt to run after a new religion.

Distribute 2,500 Tracts a Day.

Great preparations are being made for the dedication. Apostle Charles W. Penrose, the chief of the European mission, is going from Liverpool to conduct it, and there will be a great gathering of elders and deacons from all over Europe.

The work in London is in charge of Elder Soren Peterson, who is president of the London district, and he is assisted by forty-two workers, all of whom but one are Americans. All of them are elders or deacons of the Mormon church. Most of them are young Western Americans, who throw their whole energy into the work, which is done chiefly by house to house canvassing. Every morning the missionaries go out to a selected district, calling faithfully at every house and distributing 2,500 tracts every day. If they find a member of one of the old churches willing to listen they at once invite the prospective convert to call in the minister of the church to which he belongs and have it out at once. Usually the minister refuses indignantly to meet the Mormon missionary and there the Mormon scores a point.

Many of the converts are gained from the Church of England and most of them from the small shop-keeping and superior working class. The upper classes seldom are reached, although the Mormon missionaries are very proud of their "star" convert, Colonel R. M. Bryce Thomas, late of the English army, whose pamphlet, "My Reasons for leaving the Church of England and Joining the Church of Jesus Christ of Latter-day Saints" is one of their favorite and most effective tracts.

It is hard to estimate the real influence which the Mormons have obtained in London. There are at least a dozen regular meetings being conducted in the city. There are a thousand regularly enrolled members of the church, but attendance at the meetings is nearly five times that number. There are about 10,000 regularly enrolled members of the church in England, but that number by no means represents the number of conversions, for the missionaries estimate that in the last ten years at least 20,000 converts have gone from England to Utah. The conversions are rapidly increasing in number. More than a hundred converts have been baptized this year by President Peterson alone and on Sunday, May 10, he baptized eleven at one time, but he expects that when the work from the new headquarters is fully organized it will be doubled at least.

President Peterson is a keen-looking, fair-haired man of middle age with sharp blue eyes. He has a manner that is calculated to put the most hostile critic at his ease at once, and his hearty handgrip makes the timid seeker after truth feel at home at once in the Mormon meeting hall. On the platform he has a flow of oratory that carries his audience off its feet, and at the same time he never talks above the heads of the simple working people who form the bulk of the congregations. No better man could have been selected to spread a new and unpopular religion.

"The Lord Built Our Church."

"Our mission to London has been blessed," he said recently, as he stood in the center of the great assembly hall in the new headquarters and pointed to a group of men at work getting it in order. "Every one of those men is a member of our church and every man is giving his work freely to the church. Some of them are elders and missionaries who are not above taking off their coats and going to work for the Lord. This place was built for us by the

Lord. It has been waiting for us for twenty years and no one ever was allowed to occupy it before.

"We are winning converts every day, and our church here is growing, but not so fast as it would grow if our converts stayed here. As soon as they are converted, however, the 'spirit of gathering' seems to seize them and they are off to Utah. We do not encourage it, for we think that they would do better work for the church by staying here and helping to convert their neighbors, but I suppose the prophecy that all the faithful will be gathered together must be fulfilled.

"All our missionaries here work for nothing and support themselves. Many of them have left wives and families at home in Utah, but the Lord is providing for them. Our people all give a tithe of their increase to the church, but all this money goes to Salt Lake and all the work of the church is directed and financed from there.

"Of course we have to meet opposition, but it is not so bad now as it used to be. At first we could not hold a street meeting without being stoned, but the people have learned now that we were not so bad as we were represented to be. We have never, however, since we began our work here, received the slightest degree of sympathy or even common courtesy from a minister of religion."

The clergymen of all denominations are becoming alarmed at the growth of Mormonism, and there has been a notable increase in their activity in the districts where the Mormon missionaries have been at work. In some of the districts opposition meetings have been organized by the churches on the nights of the Mormon meetings, and in one or two cases church workers have been appointed to follow the Mormon missionaries around and counteract their propaganda.

PRAYER.

ELDER C. A. WHITLEY. IN MILLENNIAL STAR, VOL. 15.

Amongst the various duties that press upon the Saints in this their probationary state, there is one that claims their especial attention, from its importance and tendency. It is capable of being both profitably and agreeably performed by the Saint, indeed I know of none more so than that of prayer. When we consider it is the medium of approach to the Divine Majesty, we are led to estimate it in a higher light than is generally done, and are led to feel the due importance of the reverence that is required. When we draw nigh to God, it makes us feel our own insignificance, and teaches us the measure of humility we need. Were we to approach an earthly potentate, we should be careful to observe all due respectfulness, and to avoid all approaches to irreverence both in carriage and conversation; how much more so ought we to feel the majesty of the presence of the King of kings when we appear in His presence to present our petitions. Though He expects us to feel that we are not approaching an equal, but a Being possessed of an incalculable amount of light and intelligence, yet He does not require us to tell Him how high and how great He is, but encourages us to approach and solicit for our wants, both temporal and spiritual, in the same manner we would ask of an earthly father. Just as a child looks to his parent for support and advice, our heavenly Father desires us to look to Him; casting all our care upon Him, for He careth for us; His superior wisdom shows Him those things we stand in need of, and which would be beneficial to us, but He requires us to seek of Him for them; He bids us ask and we shall receive, to prove Him and see if He will not open the windows of heaven and pour us out such a blessing that there will not be room enough to receive it. He declares for our encouragement, that where two or three shall agree touching anything they shall ask, it shall be done unto them; not that He intends us to ask and coolly leave the results to Providence, but after using every effort in our power, to look to Him for the increase. In our public approaches, our study should be to keep our minds untrammeled from the world, and in the spirit of humility and faith to present our desires to God. The thought never should be permitted to fill us with fear and trouble, that our language is open to the criticism of our fellow-worshippers, for lip service is an abomination to the Lord. To Him we should look as a solace from affliction, for we are taught that whom He loveth He chasteneth, and that all things work together for good. Our Elder Brother and Mediator bids us apply daily for our daily bread, when

we need it. Still we should labour to our utmost, for God helps them that help themselves, and man must labour for his bread, and then look up to God for the control of those things for his benefit which are beyond his present power. Paul teaches us to pray without ceasing, not that we are to continue prostrate before the throne of God, but to live in the spirit of gratefulness for the blessings that are momentarily bestowed upon us. Prayer refreshes and reinvigorates the Saints, and enables them to overcome the assaults of the enemy, and keeps them close to their duty, and enables them to press forward with joy and exultation for the mark and prize of their high calling. It keeps them with lamps trimmed, waiting the approach of the Bridegroom. May we then be found frequent in our petitions to the footstool of grace, that when our Master shall call us hence we shall be found worthy to sit down with Abraham, Isaac, Jacob, Joseph, and the company of the redeemed at the marriage supper of the Lamb.

AN ANCIENT RELIC.

The following account of the discovery of an ancient relic, by residents of the town of Goshen, Utah county, Utah, has been furnished for publication in Liahona The Elders' Journal, and is reproduced as it was received, in the form of an affidavit:

Goshen, April 15, 1908.

To All Whom It May Concern:

This is to certify that we, Hans Jasperson and Stephen Jasperson, did unearth or uncover an ancient relic or curio, while digging a cellar about the 15th day of January, A. D. 1908. We took off the frost and wet ground, about one foot, and then we shoveled off about a foot or 18 inches of dry sand; and in this we discovered a metal vase or jar. The curio is a small metal basket or jar, about 3½ inches tall and curiously designed. Near the top are two handles similar to those on certain kinds of baskets. The handles and from thence downward are of a substance not easily determined. When chipped it has the appearance of lead but is much harder than that metal. The exterior looks like woven wire work, but that which looks like wire is of no different material than the other, but simply stands out in relief. From the handles upwards is brass, but the piece shows the appearance of at one time having been the cap of a brass pipe or tube, but which later had been molded into the basket of softer material.

I believe it to be ancient American; that it has been handed down by the Indians and finally lost by them, where we discovered it. I will give you my reasons for so believing, viz.: In the year 1857 I first became acquainted with the ground. It was then known as the sand knolls, because it had three large knolls or mounds on it. In the year 1867 I commenced to work on the five acres upon which these three mounds were located. I grubbed the land and hauled the mounds away and a description of one will suffice for all three as they were practically all the same:

They were about four feet above the level of the ground, and in plowing and hauling about two feet of the top I came to a cement foundation of a round building which was 18 or 20 feet in diameter. The walls were about 18 inches thick and 3 feet high. In the inside of this foundation, I found granite and sandstone rocks that had been used in grinding seeds and grains. I also found flints, crockeryware, ashes and charcoal. I often looked for coin or metal of some kind, but failed in finding any until I found this vase or jar above described.

Witnesses: HANS JASPERSON.
Wm. H. Allen.
John Jasperson.

Subscribed and sworn to before me this the 15th day of April, 1908.

WM. H. ALLEN,
Notary Public.

Commission expires Dec. 30, 1910.

As Adam was an immortal being when placed here on earth and commanded to multiply, would not his offspring have been immortal but for the fall?

M. P. F., Logan, Utah.

Yes. But they would have had spiritual bodies only, and not bodies of flesh, blood and bone. When Adam and Eve were first placed in the garden of Eden they had resurrected bodies, in which there was no blood. A spiritual fluid or substance circulated in their veins instead of blood. Consequently, they had not power to beget children with tabernacles of flesh, such as human beings possess. The fall caused a change in their bodies, which, while it rendered them mortal, at the same time gave them power to create mortal bodies of flesh, blood and bone for their offspring. This is a very brief explanation of a very important subject.

Liahona The Elders' Journal

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B. F. CUMMINGS, Editor.

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Editorial

FORGIVENESS.

Dear brothers and sisters, let us, in a spirit of true humility, and with hearts open and tender to heavenly impressions, read the Lord's prayer:

> Our Father which art in heaven, Hallowed be thy name.
> Thy kingdom come. Thy will be done in earth, as it is in heaven.
> Give us this day our daily bread.
> And forgive us our debts, as we forgive our debtors.
> And lead us not into temptation but deliver us from evil: For thine is the kingdom, and the power. and the glory, for ever. Amen.

Now let us, without stopping, go right on and read the next two verses:

> For if ye forgive men their trespasses, your heavenly Father will also forgive you:
> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

It is thus made plain that the Lord's prayer, one of the most important of all passages of scripture, and more often repeated than any other, from the standpoint of literary composition, forms a prelude or introduction to an announcement of one of the greatest of all the laws included in the plan of salvation which was taught and established by the Lord Jesus Christ, namely, the law of forgiveness.

We must forgive those who have wronged us. We absolutely must. No matter who they are, or what injury they have inflicted upon us, we must forgive them. We must not make any exceptions. The law as laid down by the Savior in the scripture here quoted admits of none, and the same law, given by Him in a revelation to the Prophet Joseph Smith, makes it still clearer that it is not our province to decide who shall and who shall not be included in the pardon each of us must grant to our fellow beings, and that we must not exclude any:

> I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. Doc. and Cov. 64:10.

On condition that we obey this law by extending forgiveness to all who have wronged us, we have the unqualified promise of the Savior that all of our own sins shall be forgiven; and this means salvation in a kingdom of glory. But if we withhold forgiveness from any human being, forgiveness will be withheld from us, which means that our souls cannot be saved in the kingdom of God.

We may believe that Jesus is the Christ; we may be baptized for the remission of our sins, and receive the

Holy Ghost by the laying on of hands; and by the power of the Holy Ghost we may obtain a testimony of the gospel; we may even be ordained to the priesthood and acquire power to perform miracles; but notwithstanding all these things, our sins will cling to us, and we shall suffer the condemnation that is due because of them, unless we forgive all who have trespassed against us.

On the other hand, if we will, by stern and strong self-discipline, and by fasting and prayer when such measures become necessary, so uplift ourselves, and so subdue all feelings of hardness and resentment, and all desire for revenge, as to be able to say truthfully that we forgive the man who inflicted the wrongs under which we smart, the blessings of the Lord will be poured out upon us, here in this life, we shall enjoy the guidance and comfort of the Holy Spirit while our probation on earth continues, and finally when the flesh and its weaknesses are laid in the grave, our spirits will ascend to realms of light and glory, to mingle with the holy angels and the Saints of the Church of the First Born behind the veil.

We are charged not to partake of the sacrament of the Lord's supper unworthily: and the apostle Paul, in the eleventh chapter of First Corinthians, gives warning of the results of so doing. Many of the Saints of Corinth were sickly and many of them had died in consequence of partaking of the emblems of the atonement when in an unfit spiritual condition to do so. Now the thing which is most likely to disqualify a member of the Church for receiving this ordinance is a feeling of hardness or resentment towards another. Sometimes other causes may arise which render a member unfit to join in this observance, but the one here named is by far the most common of all. And as human nature in our day is much the same as it was in Paul's time, it follows that, in those branches or other subdivisions of the Church among whose members sentiments of hate or revenge spread and prevail, the agencies of darkness have power to bring affliction in the form of sickness and death.

Thus we are led to the conclusion that, by obeying the law of forgiveness we avoid the most common cause of disqualification for joining with our brethren and sisters in commemorating the death of the Redeemer; and that at the same time we also avoid one cause of sickness and death.

Many who have embraced the fullness of the everlasting gospel as committed to man in modern times by the ministry of holy angels, after rejoicing in it for a time, and being made partakers of its blessings, have abandoned it, and turned back into the world, worse off by far than they were before they heard it. Why did they do this? Because they became offended and refused to forgive the offender. Other causes produce apostacy, but this is the most common one. Often the disaffected person, at the very time when he is urging a grievance against a brother, is himself guilty of sin; and whether it is the sin of unforgiveness or some other form of transgression that darkens his soul, is frequently difficult to determine.

Take branches of the Church, large or small, out in the world. When right conditions prevail among the Saints, how strong is their attachment for each

other. How they rejoice together in the gospel. And when the elders visit the branch, with what delight do its members assemble to listen to their words. And when all meet for social recreation, how swift and how sweet are the moments so spent. But how quickly is this sweetness changed to bitterness when the spirit of unforgiveness is permitted to show its hideous face—when some one vents spite towards some one else, and breaks the law of forgiveness. Ten to one the offender is not a tithe as guilty as the offended.

Especially must we forgive our file leaders in the organization of the Church. Especially dangerous is it to the spiritual welfare of any Latter-day Saint to cherish resentment towards a presiding officer. His happiness is clouded and his spiritual welfare is in peril as long as he permits such a condition to continue.

It is the real wrongs and grievances, not merely the imaginary ones, that we are required to forgive; although could we look down upon ourselves as the angels do, and know all of the circumstances of each case as they do, we should see that most of the charges we make against each other are not founded in truth and justice; and that the accuser of his brethren is in the wrong more frequently than are his brethren whom he accuses. And when we pass into the next world and review our experiences in this, as all of us will be compelled to do, we shall see that wrongs which rankled in our breasts and embittered our lives, and which were so hard for us to forgive, were not wrongs at all, save in our own morbid imaginations; and that, in making the great effort to forgive the wrongdoer, we were merely placing ourselves in harmony with truth which we had violated.

Brethren and sisters, we must learn to forgive each other. We must bear with each other's faults and selfishness. We must guard against a spirit of revenge as we would against our soul's deadliest foe. It will be a help to us in our struggle with our feelings to remember that, by forgiving a debtor we pay our own debt to our Heavenly Father, and win a crown in His kingdom.

A WOMAN'S QUESTIONS.

From Chicago comes a letter to Liahona The Elders' Journal, written by a woman, and containing these questions:

1. What becomes of all those children that are destroyed before birth? Is that as great a sin as murder?
2. Is it wrong for married people to refuse to have children when they can have them?
3. Is it right for a poor couple to have a large family when the mother is sickly and the children receive very little care?
4. Will you please publish a little prayer to teach a small child to say at table?
5. Is a nursing mother supposed to fast?

Poor woman! Struggling with the problems and temptations that beset your sex, in the day and city in which you live, a day and city of pride and wickedness. May our Heavenly Father be merciful to you while the axe is laid at the root of the tree, and the great truth is sent home to your soul that God cannot look upon sin with the least degree of allowance.

1. The body of a child destroyed before birth goes back to the elements of which it was composed, without serving the purpose for which it was formed, namely, the home and complement of an immortal and eternal spirit, which was waiting to enter and possess it. Nature is thwarted and outraged, and that waiting spirit is disappointed.

There is good reason to believe that this disappointment causes anguish to that spirit which far exceeds anything the mother could have suffered by giving it birth and a mother's love and care. Hence the wrong and magnitude of such a sin. "Is it as great a sin as murder?" It *is* murder. It is a crime which deprives a human spirit of life on this earth, and the privileges and blessings of this probationary state, and hence is murder.

2. Yes. Married people who refuse to have children when they can do so, are guilty of a great sin, a sin that will bring an agony of sorrow and remorse to their souls when the consequences and penalties of it burst upon their realization. They break the first commandment God gave to man: "Multiply and replenish the earth."

3. This question includes a specious argument which leads up to the answer desired by so many misguided husbands and wives. But the gospel of the Lord Jesus Christ as revealed to the Latter-day Saints, denies and abhors that answer. Neither poverty nor impaired health on the part of either or both parents can be pleaded in justification of the pre-natal destruction of offspring. The soundness of this view will become apparent if the form of the question is slightly changed, thus: "Is it right for a poor couple to kill some of their children when the wife is sickly and they receive very little care?"

By way of further reply to these three questions, we will present a parable:

A certain woman who was a wife, was proud and loved ease and pleasure, and desired that she might escape the bearing and rearing of children. She asked herself: Why should I endure the pain and care and sacrifice? What have I to gain? And she said, I will not. One night a messenger from heaven stood at her bedside and commanded her: "Come with me." She obeyed. Her spirit left her body, which lay upon her bed. She gazed upon it for a moment, when the messenger said: "I am sent to show you things pertaining to other worlds. Follow me."

They entered a city of beauty and splendor beyond the imagination of mortals. It was a city of homes and parks and gardens. And there were children everywhere. The love and laughter of children filled the air, and in their sweet society their parents found the highest joys of a celestial sphere. Parents loved their children, and children loved their parents, and this mutual love gave to all the most exquisite happiness which even heaven knew.

"Now let us descend," said the guide, and the woman, closely following him, moved downward swiftly, until the distance between two worlds was covered. The one which they approached was shrouded in gloom. They came to a city of vast extent and countless population. All was dark, wretched, forbidding. The streets were thronged, but not a child could be seen. "There are no children in this city," explained the guide. "All who dwell here are husbands and wives who did not love children and refused to receive them." The woman looked and listened. From the words and faces of the people she knew that the men hated the women and the women hated the men. Love was unknown; hate held full sway. "Between husband and wife love was killed by selfishness, and confidence was destroyed by sin, and now they hate each other. This is a part of hell," said the guide. Then he added: "I must show you still another world; come."

The woman could not tell in what direction, upward, downward or on a plane, they moved, but she knew that their speed was that of light. They reached a region which she could not describe, save that it seemed neither light nor dark, gay nor sad. All was neutral. She saw millions of spirits. "These are awaiting bodies on the earth," said the guide. Angels, smiling, moved among them, and choosing one here and another there, said to each one chosen, "A tabernacle is ready for you; come." Each spirit to whom this news was spoken, was filled with an ecstasy of delight, bade fond farewells and disappeared.

Other angels, whose faces portrayed bitter sorrow, moved among the spirits. One would approach a spirit and say: "The tabernacle that was being prepared for you has been destroyed. You cannot be born upon the earth." The anguish caused by this announcement was unutterable. Earth knows no suffering so appalling. The woman's emotions of remorse and horror were indescribable. She wept and groaned and wrung her hands. "Oh, what can I do?" she cried to her guide. "Repent," was all he said.

When the morning came the woman told her husband that it was all so vivid she

was not certain whether she had dreamed or really seen and heard. But she said that no sacrifice nor temptation could ever again swerve her from her duty as a wife and mother.

So eager are the spirits of the unborn to receive bodies that neither poverty, nor squalor, nor even the environments of crime, deter them from seizing such an opportunity. Such considerations to them are trifling when compared with the privilege of obtaining a body that will be capable of a resurrection. Parents err in supposing that the burden of caring for their children rests solely, or even chiefly, upon them. This is not true. For every babe born into mortal life a guardian is appointed from among the angels of the Lord, and that guardian angel has far more power over the environment and destiny of that babe than its parents have. This truth destroys every argument in support of race suicide.

4. A prayer taught to a little child, to say at the table, should express three thoughts: First, thanks to God for the food; second, a request that He will bless it; third, the request should be made in the name of Jesus. Thus: "Our Father in heaven, we thank thee for this food, and ask thee to bless it. In the name of Jesus. Amen." This is a short and simple form, adapted to very small children. It is well to encourage older children to frame a prayer in language of their own, but the three thoughts above stated should be preserved in asking a blessing upon the food.

5. If a nursing mother can fast without injury or inconvenience to herself or babe, she ought to do so. But if fasting causes undue faintness to the mother, or a shortage of milk for the babe, or marked discomfort to either, it need not be practiced. Latter-day Saints do not fast by way of penance, nor the infliction of self-punishment. One of the reasons why the Lord has established the custom is its great hygienic value to most persons. But in cases in which it would be harmful rather than beneficial, such as some small children, invalids, nursing mothers, etc., its observance is not required. The Spirit of the Lord, which is the essence of wisdom and pure intelligence, will indicate the exceptions to the rule.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

And now Abinadi said unto them; I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people;

And because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son;

The Father, because he was conceived by the power of God: and the Son, because of the flesh; thus becoming the Father and Son:

And they are one God, yea, the very eternal Father of heaven and of earth;

And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast

out, and disowned by his people.

And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, As a sheep before the shearer is dumb, so he openeth not his mouth;

Yea, even so he shall be led, crucified, and slain, the flesh becoming subject, even unto death, the will of the Son being swallowed up in the will of the Father;

And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men:

Having ascended into heaven; having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions: having redeemed them, and satisfied the demands of justice.

And now I say unto you, Who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed?

Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord; I say unto you, that all those who have harkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you, that these are his seed, or they are the heirs of the kingdom of God:

For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression; I mean all the holy prophets ever since the world began? I say unto you that they are his seed;

And these are they who have published peace, who have brought good tidings of good, who have published salvation, and said unto Zion, Thy God reigneth!

And O how beautiful upon the mountains were their feet!

And again, how beautiful upon the mountains are the feet of those that are still publishing peace! And again how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and for ever!

And behold, I say unto you, this is not all: For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace: yea, even the Lord, who has redeemed his people: yea, him who has granted salvation unto his people:

For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world; I say unto you, were it not for this, all mankind must have perished.

But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead.

And there cometh a resurrection, even a first resurrection: yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ: for so shall he be called.

And now the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.

They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death.

And these are those who have part in the first resurrection; and these are they that have died before Christ came in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.

And little children also have eternal life.

But behold, and fear, and tremble before God; for ye ought to tremble; for the Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.

Therefore had ye not ought to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim.

And now I say unto you, that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue and people.

Yea, Lord, thy watchmen shall lift up their voice; with the voice together shall they sing: for, they shall see eye to eye when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God.—Mosiah 15.

After Abinadi's rebuke of the Nephite king and his priests, and after his proclaiming to them the doctrine of the coming Savior, as reproduced in

our last installment, he recites to them the 53d chapter of Isaiah, which graphcially portrays the trials of "the Man or Sorrows" when He should come in the flesh to die and redeem the world. So this 53rd chapter of Isaiah's writings forms the succeeding chapter (14th of Mosiah) and we pass it by with the recommendation that our readers read it from their own Bibles, in order to get the full significance of the bold sermon the prophet Abinadi made to the unbelievers who were the while thirsting for his blood.

We go on to comment on the next or 15th chapter of Mosiah's account, in which Abinadi becomes eloquent upon the theme of the coming Redeemer who should make His advent among men in about 150 years from that time.

In the first four or five verses above, opponents of the Book of Mormon claim there is a doctrine taught that destroys the trinity of the Godhead. And upon a surface reading of those verses, such could well be inferred. But could not the same charge be made against certain statements in the New Testament? Let us compare.

Above, the Nephite preacher gives his hearers to understand that "God Himself shall come down among the children of men, and shall redeem His people; and because He dwelleth in the flesh, He shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son. The Father, because he was conceived by the power of God; the Son, because of the flesh; thus becoming the Father and the Son: and they are one God, yea, the very eternal Father of heaven and of earth." The New Testament assertions: "Phillip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me." (John 14:8-11.)

Both of these positions seemingly hold that the Father and Son are identical personages. But not so. Jesus later explained his oneness with the Father—unity of purpose, attributes and power, in His prayer for unity among His believers: "That they may all be one: as thou, Father, art in me and I in thee, that they also may be one in us." (John 17:21.) This, of course, does not mean identity of personalities, but of purpose; for the Lord would not pray that the disciples be one single individual, but only one in design, one in thought and action, as He "and the Father are one." The Book of Mormon, too, is a witness of the triune God and distinctly separates the three members of the Godhead, Father, Son and Holy Ghost, as any student of it knows.

Especially is this made clear in III Nephi, where the Holy Visitor, the Savior Himself, speaks freely to the Nephites of His mission in behalf of the Father and His relationship to the Father. Here are a few examples which clearly set forth the same position as that of the New Testament: namely, that the Father and Son have separate bodies and may be a vast distance apart: "Behold my beloved son in whom I am well pleased, in whom I have glorified my name; hear ye him" (11:7); "Behold, ye have heard the things which I have taught before I ascended to my Father" (15:1); "But, verily, I say unto you, that the Father hath commanded me," etc; "this much did the Father command me, that I should tell unto them" (15:19, 16); "and blessed are the gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them, of me and of the Father" (16:6).

Many other references may be cited to prove the Book of Mormon doctrine of the Diety identical with that of the Bible.

Jesus Christ was a manifestation of God in the flesh, in body, form and character; and nothing more than this can be read into these paragraphs in question. Either those of the New

Testament or of the Book of Mormon.

This whole chapter is surely a discourse pregnant with light concerning the mission of the Son of Man here below and His transcending love for the weak struggling creatures of earth.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

The Possible Destiny of Man.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

We have been talking to you about the beginning of man; now a word more about his possible end. By "end" we do not mean that he will ever cease to be, but rather refer to the goal to which mortals may attain. As we found that man, as an intelligence, really had no beginning, so we hold that he will have no end. Thus it follows that he (or she) has the countless ages of futurity in which to progress—in which to climb higher and higher up the ladder of perfection.

And what must be the ultimate outcome of such a course. The Savior aptly hinted at it in His remarkable saying quoted above. How many Bible readers in their hurried scanning of the sacred pages ever sense the full significance of this simple command? "Be ye perfect"—what does it mean? Did Jesus have in mind merely this mortal life in which to carry out the great injunction? Manifestly not. For His disciple makes it clear that: "If we say that we have no sin, we deceive ourselves and the truth is not in us" (I John 1:8). He apparently appreciated the fact that no man could entirely fulfill this commandment in this probation; that it comprehended the life to come.

But what a deep meaning is wrapped up in that single sentence. The Master here holds up an ideal, which every soul is to strive to realize. What is it? "Be ye perfect," that is, overcome all tendency to sin. How perfect are we to become? "Even as your Father which is in heaven is perfect." Is such a thing possible in this life? Assuredly not, though it is possible to go a long way toward it. And when it is attained to in future ages, what then? Why those who reach such perfection must necessarily be graded among that class of beings called Gods. For that is what "your Father which is in heaven" is.

Hence the "Mormon" adage: "As man is, God once was; as God is, man may become." Time was when such a declaration would have been accounted as blasphemy, and may indeed now, by some. But when the realization is brought home to us that just such end and aim were comprehended in the assertion of the Son of God, as seen

above, we can only acquiesce and bless the name of the Lord for holding out the hope of such a high possible mark for weak and erring mankind to strive to reach.

This earth-probation was given us as a school of experience to see if we would make such use of it as to be fit and worthy for great things hereafter. This life in scripture phaseology is "the second estate." And we recall the quotation made in last week's paper, that "they who keep their second estate shall have glory added upon their heads for ever and ever." Keeping one's "second estate" is elsewhere referred to as keeping "the commandments of God" while we are in this mortal sphere of action. That means to do right, as one sees the right. To aid this process, our Father in heaven has given His earth-children many helps. The greatest of these is the gospel of Jesus Christ and the sending of His Son on the earth to live and die for the benefit of man. Those that embrace this gospel soonest and abide by its teachings best will the quickest attain to perfection. St. Paul, referring to such, offers us something on this thought:

> To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:
>
> Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.—Col. 1:27:28.

That is the aim for which the preachers of the true gospel labor, that eventually, in time to come, they may present before the Lord those who have received their words, even "every man perfect in Christ Jesus." Alluding to one of these servants of the Master and the end for which he was working, the Apostle says:

> Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.—Col. 4:12.

"That ye may stand perfect and complete" was the all-absorbing thought of Paul. But that he did not have in mind this life only, we may infer from his words concerning "the spirits of just men made perfect," in his proclamation:

> To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.—Heb. 12:23.

To satisfy ourselves that the ancients did not come far short of preaching openly the doctrine that "Mormonism" vouches for, in regard to the high station that man may ultimately win let us see what the beloved Divine has to say about it:

> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
>
> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him: for we shall see him as he is.
>
> And every man that hath this hope in him purifieth himself, even as he is pure. —John 3:1-3.

"That we should be called the "sons of God;" "we shall be like him." If we shall through endless progression become "the sons of God," if we shall be *like Him*, then indeed will the command of the Redeemer be realized: "Be ye perfect even as your Father in heaven is perfect." And the proverb of the Latter-day Saints: "As man is, God once was; as God is, man may become," is an eternal verity.

Let us see what light the risen Lord gave upon this glorious hope in speaking to His disciples on the American continent as chronicled in the Book of Mormon:

> And for this cause ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father has given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one.—III Nephi 28:10.

And in the later word of the Almighty to Joseph, the Prophet is vouchsafed this assurance:

> But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.—Doc. and Cov. 11:30.
>
> That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman;
>
> Who hath appointed Michael your prince,

and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

Verily, verily I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you.—Doc. and Cov. 78:15-17.

To men is given "the power to become the sons of God," and "be made rulers over many kingdoms," if they comply with the conditions upon which such achievements are predicated, which are further set forth thus:

I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive his fullness.

For if you keep my commandments you shall receive of his fullness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

And now, verily I say unto you, I was in the beginning with the Father, and am the first-born;

And all those who are begotten through me are partakers of the glory of the same, and are the church of the first-born.

And no man receiveth a fullness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.—Doc. and Cov. 93:19-22, 27, 28.

"If ye keep my commandments" is the keynote. Then "you shall receive of his (tne Father's) fullness, and be glorified in me as I am in the Father." That is, become "Gods, even sons of God." That is the high ideal, that lofty goal of exaltation that "Mormonism" holds to be the destiny of mankind in the eternal ages to come, if they do their level best to win it. It is to become "perfect, even as your Father which is in heaven is perfect."

TESTIMONIES.
XII.

Kentucky.

I have been a member one year and can say with a thankful heart that the Lord has been merciful to me. I am glad he sent the true gospel to me. I am persecuted by many but I am glad they call me a "Mormon." I know the Church of Jesus Christ of Latter-day Saints is the only true Church, and that Joseph Smith was indeed a true prophet of God. I believe the Book of Mormon is the word of God.—Miss Maggie Key, Ky.

I went to hear the elders preach at the schoolhouse June 15, 1897. I returned home that night and prayed earnestly to the Eternal Father that I might know His will. I retired and dreamed that within three days, I should know God's will. Three days later, I met the elders and heard them explain the gospel and cite the Bible as proof. The next night, one of the greatest electric storms I ever saw came up. I was afraid, and saw that it was my duty to obey the commandments as taught by the elders of the Church of Jesus Christ of Latter-day Saints.—Sam Hynes, Ky.

I have a testimony of the truth of the gospel, which has been strengthened in many ways. I have seen the sick healed through the power of the Lord. I am glad that I have had the privilege of coming forth in this day and age of the world, when the gospel has been restored to the earth in its fulness.—Mrs. Agnes Ethington, Ky.

Brothers and Sisters: I am always pleased to bear my testimony whenever I have the privilege. I know the gospel is true and I am not ashamed of it, for it is the power of God unto salvation; and I know that if I will but prove faithful and live up to its teachings I shall gain an exaltation in the presence of my heavenly Father.—William Ethington, Ky.

I know that the gospel as taught by the Latter-day Saints is true, and that Joseph Smith was a prophet of God and translated the Book of Mormon by divine inspiration. —Emma Ethington, Ky.

I have a testimony of the gospel. I know it is true, and hope that I may ever live up to its principles. I know also that Joseph Smith was a true prophet of God, and an instrument in His hand in setting up His Church and kingdom in these latter-days, as it was in ancient days.—Clara Ethingtôn, Ky.

It is a great pleasure to me to have the privilege of bearing my testimony to the truth of the gospel, and also the divine mission of the Prophet Joseph Smith; I know that it was through his instrumentality that the gospel has been restored to the earth in its fulness and purity, as in days of old. I know also that the Book of Mormon is a divine record, and that the gospel I have embraced is true.—Miss Virgie Ethington, Ky.

Louisiana.

I cheerfully bear my testimony to the truth of the gospel as taught by the Latter-day Saints. I was baptized in the year 1900, and have been wonderfully blessed. I know that the gospel and the Book of Mormon are true, and that Joseph Smith was a true prophet of God.—M. A. Barnhart, La.

In 1903 I embraced the true gospel of

Jesus Christ which was revealed to the prophet Joseph Smith, and I believe that we have the only gospel that is true, and that God has given a new revelation in these the last days. I believe God is going to give more revelation.—Mrs. A. McCrary, La.

I testify is the name of Jesus Christ that the Church of Jesus Christ of Latter-day Saints is the true church, and that its doctrine and teachings are true; I also testify that all who receive this gospel with honest hearts seeking light and truth shall know that the doctrine is true.—George T. Friday, La.

I testify in the name of Jesus Christ, that I believe that Joseph Smith was a prophet of God: that he received the revelations of God for the benefit of mankind and that angels and ancient prophets visited him and delivered to him the keys of the dispensation of the fulness of times; I also testify that all who receive this gospel with honest hearts shall know that the doctrine is true.—Laura Franks, La.

I testify that Joseph Smith was a prophet, and that the Church of Jesus Christ of Latter-day Saints is the true church; I also testify that all who receive this gospel with honest hearts shall know the doctrine is true.—Elizabeth Franks, La.

Although I am only a little boy only twelve years old, yet I do believe that Joseph Smith was a prophet, and that the Church of Jesus Christ of Latter-day Saints is the true church and the only true church on earth.—Worldon Franks, La.

Minnesota.

I am very thankful to have the pleasure to tell the world how I feel about the gospel. Sincerely I believe it all true, and thank God for sending His message to our door. I wish to thank the elders and especially the two first ones, Frank Houston and Lester Bybee. My doors are open at any time for their meetings.—Lue Mayer, Minn.

I feel it a pleasure, and a duty to the elders that have been with us, to add my testimony to the truth of the gospel as taught by the Latter-day Saints. I belonged once to the Baptist church but now feel that we are "Mormons" although not baptized yet.—Mrs. Edna A. Mayer, Minn.

Mississippi.

It is a great pleasure to bear my testimony to the world, as a witness of the gospel which has been restored in these last days, for I know it is the power of God as it has been taught by the elders. I know that the Lord will bless me, if I keep His commandments.—Miss Ada Waltis, Miss.

I believe that we have the only plan of salvation now upon the earth, and that Joseph Smith was the instrument in the hands of God in bringing it about. I love our faith because it teaches me my relation to God, where I came from, and why I am here, and many other grand and glorious principles.—Miss Vallie Jones, Miss.

I believe that the gospel as taught by the Latter-day Saints is true, because of the many blessings I have already received. I know that Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God, just as divine as the Bible. I embraced the gospel in 1901. I am 66 years of age and am proud to say I am a "Mormon."—Amanda McGhee, Miss.

Missouri.

I know that the gospel is true and that Joseph Smith was a prophet of the living God, through whom the gospel was restored to earth, with the same officers in the Church as in ancient days when our Savior was on earth. I have an abiding witness from Him, which the world can not give.—James E. Ellegood, Mo.

North Carolina.

I take pleasure in adding my testimony with thousands of other Saints. I can neither read nor write, but I did hear a voice declaring unto me that Joseph Smith was a true prophet of God. This is my testimony, and I bear it in the name of Jesus. Amen.—T. C. Sholar, N. C.

Although I live in far away North Carolina, I am as proud that I am a "Mormon" as any member in the stakes of Zion. Some may ask why. Because "Mormonism" is the power of God unto salvation, to all who will investigate and believe it.—Elizabeth A. Sholar, N. C.

I take pleasure in bearing my testimony to the truth of the gospel as taught by the Latter-day Saints. I know that Joseph Smith was a true prophet of the living God, and that the Book of Mormon is a divinely inspired record; for I received the promised blessings that are to follow the believer.—Evaline McDaniel, N. C.

I have been a friend to the "Mormon" elders for several years, but never investigated the gospel as taught by them very much until last fall when I became interested. Now I can say with all my heart that I believe it is the only true gospel that is taught upon the face of the earth. I believe the book of Mormon is the word of God, and that Joseph Smith was a true prophet of God. I am not a member of the Church of Jesus Christ of Latter-day Saints, but I hope and pray that I may be one soon. I take Liahona The Elders' Journal. It is the best paper I ever read. —Rudolph Rippy, N. C.

I am glad to say that the gospel is true which is taught by the Latter-day Saints. I have been a member for several years,

and my faith grows stronger every day. I know that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God. I have a little girl who was healed by the power of the Lord. I know that the prayer of faith will heal the sick. I love Liahona The Elders' Journal. It is a pleasure to me to read it.—Josie E. Rippy, N. C.

I am a member of the Church of Jesus Christ of Latter-day Saints. I was baptized a few days ago but I can bear my testimony to the whole world that I know that Joseph Smith was a true prophet of God, and that this is the restoration of the gospel before the coming of the Savior.—Mrs. Laura C. Overton, N. C.

I had been an invalid for 7 years, confined to the house and bed. The elders visited us most every year after my health failed. A desire came into my heart to be baptized, but on account of my bad health I dreaded to go. At last I did as James tells us, I went to God that giveth liberally and He gave me strength to go. When I came out of the water, I felt like a new person. Those who witnessed it, said they saw a change in my countenance, and I can now bear testimony to the world that I know it to be the gospel of Jesus Christ, and that Joseph Smith was a prophet of God.—Joseph L. Cahoon, N. C.

Oklahoma.

To the honest in heart: I was baptized a "Mormon" convert in 1887, about midnight in order to escape mob violence. The same spirit that crucified Jesus and martyred Joseph Smith also sought to destroy their followers. I believe Joseph Smith to be a prophet, divinely ordained to set up Christ's Church upon the earth, for the last time. I believe the Church of Jesus Christ of Latter-day Saints to be the only Church of God upon the earth, and I am glad to risk my salvation on the doctrines and authority vested in this Church. I ask the honest in heart to investigate these truths before it is too late.—Willie M. Haggard, Okla.

I know that the gospel is true, and that signs do follow those that believe, for there have been several cases of healing in our family. I am so glad that the true gospel has been sent to our home. I know that it is true and that Joseph Smith was a true prophet of God.—Mrs. Priscilla J. Arrington, Okla.

I was baptized 20 years ago last October, and have seen many things to strengthen my faith. Our sick have been healed time and again by the power of God through His servants, the elders. I have seen thousands of Saints and they are all of one mind as to the gospel; and I know it is true, and that Joseph Smith was a true prophet of God.—S. M. E. Fain, Okla.

I have a testimony of the gospel. I know it is true. We have had our family healed several times. I believe Joseph Smith was a true prophet of God, and that through faith we are saved. I was baptized 20 years ago in Mississippi.—Margaret Fain, Okla.

I have a testimony to the truth of the gospel. I know the gospel as taught by the Latter-day Saints is the true plan of salvation, and that the Book of Mormon is a divine record. I have been healed many times by the power of God through His servants, the elders. I also believe Joseph Smith was a true prophet of the living God.—Nellie Fain, Okla.

I bear my testimony to the truth of the gospel. I believe the gospel as taught by the Latter-day Saints is true. I was baptized in August, 1901. I know that the Book of Mormon is the word of God, and that Joseph Smith was a true prophet.—Bessie Fain, Okla.

I do believe that the Latter-lay work is the work of God, for I have been healed time after time. I go to Sunday school every Sunday. We study the life of the prophet Joseph Smith, and I believe it to be true. I also believe the Book of Mormon is true. I was baptized four years ago.—Johnnie R. Fain, Okla.

I am nine years old. I was baptized when I was eight. I go to Sunday school every Sunday. We are studying the life of the prophet Joseph Smith. I believe he was a true prophet of God. I was healed one time when I was having convulsions.—Robert Guy Fain, Okla.

Pennsylvania.

Brothers and Sisters: I give my testimony. I know Jesus is the Christ and that Joseph Smith was a true prophet of God. I was baptized into the fold in 1900.—Geo. W. Perry, Pa.

I wish to be counted among those who have a knowledge of the gospel, and I am pleased to have the opportunity of testifying to the same. I know that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God, just as divine as the Bible. I embraced the gospel in 1900, and am proud to say I am a "Mormon."—Mrs. Margaret M. Perry, Pa.

I testify to the truth of the gospel as taught by the Church of Jesus Christ of Latter-day Saints. I know that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of God. With the knowledge I have gained since I joined the Church, it would be very hard for me to believe otherwise. I know it by prayer and obedience to the gospel. I have had prayers answered on the instant, and every principle I obey I get joy and happiness.

I am three years a member.—Robert Scott, Pa.

South Carolina.

I am a member of the Church of Jesus Christ of Latter-day Saints, and I know that the gospel that I have embraced is true. I know that the gospel has been restored to the earth in the last days, and that Joseph Smith was a prophet of God, and an instrument in His hands to set up His kingdom in the last days.—Eliza Cutler, S. C.

It is with pleasure that I say that I believe Jesus is the Son of the true and living God and that Joseph Smith was a prophet of God, sent to bring forth the everlasting Gospel in these last days. I believe the gospel which the Latter-day Saints are preaching is the true and everlasting gospel that was to be preached to every nation, tongue and people.—Mrs. Julia A. Tobias, S. C.

In a letter too long to be reproduced here, Sister Irene Smith, of South Carolina, expresses strong faith in the gospel, restored through the prophet Joseph Smith. She tells of her gratitude for its light and blessings, and speaks in warm praise of Liahona The Elders' Journal.

I wish to bear my testimony. I know that the Lord liveth and that He sent His only begotten Son to redeem all mankind from their sins; and I know that the gospel is true which the Latter-day Saints are teaching. I also know that Joseph Smith was a true prophet of God; that God did reveal His mind and will to him, and that he did lead the Church in a pleasing manner before God. I also know that Joseph F. Smith, who stands at the head of the Church, is indeed a true prophet. It is my desire to fill a mission for I would rejoice in teaching all men to return unto Christ.—John Chadwick, N. C.

I wish to bear my testimony to the readers of the Journal. I have a knowledge of the gospel; I know that God has again visited the earth and restored the gospel in its fullness. I know that Joseph Smith was a true prophet, and that he was raised up in fulfillment of the scripture; and I bear it in the name of Jesus, thanking you for this privilege.—Lissa Chadwick, N. C.

With pleasure I bear my testimony. I know Joseph Smith was a true prophet of God, and that the gospel is true; and I bear it in the name of Jesus Christ.—J. T. Chadwick, N. C.

I wish to add my testimony with the rest. I can say I am thankful to my Heavenly Father that I have been privileged to live in this day and age of the world when the everlasting gospel has again been restored to the earth never more to be thrown down nor given to another people; and that I am a happy recipient of the same. I know that the gospel which the humble Mormon elders are advocating is true and that Joseph Smith was indeed a true prophet of the living God, for no man could have established such a true plan, so that the great and learned men of the world have never been able to pick or find one flaw in, save he had had greater power than man. I also know that those who have succeeded him have been true prophets.—Ella Shingleton, N. C.

Tennessee.

I want to bear my testimony to the truth of the gospel taught by the so-called "Mormon" elders. In June 1900, the Lord in answer to my prayer made it known to me that the Church of Jesus Christ of Latter-day Saints was the genuine one, that the Book of Mormon is true and that Joseph Smith was a prophet of the living God. I rejoice that I belong to the Church of Christ. My whole desire is to live a faithful member of the Church. My people are prejudiced. God bless the Journal; I enjoy reading every page.—Mrs. Ida Brown, Tenn.

I believe Joseph Smith was a true prophet called of God in this dispensation and that his successors have been prophets. I am proud to know that I belong to the Church of Jesus Christ of Latter-day Saints. I bear my testimony to the truth of the gospel, for it is the power of God unto salvation to them that believe and obey it. I have been healed by faith and prayer and have seen others healed.—Miss Sarah A. Brenley, Tenn.

I find great pleasure in bearing my testimony to the truth of the gospel. I know Joseph Smith was a prophet of the Highest. I am glad that I am a member of Christ. I was baptized Sept. 8, 1907.—Miss Ida B. Robinson, Tenn.

I know that the gospel taught by the Latter-day Saints is true, because the Bible tells us so. I know that Joseph Smith was a true prophet, called of God as was Aaron. My father, mother and myself are all the Saints here. I like the dear Liahona. This is my testimony in the name of Jesus.—Miss Carrie Cates, Tenn.

I was baptized May 21, 1901. I know Joseph Smith was a prophet called of the Almighty. I know that the Book of Mormon is true for it is the word of God. The latter-day gospel is true; I know it because the scriptures and the Book of Mormon say so.—Mrs. Della Cates, Tenn.

Texas.

I know this is the true gospel and I want to try to live up to it, and stop my snuff and coffee. I feel I will be blessed by doing

so. I have paid my tithing several times, and have given money to my little girls to pay theirs. It is right for them to pay tithing. I want to do all I can for the gospel's sake.—Mrs. J. R. Shaw, Texas.

I have a testimony to bear to the world. I know that the Book of Mormon is true, and that Joseph Smith was indeed a prophet of the living God. I know that the work we are engaged in is one of the greatest blessings that was ever given to man.—Zillie Treme, Texas.

I have been a faithful member of the Latter-day Saints' Church since March 25, 1904, and I know for a surety that the gospel they teach is true. I know that it is the only true church on earth today, and that it is the power of God unto salvation to all who believe. I also know that Joseph Smith was a true prophet of God, and that if we follow His teachings we will be saved in the kingdom of God.—Arabella Frazier, Texas.

I am glad to have a testimony of the gospel of Christ as taught by the elders who hold the priesthood of God. I know it is true. I know by the Holy Ghost that burns in my bosom. We have ten in our family and all keep the Word of Wisdom.—Mattie Ramson, Texas.

I know the gospel taught by the Latter-day Saints is true. My first faith was in the Book of Mormon, and then in the perfect organization of the Church. I knew that its founder was inspired of the Lord, and it agreed with my ideas. After I had obeyed the commandments and had hands laid on me for the reception of the Holy Ghost, I knew for myself that it was true. I have seen the sick healed in my house time and again. I have been a member ten years, and my testimony has grown stronger all the time.—W. B. Ransom, Texas.

It was part of the design of the Almighty when he influenced our fathers to leave the Old World and come to this Continent; He had a hand in the establishment of this Government; He inspired the framers of the Constitution and the fathers of this nation to contend for their liberty.—Joseph F. Smith.

There is no "Mormonism" known in the Constitution of the United States, but all men are considered equal, and free to worship God according to the dictates of their own consciences and enjoy equal rights and privileges.—George A. Smith.

Mission News.

SOUTHERN STATES MISSION.

Review for May, 1908.

June 12th, 1908.

The month of May witnessed great progress in our mission. As will be seen by the statistical report below, 248 Books of Mormon were disposed of and 117 souls were added to the Church by baptism. The elders with very few exceptions are in good health and spirits. There is noticeable an increased tendency on the part of the ministers of other denominations to treat the elders with consideration. During the month a number of the elders were invited to speak in meetings held by other denominations. None of the elders have met with any serious opposition. The folowing figures show in detail the work done during the month:

Miles walked 27973; miles rode 25019; families visited 3303; families re-visited 9950; tracts distributed 33847; books sold and otherwise distributed, 2577; Books of Mormon sold, 248; meetings held, 1354; gospel conversations, 19001; children blessed, 105; baptisms, 117.

The following elders arrived from Zion during the month and were appointed to labor as follows:

James Robert Dansie, Riverton, Utah, to Georgia.
Thaddeus Walker, Inkham, Idaho, to Florida.
Francis E. Meacham, Yost, Utah to Florida.
Joseph H. Jones, Bunkerville, Nevada, to Florida.
Ernest L. Allen, McCammon, Idaho, to Georgia.
John W. Starley, Fillmore, Utah, to Georgia
George A. Bagley, Koosharem, Utah, to South Carolina.
Anthony V. Heiner, Abraham, Idaho, to South Carolina.
Reece T. Lowder, Labelle, Idaho, to Virginia.
Harry S. Robinson, Lewisville, Idaho, to South Carolina.
Alvin T. Thorup, Salt Lake City, Utah, to East Tennessee.
Williard Brugger, Venice, Utah, to Miss.
Lumon P. Green, Lewisville, Idaho, to Miss.
George J. Gray, Lorenzo, Idaho, to Miss.
John Gregory, Preston, Idaho, Mississippi.
Joseph F. Gibbs, Raymond, Canada, Miss.
Ernest Koepsel, Salt Lake City, Utah, to Mississippi.
Thos. B. Kingehorn, Lewisville, Idaho, to Mississippi.

Transfers:

Elder I. O. Spencer, office, to East Tennessee.

The following elders were released:

J. B. Weimer, Georgia, account sickness.

Elmer Cole, Kentucky.
T. F. Farr, office.
Marcus B. Farr, Kentucky.
F. W. Memmott, Virginia.
Carlos C. Schow, Virginia.
John H. Clark, North Carolina.
Hugh L. Geddes, Florida.
W. R. Wightman, North Carolina.

Converted Lamanites.

Columbia S. C., June 4, 1908.

The Catawba Indians live on a reservation consisting of 640 acres in York Co., S. C., on the banks of the Catawba river. They are the survivors of the once powerful Catawba nation, and the land on which their humble dwellings stand is ancestral ground. War and disease have thinned their numbers until they have dwindled down to 69 souls all told. Most of the Indians are members of the Church.

On Sunday, May 31, a conference was held on the reservation in the meeting house built and owned by the members of Catawba Indian branch. The building had been given a new coat of paint; the floor scrubbed, windows cleaned and seats dusted until the little church was a model of neatness and cleanliness.

Prest. Ben E. Rich came all the way from Chattanooga to be present at the conference. Sisters Florence Zundel and Lillian V. Jones, lady missionaries from Utah, and Elders C. A. Callis, J. H. Stewart and Harry S. Robinson were also in attendance. There were two meetings held and the congregations were so large that the seating capacity of the meeting house was overtaxed. Besides the members of the tribe many white people came to the services.

Prest. Rich was the principal speaker at both meetings. He was listened to with rapt attention. The people were commended for their diligence and faithfulness. Quoting from the Book of Mormon Prest. Rich showed the glorious promises that God had made to the house of Israel, and reminded his hearers of their ancestry. Addressing his remarks particularly to the members of the tribe the speaker declared that there were great blessings in store for them if they were faithful to the gospel. Sincere repentance, said Prest. Rich, will surely obtain for you forgiveness from God and purity of life will restore you to his favor. The people were exhorted to be industrious, sober. honest, law-abiding and not to contaminate themselves and their posterity by intermarrying with the negro race.

Sisters Zundel and Jones gave brief but helpful talks to the sisters and they made a most favorable impression. The visit of the lady missionaries was very much appreciated by the Indian women. It was the first time they had ever seen any Utah ladies. The singing was led by Sister Lillian V. Jones and a little Indian maiden played the organ. Sister Jones sang several sacred solos. Between the morning and afternoon meetings a substantial lunch was served by the Catawba sisters. Chicken, roast beef, boiled ham, eggs, pie, cake, etc., formed the menu.

The Catawba Nation branch was organized Aug. 2, 1885. The first elders who visited the Nation were Henry Miller and Charles Robinson—that was in May 1883. According to the branch records the elders met with bitter opposition, not from the Indians, but from white people who lived in the town adjoining the reservation. It is said that one elder was whipped by a mob, and on several occasions the Indians guided the brethren through the woods in order that the elders might escape the physical violence which angry bigots had threatened to inflict upon them. Elder Robinson contracted an illness while delivering the gospel message to the Indian Nation and died from the effects of it in the latter part of Sept., 1883, at Kings Mountain, N. C. Alonzo County, a member of the tribe, was the first president of the branch. A Sunday school was organized at the same time that the branch was, and, with few interruptions it has been held every Sabbath morning ever since. S. T. Blue and Ben Harris are the superintendent and secretary, respectively. The records are in excellent shape. It is eight years since the meeting house was completed.

At the morning meeting of the conference Prest. Rich invited the Indians to express their feelings relative to the gospel, and both old and young, one after another, arose to their feet and testified in earnestness that the Book of Mormon was a sacred record of the history of their forefathers; that the gospel was true. and that Joseph Smith was a prophet of God.

The Catawba Indians are intelligent and much more civilized than the Indians of the West to whom they bear little or no resemblance in manner, dress or language. The language of the tribe is becoming obsotete and they speak English fluently. There are few of the pure Indian blood; intermarriages with the whites being common. But the Catawbas do not mix with the negroes, for whom they entertain the strongest antipathy.

The Indian women are experts in the manufacture of pottery, earthenware and pipes. That is their chief occupation. These articles are made in a primitive way but an historic interest is attached to them; for the clay of which they are made is taken from the Waxhaw Swamps, where a battle was fought during the revolutionary war between Colonel Buford, of the American army, and Tarleton, of the British. It was in this battle that the British commander earned the name of "Bloody Tarleton," for allowing the American prisoners, after they had surrendered, to be butchered. The lady missionaries were presented with a choice collection of vases and various kinds of ornaments. Through the courtesy of the chief of the tribe, Mr. Robert L. Harris,

the writer was furnished with some interesting data and history from which the following is condensed:

According to traditions the original home of the Catawba Indians was in Canada. About the year 1650 they settled on the Catawba river which derives its name from the tribe. When South Carolina began to be settled (about 1682) the Catawba Nation was one of the most powerful and warlike tribes in the South. There were 6,000 souls in the tribe at that time. There has been a steady decline in their number ever since, until there are now only 69 souls. War, disease, appetites and evils that follow in the wake of civilization have accomplished the undoing of this once powerful nation. In 1873, smallpox wrought great destruction among them, and in 1759, the same dread scourge destroyed nearly half the tribe. From the earliest times the Catawbas have been kindly disposed toward the white settler. In the French and Indian war, and in war with Great Britain they fought side by side with the colonists. They marched under the Colonial flag against their own race. In 1840 a treaty was concluded under which the State purchased all the lands of this tribe, described as being 15 miles square, or 225 square miles. The compensation was so grossly inadequate that the validity of the treaty is now being officially inquired into for the purpose of restoring to the Indians their rights. They are a peaceable, friendly, law-abiding people and are wards of the State which allows them the sum of $3,200 annually for their support, $200 of which sum is for school purposes.

C. A. Callis,
President South Carolina conference.

NORTHERN STATES MISSION

Chicago Notes.

Congressman Joseph Howell spent Sunday with us. He spoke to the Sunday school and also to the Saints at sacrament meeting.

We were glad to see a number of Summer school students at church Sunday. We hope to enjoy their association and support as we have those who have attended school here this winter.

Brother John M. Mills leaves this week for Utah where he will spend the summer. Success has come to him in his school work, and as teacher and student he has been kept busy, yet Sunday morning has always found him at our Sabbath school, where he has been teacher of our theological class. We have been studying the Book of Mormon, and every member of the class feels that it has been a privilege to study under such an efficient teacher.

Called to the Office.

Elder Wm. D. Petty, of the Wisconsin conference, has been called to the office to assist in the work. The office force are kept busy and are doing their utmost to assist the elders in making the summer work a success.

Filled a Good Mission.

Elders George N. Curtis, of Logan, and Charles T. Pope, of Vernal, Utah, have been honorably released to return home. Elder Curtis spent the first eight months of his mission tracting in the city of Chicago, acted as mission secretary for twenty months, then was called to Minnesota, where he has presided over the conference since the first of January. During his stay in Chicago he was organist for our Chicago branch. Elder Pope has labored in the Northern and Southern Illinois conference.

A Joyful Showing.

Pres. H. S. Vance, writing from the Michigan conference reports the elders enjoying their company work. People are treating them splendidly. They hardly need to ask for a meal, and are often invited to remain over night without asking. They have no trouble in getting crowds for street meetings, or notices in the newspapers. Never before have the elders been so blessed in disposing of books. The same good word comes from every conference in the mission. The people are glad to listen to the message of the Gospel and friends are being made by every company of elders in the field.

Honor Comes to Another Utah Student.

E. David Mann, of Woods Cross, Utah, is studying in the Chicago Musical College. He has the honor of receiving the gold medal in harmony. His class numbers 167. He has first place in musical pedagogy and has received many words of commendation from his teachers and associates. He has also taken out a diploma for piano. With his other work he has studied the pipe organ and has become very proficient. He bids fair as a composer and has already written a number of excellent pieces. Bro. Mann has been leader of our Chicago choir since the beginning of the year, and their present condition bears evidence that his ability as a choir leader is equal with his other lines of work. We congratulate him upon his success.

A Favorable Impression.

Minneapolis, May 1908.

Dear Brethren:

Inclosed you will find our monthly report of work done. Let it speak for itself. Our elders are all well and enjoying the work. We have several fine resorts near where people who have plenty of time and money visit, and I am now planning to have some "Mormon" elders there to help them spend their time. Will tell you of our success later on. Last Friday, I called on the Government Inspector of Post Offices, at St. Paul. I found that he had been to Utah,

and I had a long chat with him and left him our literature to read. Among other things he said was this, "Well, I must say, that I never met nicer people in my life than those I met during my four or five months stay in Utah. Brigham Young was certainly a prophet in one sense for he seems to have known exactly what he was doing when he located his people at the head of that (Salt Lake) valley." The work is progressing here and we feel that *work* is one of the foundation stones of the superstructure of success. Hoping that all other conferences have excelled us in the past month's work, I am, Your Brother, (Signed) Charles Broadbent, Conference President.

EASTERN STATES MISSION.

From a Veteran.

Under a recent date Brother T. R. Winn writes from Waterloo, Seneca county, N. Y., as follows:

Liahona The Elders' Journal contains so much truth I cannot do without it. I shall be 79 years old on July 27. I live three miles south of the Whitmer farm where the Church was organized. I have often been there with the elders. I have also been on the big hill where Joseph Smith obtained the plates of the Book of Mormon. I am a lone Saint but my hope and faith are strong in this latter-day gospel which is being preached by the elders.

In Maryland.

To the Editor:

After laboring as an embassador of truth in Baltimore for eighteen months, it was thought expedient that some work be done in the country, but being unable to organize a company, four of our group of six, were appointed to go on a trip and distribute our literature through the state of Maryland, so accordingly Elders B. B. Andrews, G. L. Woolton, E. L. Huber and myself took our departure on June 4th with neither gold nor silver, as the Apostles of old, to preach the Gospel of Christ to the people in these parts.

We found them, generally speaking, ready to listen and purchase our books and glad to take care of us. We have stayed at hotels and with wealthy people but as yet have had to pay out no money until we came to Frederick.

At Watersville we had to wait for our books and there was no place to stop but at the hotel. We spoke to the proprietor and he asked us one dollar each and then came down to one dollar for all, but after supper, and becoming better acquainted with us he gave our money back and purchased one of our books.

We wanted to hold meeting at Sykesville but the city officials would not consent, because they thought the people would not want "Mormonism." We tried to get them to let the people be the judge, but it was no use.

We held a very successful meeting at Frederick, selling eleven books (Elder Andrews and I) and we are preparing to go on our way on Monday.

From all reports over the world God is blessing His servants and success awaits them on every hand. This every true Latter-day Saint is glad to see.

May God bless the Liahona and the promoters of right is the prayer of your brother and co-laborer,

Elder C. G. Welch.

CENTRAL STATES MISSION.

John William Garrett, of Oklahoma, was recently baptized by Elder N. H. Young.

Elders Frank Barber and Wm. L. Johnson have been successful in bringing eight persons into the fold of Christ in North Texas.

Released.

Elders Ephraim Nichols of Iona, Idaho, and James H. Archibald, of Wellsville, Utah, have been honorably released.

Sunday School Reorganized.

Owing to the release from his mission of Elder Elmer C. Strong, its suoerintendnet, the Sunday school of Independence was reorganized on Sunday, June 14. Elder James M. Redd was appointed superintendent with James Verner Danielson and Nephi W. Cummings as first and second assistants.

Elder J. D. Baker, who has been laboring in the St. John conference as conference president for the past eleven months, has been released to return to his home in Mendon Utah. Elder A. T. Butterfield has been chosen to succeed him as president of that conference. Elder Baker has been a very faithful and energetic worker and leaves the conference in a very flourishing condition.

Seven Baptized.

Elders Jas. H. Archibald and Wm. E. Jenkins write from Delaney, Arkansas that on June 7 they held a baptismal service. There were about 200 people in attendance and seven new members were added to the Church—these being heads of families. Prospects are that in the near future, they will have the pleasure of leading others into the waters of baptism.

A Youthful Saint.

Sister Nora Presnell, of Muscotah, Okla., in a recent letter to President S O Bennion, remits her tithing, gives her age as fifteen years, and gives some very creditable sentiments. She keeps the Word of Wisdom and testifies to having received strength and blessings through observing fast day. She tells of having been healed twice by the power of God, when seriously afflicted, and states that other instances of healing have

occurred in her family. She bears a strong testimony to the truth of the gospel.

Never too Late to Mend.

An interesting case of a bad habit conquered by a man of great age is thus told by Elder Spencer F. Allen, writing from Cedar Glades, Ark:

"A fact that might help others to exercise their faith in overcoming their improper habits:

"Bro. Jno. W. Ault, of this place has used tobacco since he was seven years old. The last few years he has been desirous of quitting the habit, and now in his seventy-sixth year, by the help of the Lord, he has overcome the desire for it. He has good health and gets around very spry."

Died in the Field.

With deep sadness we record the death of one of our fellow laborers in the mission field, a capable and promising young man, Elder Aroet L. Hale, of Perry, Idaho. He was the son of Brother Jonathan H. Hale of that place, and was born Sept. 19, 1887. He arrived in the mission field Sept. 21, 1907, when just twenty years old. He was laboring in Arkansas, and in the latter part of May became ill. Pursuant to instructions from President S. O. Bennion of the Central States mission, here in Independence, he was brought to Kansas City, and was placed in St. Joseph hospital there May 31. It is a Catholic institution. He was provided with a special nurse, and neither pains, effort nor expense was spared for his wellfare. Elders and Saints from Independence visited him, and the requirements of the gospel respecting the sick were faithfully observed. But he had been summoned on a mission to a greater field than this world affords, and on June 11 his brave and lovable spirit obeyed the call. His remains were duly forwarded to his home in the care of two returning elders.

Sincere grief over his death was felt and expressed by his associates in the Master's work. May the Comforter give to his parents and kindred the consoling testimony that our Heavenly Father's ways are the best, and help them to find a solace for their grief. This youth died a noble death.

Their Findings.

"My wife and I have made a close investigation of the doctrines taught by the Latter-day Saints," writes Mr. G. F. Green, of Bazette, Tex., under recent date. Continuing he says in substance: "And we found that we would have to accept those principles as Bible doctrine or reject that Book. We wanted to be honest with our Heavenly Father, so we cast aside all prejudice and decided to receive the truth, but we desired a little more assurance, hence determined to visit the recent conference held at Kelsey. We felt assured that if the people did have this grand religion, we could detect some fruits of it at this gathering by mingling with the Saints at that place. We went prepared to be baptized, if this further investigation should prove favorable as all others had to date. We appeared at the church building as total strangers, except that we had met Elders Heaton and Murdoch. I looked into the faces of the men and women and thought that I could see and feel a difference there from any other congregation. We had not attended many sessions until we decided that the Spirit of the Lord was present throughout the "Mormon" colony.

"We visited several families and we must admit that we never met with such friendly people as a whole before in our lives. There appeared in all their actions a spirit of love and fellowship, and we were satisfied that they have what they claim to have, the Spirit of Truth to lead them.

"Wife and I have many warm friends here in Bazette but they seem to think that we have gone crazy and do not fail to voice the sentiment.. But we know they cannot yet understand. Our testimonies are growing stronger every day since we were baptized and we feel to say that we know this doctrine is true. We would be delighted to live with the good people at Kelsey and participate in that grand Sunday school they have at that place, for it is the best we have ever seen."

MISCELLANEOUS.

A Generous Gift.

The editorial department of Liahona The Elders' Journal has received from President Joseph A. McRae, of the Western States mission, stationed at Denver, a valuable and appropriate present in the shape of a complete set of "A Library of American Literature," compiled and edited by Edmund Clarence Stedman and Ellen Mackay Hutchinson, consisting of eleven volumes bound in law sheep. This gift is a highly prized acquisition to our editorial library, and proves the large hearted generosity and kindly thoughtfulness of the donor. Thanks, sincere thanks!

Book of Mormon Map.

From Bro. Joel Ricks of Logan, Utah, we have received a copy of a map entitled "Map of Land Zarahemla," prepared and published by him, as the result of years of study and research. It is beautifully printed on excellent linen paper, and is 30x38 inches in size. As an aid to the study of the Book of Mormon this map possesses great value. It shows boundary lines and locates streams and cities, etc., probably with greater completeness and accuracy that have ever been shown before by any Book of Mormon student. Without attempting to pass on controverted points, we are disposed to credit this map with a high degree of authenticity. It is of course understood that the author does not claim absolute precision in locating lines and points; but long and thorough investigation of the subject, followed by

personal journeys over the more important parts of the regions included in the map, and coupled with a natural adaptability for such work, have well qualified Brother Ricks for the task of delineating Nephite geography.

AT THE BURLESQUE.

The crowd laughs loud in merriment,
As he glides across the stage—
A figure low, uncouth and bent—
A mockery of age;
He wears an ancient shiny coat,
His face a ghastly hue,
His beard reveals the scrawny throat—
This burlesque of the Jew!

But not to me does he appear
In laughter-moving guise—
I give the tribute of a tear,
And then before my eyes
A sudden transformation comes—
I pierce that outer shell—
And see, 'mid sound of rolling drums,
The marks of Israel!

His hat crammed down upon his ears,
Recalls the Jewish cap;
His ghastly pallor marks the years
Their martyrdom enwrap!
And travesty of tragedy!
(Oh, sorrow's shaft most keen!)
Beneath his shabby coat I see
A trailing garbardine.

I see the host that Moses led
Across the wilderness;—
That faithful host on manna fed,
Their truthfulness to bless.
I feel oppressed by tropic heat—
I hear the trumpets blow—
I hear the beat of marching feet
'Round the walls of Jericho-

I hear the harp that David played
Before the throne of Saul;
I see the stones the builder laid
Upon the temple wall.
O race of builders. poets, kings!
Thy history is writ
In tears and blood; thy story rings
Down centuries unlit

By human love in any land
Through which thy feet have trod—
But then, we can not understand
The purposes of God!
And through dim ghettos hedged about
By walls of bigotry,
Thy courage yet shall lead thee out,
And Israel be free!

—Louise Cass Evans in the American Israelite.

THE CRUELTY OF THOUGHTLESSNESS.

Most of the cruelty of the world is thoughtless cruelty. Very few people would intentionally add to another's load or make his burden in life heavier or his path rougher. Most of the great heart-wounds are inflicted by thoughtless thrusts, flung out often in a moment of anger, when, perhaps, we were too proud to apologize or try to heal the grevious wounds we had made.

Can any thing be more cruel than to discourage a soul who is struggling to do the best he can, to throw stumbling-blocks in the path of those who are tryink to get on in the world against great odds?

No life is just the same after you have once touched it; will you leave a ray of hope or one of despair, a flash of light or a somber cloud across some dark life each day; will you by thoughtless cruelty deepen the shadow which hangs over the life, or will you by kindness dispel it altogether? No matter how you feel or what is disturbing your peace of mind, never allow yourself to send out a discouraging, a cruel or an unkind word or thought.

The gloom caster, the shadow thrower, the faultfinder, the sarcastic man, the man who is always giving you a thrust somewhere, does a vast amount of harm in a community. Men who throw gloomy shadows wherever they go, who depress everybody, who are always looking on the dark side of everything, who see little good or beauty in life, are bad neighbors, and, as a rule, are unsuccessful, unpopular, and little mourned when they die.

It is the inspirer, the man who cheers, and gives you hope and encouragement, the sunshine bearer, the man who always has a kind word for you, who is ever ready to give you his hand and help, that is loved during his life and missed after death.—Success.

Whenever the iron hand of oppression and persecution has fallen upon this people, our oppressors have broken their own laws, set at defiance and trampled under foot every principle of equal rights, justice, and liberty found written in that legacy of our fathers, THE CONSTITUTION OF THE UNITED STATES.—Brigham Young.

Liahona The Elders' Journal

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ONE HUNDRED YEARS HENCE.

NAUVOO NEIGHBOR, 1845.

God through His servants, the prophets, has given all men a clue to the future. In view of this, we were cogitating upon our bed, the other night, what would be the state of the world a hundred years hence. In quick succession the events and periods which have filled nearly six thousand years, passed before our mind's eye, together with the accompanying "thus saith the Lord:" "I will destroy the earth with a flood, after one hundred and twenty years." "There shall be seven years of plenty, and seven years of famine in Egypt." "Israel shall be held captive in Babylon, till the land enjoy her Sabbath's seventy years."

While thus looking over the past, we fell into a deep sleep, and the angel of our presence came to the bed side and gently said: "Arise!" Now it mattereth not whether we were in the body or out of it; asleep or awake; on earth or in heaven; or upon the water; or in the air; the sum of the matter is like this: our guide, for such we shall call the angel or being that conveyed us, soon brought us in sight of a beautiful city.

As we were nearing the place, "a pillar of fire," seemingly over the most splendid building, lighted the city and country for a great distance around, and as we came by, the "TEMPLE OF THE LORD IN ZION," in letters of a pure language, and sparkling like diamonds, disclosed where we were. Our guide led us around the city in order to give us a chance to "count the towers," and as it was nearly sunrise he conducted us into one that we might have a fair chance to view the glory of Zion, by "daylight." We seemed swallowed up in sublimity. The "pillar of fire" as the sun arose majestically mellowed into a "white cloud," as a shade for the city from heat. The dwellings so brilliant by night, had the appearance of "precious stones," and the streets glittered like gold and we marveled. "Marvel not," said our guide, "this is the fulfillment of the words of Isaiah: 'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stone iron; I will also make thine officers peace and thine exacters righteousness.'"

Now the eyes of our understanding began to be quickened, and we learned that we were one hundred years ahead of "common life," and were glorified. "The Veil" that hides our view from the glory of the upper deep, had been taken away, and all things appeared to us as of the Lord. The great earthquake mentioned by John and other prophets before him, had leveled the mountains over the whole earth;—the "sea" had rolled back as it was in the beginning; the crooked was made straight, and the rough places plain. The earth yielded her "increase" and the knowledge of God exalted man to the society of resurrected beings.

The melody and prayers of the morning in Zion, showed that the "Lord" was there; and truly so, for, after breakfast, the "chariot" of Jesus Christ was made ready for a pleasure ride, and the "chariots" of His "hundred and forty-four thousand," glittered in the retinue of "earth's greatest and best" so gloriously, that the "show"

exhibited the splendor of Gods, whose Father's name they bore on the front of their crowns.

Our curiosity excited us to inquire what day they celebrated? To which our guide replied: "This is the feast day of the Lord to Joseph and Hyrum Smith, for being martyred for the truth, held yearly on the seventh day of the fourth month, throughout all the tribes of Israel."

Flesh and blood cannot comprehend the greatness of the scene; the worthy of the earth, with Adam at their head, the martyrs of the different dispensations with Abel at their head, and honorable men from other worlds, composed an assemblage of majesty, dignity, and "divinity," so much above the "little pageantry" of man in his self-made greatness, that we almost forgot that mortals ever enjoyed anything more than misery, in all the pomp and circumstance of man's power over man! This was a feast day for truth! This was the reward for integrity!—This was the triumph of "kings and priests" unto God, and was a holiday unto eternity! Who could be happier than he that was among the holy throng? No one, and away we rode out of Zion among her stakes.

At the first city we found the same spirit;—ALL WERE ONE. While there the following news, by post, came from the east. It was read from one of the papers just published that morning:

"In digging for the foundation of our new Temple in the twelfth city of Joseph, near where it is supposed the city of New York once stood, a large square stone was taken from the ruins of some building which, by a seam in it indicated more than the mere stone. The seam being opened disclosed a lead box about six by eight inches square. This box was soon found to contain several daily papers of its time, together with some coin of the old government of the United States. It will be recollected that all the inhabitants of this city which were spared from calamity, were slung out when the earth was turned upside down. some forty or fifty years ago, for their wickedness."

The account of "fires" in one of these papers was truly lamentable, destroying as the paper said, more than twenty-five millions of property, in about three months. Each contained a large number of murders, suicides, riots, robberies and hints of what was expected, with columns of divisions among the sectarian churches about slavery. Orderdonking, and the "right way." The "Arch of Paradise" remarked as the horrors of "old times" were being read, that "all that was transacted in the last days of Babylon, before Satan was bound."

Joseph Smith said: "Lord we will put those papers and coin in the repository of relics and curiosities, of Satan's kingdom of the whole world;"—which was agreed to by all, after exhibiting the coin. The silver coin contained the words "United States of America" and "half dollar" around the image of the eagle on one side, and a woman sitting upon the word "Liberty" and holding up a night cap, between thirteen stars, over 1845, on the other.

The only idea that could be gathered from all this was, that the government had fallen from the splendor of an eagle to the pleasure of woman, and was holding up the night cap, as a token that the only liberty enjoyed then, was starlight liberty, because their deeds were evil.

Another coin had the appearance of gold, with "five dollars" upon it, but upon close examination it was found to be "fine brass."

While this was going on the Lord said: "Beware of the leaven of old:—let us enjoy our day."

In a moment this band of brethren were off, and what could equal the view? No evil, no vice, the heavens were in their glory, and the angels were ascending and descending. The earth was in its beauty, the wolves and the sheep, the calves and the lion, behemoth and the buffalo, the child and the serpent, enjoyed life without fear, and all men were one.

As we were passing to another city, and all of the perfection of the reign

of Jesus before His "Ancient gloriously," we discovered the fragments of a hewn stone, of a lightish blue color, with an abbreviated word "Mo." and the figures 1838 upon it. To which the "Lion" of the Lord exclaimed: "The wicked are turned into hell and forgotton, but the righteous reign with God in glory!" and it seemed as if the echo came from a redeemed world, "glory."

At about two, after five hours ride among the cities and stakes of Zion, we returned to the capital to partake of the "feast of the martyrs."

The preparation was perfect. A table through the grove of Zion for more than three hundred thousand saints, where Jesus Christ sat at the head of fathers and mothers, sons and daughters in Israel, was a sight, which the world, even Babylon, in its best days, never witnessed. Says Jesus, as every eye turned upon him:

"Our Father, and Thine, Bless me and mine, Amen."

After the feasts (the sentiments, words of wisdom, and other teaching matters were to be published in "Zionarah" or "Pure News," and are omitted) we stepped into the news room, and the first article in the "Pure News," which attracted our attention, was the minutes of the General Conference held in Zion on the 14th day of the first month, A. D. 1945, when it was motioned by Joseph Smith and seconded by John the Revelator: That forty-eight new cities be laid out, and builded this year, in accordance with the prophets which have said: "Who can number Israel? Who can count the dust of Jacob? Let him fill the earth with cities." Carried unanimously.

Twelve of these cities to be laid out beyond eighteen degrees north, for the tribes of Reuben, Judah and Levi. Twelve on the east at the same distance, for the tribes of Simeon, Isacher and Zebulon, and twelve on the west for the tribes of Gad, Asher and Napthali."

The paper contained a notice for the half-yearly conference as follows: "The General half-yearly Conference will be held at Jerusalem on the 14th day of the seventh month alternately with the yearly conference in Zion.

"It is proposed that the 'High Way cast up' between the two cities of our God, be decorated with fruit and shade trees, between the cities and villages (which are only eighty furlongs apart), for the accommodation of "way faring men of Israel." Gabriel has brought from Paradise some seeds of fruit and shade trees which were originally in the Garden of Eden, and will greatly add to the comfort and convenience of man."

While we were engaged in reading, a strain of music from some of the "Sweet singers of Israel", came so mellowly over our sensations for a moment that we hardly knew whether the angels or saints of the millennium, were chanting a vesper to their Savior. We were so delighted with the performance, as we saw the "musical chariot" pass, filled with young men and maidens all in white robes, that we only remembered the following verse:

"Death and Satan being banished;
And the 'veil' for ever vanished,
All the earth's again replenished,
And in beauty appears;
So we'll sing hallelujah's;
While we worship our Savior,
And fill the world with cities
Through the 'great thousand years.'"

Our eyes next caught a map showing the earth as it was and is. We were delighted with the earth as it is. Four rivers headed a little south of Zion, for Zion is situated in "the sides of the north." The first river is called "Passion", and runs west. The second is called "Gion" and runs south. The third is called "Haudakal", and runs north, and the fourth is called "The Fraters," and runs east. These four rivers divide the earth into four quarters as it was in the days of Adam, and with their tributaries give an uninterrupted water communication over the face of the world, for in the beginning the earth was not called finished till it was "very good" for everything.

By the paper we were reading we learned that rain was expected in the beginning of the seventh month, according to the Law of the Lord, for

the promise is, "it shall rain moderately in the first and seventh month, that the plowman may overtake the reapers."

Contemplating the greatness of the earth in its glory, with Jesus Christ for her King, President and Law Giver, with such wise councilors as Adam, Noah, Abraham, Moses, Elijah, Peter and Joseph, we were imperceptibly led to exclaim, "Great is the wisdom, great is the glory and great is the power of man with his Maker!"—when of a sudden our guide came in and said: "You must drink wine with the Lord in His kingdom, and then return." This we did, and many things which we saw are not lawful to utter, and can only be known as we learned them, by the assistance of a Guardian Angel.

When we were ready to return our guide observed "maybe you would like to look through the Urim and Thummin of God, upon the abomination of the world in the day of its sin." "Yes," was our reply, and he handed us the holy instrument. One look and the soul sickened. Eye hath not seen, ear hath not heard neither hath it entered into the heart of men, what folly, corruption and abomination are wrought among men, to gratify the lust of the flesh, the lust of the eye, and the cunning of the devil. But they shall come. . . . . .

We returned and awoke, perfectly enamored with the beauty and glory of Zion to be—as well as the splendor and harmony of the "Feast of the Martyrs," determining in our mind, at some future date, to give a sketch of the TEMPLE wherein Jesus sat and reigned with the righteous, when there was "not a Canaanite in the land," nor anything to hurt or destroy in all the Holy Mountain—when the earth shall be full of the knowledge of God as the waters cover the sea. In short the heavenly realities of one hundred years hence.

WHY I AM A "MORMON."

BY JAMES HOOD, EMMETT, IDAHO.

Many reasons can be given why I am a "Mormon," but the most important ones, perhaps, are: First, because their religion brings me closer to my God; second, it makes me more fit for the society of my fellowmen, who seek righteousness; third, it fits me more thoroughly for the life after this one.

Three reasons ought to be sufficient to establish any fact, and satisfy any honest mind. There are, however, more than three reasons that could be given on this subject, and each one in itself an everlasting and undisputable truth.

To be a "Mormon" means to be a follower of Jesus Christ; a doer of His works in very deed; to be honest with all men; to be virtuous and love virtue; to emulate and sustain all that is good in others, and to maintain a character above reproach; to be unselfish, and always self-sacrificing for the good of others; to be charitable, forgiving, kind, loving, and to cultivate a pleasing disposition. Also to maintain the strictest observance of morality. "Mormonism" requires one to be an abstainer from all intoxicants, also tobacco, or anything that tends to debase man.

It prohibits profaning the name of Diety, first, because it is degrading; second, because it is contrary to God's laws; third, because it is unnecessary to use profanity in expressing one's approval or disapproval of anything.

It also requires us to subdue evil passions or thoughts; and encourage and develop every passion that will ennoble us, every thought and aim that will tend to enlighten and elevate, and enable us to cope with evil, requiring us strictly to frown upon and suppress every passion, thought, or aim that would disqualify us for the high plain of honor which is the result of an observance of its laws and regulations.

"Mormonism" gives man the greatest freedom as a citizen; the greatest freedom of thought and speech, allowing to all the right to worship God as they may choose; and claiming in return the same privilege.

Intelligence is the greatest redeeming power to man, therefore "Mormonism" embraces because it is part of God. "Mormonism" will promote man from a lower to a higher plane; it enriches the mind as fertilization en-

riches the soil, thereby creating better growth of noble thoughts and higher aims. Therefore it clasps to its bosom as its own, all arts and sciences that come from God, and which will elevate man.

These are a few of the reasons why I am a "Mormon." But to the home and family circle there are other and greater reasons, perhaps than these. First, to be a "Mormon" insures us an eternal existence with every loved form to whom we are by nature and affection attached; not only an existence with them, but an eternal exaltation in the kingdom of God if we but observe and keep His commandments. What more could be asked than this? What more can reasonably be desired? Think of it, the wife who is "sealed" to her husband by the Holy Priesthood of God, she with whom he has struggled through the difficulties and trials of this life; and also those of our family for whom we would sacrifice every comfort of life, are ours eternally, so ordained by the holy law of God. Also are father, mother, brother and sister "sealed" into the family circle by the same authority. Is it then, any wonder why I am a "Mormon?"

Second; the fact of wealth or poverty here does not affect our condition in the next life; for our God is just, and He will award us blessings as we merit. Third; the poor equally with the rich have the same claim to the gospel, its blessings, gifts, priesthood, powers, ordinances, endowments, and the Holy Spirit of Promise, thus making all equal in "Mormonism"—the gospel of Jesus Christ.

Being poor, therefore, I love to be a "Mormon."

To be "Mormons" gives us present hopes and future assurances; it instills in us ambition to press on in God's great work, and gain the prize in store for the faithful; it arouses pure thoughts and desires; it gives pleasure in our lives, joy in our homes, and makes our loved ones the dearest objects of creation.

In silent hours "Mormonism" gives one sweetest and purest thoughts, inciting one to do only that which is elevating; reproving me, if I allow myself to think of doing wrong. It brings to my view pictures of the lovely, the virtuous, the pure, the good; in short, it makes man better and exalts him to the highest plane of true nobility.

To be a "Mormon" therefore, is happiness indeed, for its glorious principles are elevating in purpose, exalting in character and triumphant over evil, hence its happiness.

For these few reasons I am a "Mormon."

It holds for all the good it claims,
With richest bliss 'tis rife;
It inculcates the highest aims,
Demands the purest life.

SKY TALK.

My brother came to this country
Only a year ago,
And he cannot yet speak English
Except for a word or so;
But he talks a lovely language
Which they use up in angel town,
And which I have quite forgotten,
It's so long since I came down.

One day we took little brother
Out in the park for a ride,—
I was pushing his carriage,
While nurse marched proudly beside.—
When we met a darling baby
Who was learning how to walk.
As soon as they saw each other
Both babies began to talk.

They geed and goo-gooed together
About the heavenly days
When the angels took them flying
All over the milky ways,
And spoke of the rainbow bridges
And the stars they used to chase
And the shining lily garden
Where they saw the Christ Child's face.

I just began to remember
That language too in my heart.
When nurse said we mustn't linger,
And the babies had to part.
I'd like so much to talk with them
About those beautiful things,
That I'd fly back and learn sky talk
If some one would lend me wings.

—Emily Sargent Lewis
In Chicago Record Herald Sunday Magazine, June 14, 1908.

And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold.—D. & C.

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Editorial

PUNISHMENT FOR THE FALL.

The second Article of Faith reads: "We believe that men will be punished for their own sins and not for Adam's transgression." But according to Gen. 3: 16-19, the whole race have been punished for Adam's transgression since the beginning, and will continue to be.

In Matt. 20: 1-16 it speaks of the kingdom of heaven being likened to an householder who paid the one that worked eleven hours no more than he that worked one hour, the pay being one penny. The householder said to them: "Whatsoever is right that shall ye receive." Is it right to pay for one hour the same as for eleven hours' work?

E. L. R., Salt Lake City.

1. The verses referred to by this questioner are as follows:

> Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.
>
> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
>
> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
>
> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

The decree here recorded was addressed "unto the woman" "and unto Adam," and not to their posterity. The penalty here expressed was to them a punishment. They had been immortal beings with resurrected bodies, dwelling in a paradise, and knowing neither sin, toil nor suffering. From this high estate they were cast down into a world of sorrow and tribulation, knowing that death would be the climax they must finally meet. All this was punishment to Adam and Eve.

But is it a punishment to bring from the spirit world into this, a spirit, and provide it with a mortal tabernacle, and pass it through the varying experiences of this life? We do not so understand the philosophy of this subject. On the contrary we understand life in this world, even though it be a fallen world, to be a blessing and privilege which unborn spirits are most eager to obtain, the very reverse of a punishment from which they shrink. Adam and Eve had dwelt in a higher sphere than this; hence to them life in this was a punishment; but to intelligent beings who have not yet attained to the blessings of this state of existence, mortal life is not a punishment; it is an experience which develops and perfects them.

So much for the aspects of this subject that relate to the past. But the Article of Faith we are dealing with has reference to the future more than to the past. At the time it was promulgated the belief prevailed very generally throughout Christendom that, in consequence of the fall of Adam, all of his descendants who died unbaptized would suffer the torments of hell forever; that is, they would be punished for his sin. To correct this tremendous and atrocious error was the principal purpose of this Article of Faith.

The justice and common sense expressed in it, coupled with expositions of it by Latter-day Saint elders, have gone a great way toward revolutionizing the belief of Christendom respecting the fate and condition of the dead. Rarely do we hear now-a-days a sermon on hell fire and the damnation of unbaptized persons, including infants, such as was very common at the time when the Prophet Joseph Smith put forth the great truth that "men will be punished for their own sins and not for Adam's transgression."

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2. There is a thread of connection between the two questions of our correspondent. At first view it would seem unjust to pay no more for eleven hours' work than for one hour's. But if the man who works eleven hours is paid far more than his work is worth, if he is, even at the price paid him, an unprofitable servant, what ground for complaint has he? Are we not all unprofitable servants? Again, if he receives the wages for which he voluntarily agrees to labor, what ground for complaint has he? Is not this the case with all of us? Again, if the promise is made to him that, on condition that he labor faithfully a certain number of days, his wages shall be increased ten fold, what ground for complaint has he? This is the promise to all. Again, if it should finally be shown that the seeming partiality in favor of the man working one hour, as compared with the man working eleven hours is offset by what happened before they were born, what ground for complaint could be found? This offset exists.

And here is the thread of connection between the above two questions: Neither can be properly answered without considering man's first estate as well as his second and his third. By his first estate we mean his life before he appears on this earth; by his second estate we mean his life on earth; by his third estate, we mean his life hereafter. In the view of our Father in heaven, these three estates are one continuous career; and considering them all, He never fails of administering equal and exact justice to every one of His children. If we ever think Him unjust it is because of our ignorance, unbelief and selfishness.

ADMINISTERING TO NON-MEMBERS.

1. Is it right and proper to use consecrated oil in administering to people who are not members of the Church, when they request the administration?
2. What peoples of today are descendants of Ishmael, who was the son of Abraham and Hagar? J. R. W.,
Toluca conference, Mexican mission.

As a general rule it is quite proper for elders of our Church to administer to sick persons who are not of our faith, when they so request. In the tenth chapter of Matthew we have an account of the calling of the twelve apostles by the Savior, and this is part of the charge he gave them:

> But go rather to the lost sheep of the house of Israel.
>
> And as ye go, preach, saying, The kingdom of heaven is at hand.
>
> Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

These verses show that their ministry was to be among the "lost sheep," that is, among the unconverted; and that healing the sick was just as much a part of it as preaching the gospel. While other passages show that faith was the principle by which the sick were healed, and while it is the presumption that those who had faith in the teachings of the apostles united with the Church they were building up, the scriptures plainly show that faith preceded baptism; and numerous instances are in the sacred record which go to prove that the results of faith in the way of healing the sick were often instantaneous. The apostles were to "give freely" the blessings of the gospel, and there is not a word which indicates that the giving was to be confined to members of the Church. On the contrary the evidence is to the effect that all who had faith, whether baptized or not, could rightfully and effectively claim the blessings which are the fruits of faith.

The calling of the apostles in this dispensation is precisely the same as in the primitive Church. This is so well understood by all Latter-day Saints, and there are so many passages of modern scripture that prove it, that it is unnecessary to quote any. This also applies to the priesthood generally. The manner of administering to the sick is the same whether they are members or non-members, hence it is as proper to use consecrated oil in one case as in the other. The result desired is accomplished by faith, and whoever has faith has a right to approach the Lord in the ordinance He has established for the healing of the sick, whether baptized or not, unless there is some special reason for denying the request; and of this matter the elders directly concerned must judge.

2. In answer to this question we quote the following from the Schaff-Herzog Encyclopedia of Religious Knowledge:

The descendants of Ishmael were not heirs of the covenant promised, but became very numerous. Twelve Arab tribes looked back to him as their ancestor (Gen. 25: 12-18). The general character of these descendants was indicated in the words spoken of Ishmael: "He will be a man like a wild ass, his hand against every man, and every man against him" (Gen. 16: 12). This is a masterly characterization, to which the wandering life of those tribes, shunning every place of civilization, accurately corresponds. They have ever since lived by their flocks and their bow, in the use of which they became skillful, like their ancestor (Gen. 21: 20; Isa. 21: 17). They inhabited the desert east of Palestine, and stretched in a southerly direction to the Persian gulf and over Northern Arabia. The Moslem Arabs, who speak with pride of their descent from Ishmael, say that he and his mother, Hagar, lie buried in the Caaba at Mecca.

FOLDER ON THE BOOK OF MORMON.

A folder which tells a great deal about the Book of Mormon, in a small compass and very effective manner, has been issued by the Northern States mission, at Chicago, under the direction of Elder German E. Ellsworth, president of the mission. The title page is illustrated with a neat cut of a handsomely bound Book of Mormon. The following appears under the heading: "Book of Mormon, the American Volume of Scripture:"

An account of the religious, political and social life of the Jaredite and Nephite nations, who flourished on the Western Hemisphere from 2200 B. C. to 420 A. D.; written by their own historians and abridged by the great Nephite general Mormon. Moroni, the last of the Nephite writers, deposited the record in the hill Cumorah, where it remained until 1827, when it was delivered to Joseph Smith, Jr., who translated it into the English language. It has since been published in fourteen different languages.

The Jaredites: The people of Jared left the tower of Babel at the time of the confusion of tongues. After traveling through the wilderness for some time, they came to "the great sea," where they built eight barges and embarked for the promised land (America). Here they became a flourishing

nation, but giving way in time to internal dissessions they divided into factions which warred one with another until the people were totally destroyed.

The Nephites: A colony of Jews under the leadership of Lehi left Jerusalem 600 B. C. They journeyed in a southeasterly direction to the Arabian sea, where they built and provisioned a ship, in which they crossed the ocean, landing on the western coast of South America, somewhere near the present site of Valparaiso, Chili. After the death of Lehi, the people divided and were known as Nephites and Lamanites. The Nephites advanced in the arts of civilization and established prosperous commonwealths. The Lamanites fell under the curse of darkness, became dark in skin and benighted in spirit, forgot their God, lived a wild nomadic life and degenerated into the fallen condition in which the American Indians—their lineal descendants—were found by those who rediscovered the western continent in later times. The final struggle between these factions resulted in the entire destruction of the Nephites as a nation 420 A. D.

When the Spaniards came to America, they destroyed as high a civilization as they brought with them, yet Cortez and Pizarro found only a declining remnant of the wonderful civilization that existed centuries before. Dr. John Draper says, "From Mexico and Peru a civilization that might have instructed Europe was crushed out. It has been her (Spain's) evil destiny to ruin two civilizations—Oriental and Occidental. In America she destroyed races more civilized than herself."

The following sentiments in reference to the Nephite record, written by different writers, are reproduced:

"The Book of Mormon is the voice of the Western hemisphere proclaiming the sublime truth that God did not leave himself without witnesses among the races and nations of men that inhabited the Western world."

"No book, no record of God's will, now in the possession of mortal man, teaches purer principles, lays down loftier precepts, breathes a holier spirit, than does the Book of Mormon. None condemns sin with greater severity, or warns the sinner with greater solemnity."

"To the sincere believer in Christ, whose mind is open to the reception of new light and truth concerning the life, works and teachings of the Redeemer, the Book of Mormon is in very deed a treasure of a nameless price. To such a soul it is a source of joy and comfort that are unspeakable."

"If the miracles of the Book of Mormon be compared with the miracles of the Bible, there cannot be found in the former anything that will be more difficult to believe than what we find in the latter. If we compare the historical, prophetical and doctrinal parts of the Book of Mormon with the great truths of science and nature, we find no contradictions, no absurdities, nothing unreasonable. The most perfect harmony, therefore, exists between the great truths revealed in the Book of Mormon and all other known truths, whether religious, historical or scientific."

"By the power of God I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world. I stood alone, an unlettered youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries, with a new revelation, which, if received, would open the eyes of millions of people, and make 'plain the old paths,' wherein if a man walk in all the ordinances of God blameless he shall inherit eternal life."—Joseph Smith.

Under the heading, "A Few of the Book of Mormon Truths," the following passages from the work are given:

When ye are in the service of your fellow beings, ye are only in the service of your God.—Mos. 2: 17.

Adam fell that men might be; and men are, that they might have joy.—2 Nephi 2: 25.

The Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.—1 Nephi 3: 7.

Seek not after riches, nor the vain things of this world, for behold, you cannot carry them with you.—Alma 39: 14.

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with them.—Moroni 7: 47.

For every man receiveth wages of him whom he listeth to obey.—Alma 3: 27.

Whosoever will come, may come, and partake of the waters of life freely; and whosoever will not come, the same is not compelled to come; but in the last day, it shall be restored unto him, according to his deeds.—Alma 42: 27.

I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, according to their wills; whether they be unto salvation or unto destruction.—Alma 29: 4.

I know that it is solemn mockery before God, that ye should baptize little children.—Moroni 8: 9.

Condemn me not because of mine imperfection; neither my father, because of his imperfection; neither them who have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.—Mormon 9: 31. Uttered by Moroni A. D. 400.

The following announcement is prominent in display type: "640 pages, cloth 50c; morocco, gilt edges $1.75. Of all book dealers, or of the publishers, the Church of Jesus Christ of Latter-day Saints, 149 S. Paulina St., Chicago, Ill."

This folder is in line with the eager spirit for extending the sale of the Book of Mormon which has specially characterized many of the elders of the Northern States mission, and ought to aid them in this work.

A friend in St. Louis sends us a copy of a folder in the interest of prohibition which has been scattered broadcast in the streets of that city. It gives figures to show the voting strength of the churches and saloon interests, respectively, the purpose being to prove that the churches could down the saloons if they tried. It makes the numerical strength of the liquor interests 283,713, and of the churches 32,443,161. Then it says: "Deducting the number of Jews and Mormons, leaves 31,901,854 as the numerical strength of the Christian church." The Jews my speak for themselves as to their attitude on the liquor question; but Liahona The Elders' Journal can give the world assurance that it would be a great mistake to deduct the "Mormon" vote from the strength supporting prohibition. Both in theory and practice that people are the most temperate in America, and they are almost solidly in favor of prohibition.

And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed.—D. & C.

For it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. —D. & C.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

And now it came to pass that after Abinadi had spoken these words, he stretched forth his hand and said, The time shall came when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people, shall see eye to eye and shall confess before God that his judgments are just;

And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not.

For they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil.

Thus all mankind were lost; and behold, they would have been endlessly lost, were it not that God redeemed his people from their lost and fallen state.

But remember, that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state, and the devil hath all power over him. Therefore he is as though there was no redemption made; being an enemy to God; and also is the devil an enemy of God.

And now if Christ had not come into the world, speaking of things to come, as though they had already come, there could have been no redemption.

And if Christ had not risen from the dead,

or have broken the bands of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection.

But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ:

He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.

Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand up before the bar of God, to be judged of him according to their works, whether they be good or whether they be evil.

If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation:

Having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; and the arms of mercy were extended towards them and they would not; they being warned of their iniquities, and yet they would not depart from them; and they were commanded to repent, and yet they would not repent.

And now had ye not ought to tremble and repent of your sins, and remember only in and through Christ ye can be saved?

Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come;

Teach them that redemption cometh through Christ the Lord, who is the very eternal Father. Amen.—Mosiah 16.

The declaration of Abinadi made in the first paragraph above, that eventually the time would come "when all shall see the salvation of the Lord," broaches a most interesting subject. Underlying it is a very deep meaning. If it denotes anything at all, it tells us that everybody at last will come to see the virtue in Christ as a Savior, and His plan of salvation. Whereas, at first, only a handful of people could see anything in the divine scheme of redemption, and today less than one-third of earth's inhabitants are interested in it. But its power is expanding and its message gradually spreading over the globe.

The result must inevitably be that "every nation, kindred, tongue, and people, shall see eye to eye, and shall confess before God that His judgments are just." The Almighty does not force this knowledge upon any nation, but lets His children receive it as they become ready for it and can contain it.

When all are given ample chance to receive and embrace the gospel of Jesus, and live by its precepts, then the final judgment will come. By having the chance to receive it, we mean also the capacity to contain and absorb it. Many hear it and it does not appeal to them at all, any more than the subject of astronomy would interest a child of the beginners' grade in school. Later on, this same soul may grow and develop in mind and heart power till at length he will be fully capable of sensing the significance and saving power of the Master's plan of salvation. It may be in this life, or perchance in the world to come. Those who hear it in this probation and are not capacitated to receive it (that is, cannot believe it), will have a chance later so to do.

It is when a man or woman hears the gospel tidings and in his soul knows that it is the truth, and obedience thereto the will of the Creator, and then rejects it through fear of persecution or the loss of social position, that he brings upon himself condemnation. If a man disregards this message when the truth of it is borne in upon his soul, he begins to slip gradually down; and if he does not repent in time, he will surely reach the dead-level of damnation. "And this is their condemnation, that light has come into the world," said the Master. Sincerity will not condemn anyone. It is when light has been made to shine into the being of mortal man and then he voluntarily closes his heart to it, that he treads the path of grave danger.

It is just as true concerning the tidings of the *fullness* of the gospel which the Latter-day Saints have been delegated to herald to the world. It is the fighting against light that puts one on the highway of ultimate destruction. They who have done this will be those who will be cast out who "shall have cause to howl and weep, and wail, and gnash their teeth," as the Nephite preacher above declares. "And this because they would not harken unto

the voice of the Lord [the voice of light]; therefore the Lord redeemeth them not."

"And the devil has power over them," continues Abinadi. This is because they have begun by refusing to heed the prompting of the still, small voice of conscience, when the divine truth first appealed to them, and weakened themselves for heeding this monitor's bidding in other things where right and wrong present themselves. The devil is an accomplished strategist and understands perfectly the art of leading from one incident of deadening conscience to another, till he at last has the subject entirely in his grasp. The victim's resisting power is gone. "He that persists in his own carnal nature, and goes on in his ways of sin and rebellion against God, remaineth in his fallen state, and the devil hath all power over him." That is the way Abinadi puts it.

Then the prophet goes on and explains to the corrupt king and priests the fall of man, his redemption and resurrection through Christ, and the final judgment. He calls upon them to repent and believe on the Lord while the spark of light yet remained in them. With what success we shall see in the next installment.

DOUBT.

They bade me cast the thing away
They pointed to my hands all bleeding,
They listened not—to all my pleading,
The thing I meant I could not say;
I knew that I should rue the day—
If once I cast the thing away.

I grasped it firm and bore the pain;
The thorny husks stripped and scattered,
If I could reach its heart. What mattered
If other men said not my gain,
Or even if I should be slain?
I knew the risks; I chose the pain.

Oh, had I cast that thing away,
I had not found what most I cherish
The faith, without which I should perish,
The faith which like a kernel lay
Hid in the husks which on that day,
My instinct would not cast away.

—H. H. Jackson.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

The Different Degrees of Glory.

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. —John 14: 2, 3.

We have pointed out in these columns that some spirits in the pre-existent world made greater progress, developed themselves faster than others. Which accounts for some being

born into this world with more mental and moral capital than others. Hence these make greater headway toward perfection than their neighbors who have not striven so hard in this life nor in the spirit life before this. So they will receive a reward or a glory just in proportion to the honest effort they have put forth.

So will we all. We will get just what we have earned and no more. Then, can the old fossilized notion of heaven and hell stand?—which says that there is one fixed line of demarkation between the one and the other, and that if souls happen to fall but an iota short of winning heaven, they will be dumped into the infernal cauldron of hades and there seeth eternally? Let us see.

If we look around us, we will see that some men and women achieve greater results in righteousness than their fellows. And we will discern that there are scarcely two out of thousands that forge ahead exactly shoulder to shoulder. One will push slightly ahead, or the other will lag a little. So their rewards must vary, if justice be done, and it will be. Does not the Savior's words "In my Father's house are many mansions," strongly indicate this? Is it not a key to the doctrine that there will be various degrees of glory for the varying degrees of virtue that mortals have shown here below? It seems to us that it is only another way of expressing what He declared at another time:

> For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matt. 16: 27.

If "he shall reward every man according to his works," there must be as many stations with as many different degrees of glory attaching as there have been different degrees of virtue in men in this probation.

We hold that this is true. And though we are indebted to modern revelation for the complete unfolding of the beautiful plan of the Father, yet it is really but enlarging upon and explaining the grand doctrine incompletely set forth in the New Testament, to which we will further refer. The Lord has compared these varying gradations of future reward and grandeur to the magnitude of the sun, moon and stars. Those that reach the highest mark will receive a glory typical of the dazzling brightness of the sun. This is called the "celestial glory," and those that attain it "celestial bodies." Those whose works proclaim them unworthy of this splendid recompense will receive one typified by the lesser brightness of the moon. This is denominated the "terrestrial glory" and they that win it are termed "terrestrial bodies." Those that fall short of either of these glories will receive one typical of the stars. And as one star differs from another in magnitude, so will those that are only awarded a station in this lower realm receive varying degrees of requital. This lower realm or kingdom is classed a "telestial kingdom" and those who inherit it "telestial bodies."

Apostle Paul speaks of these in explaining the condition that resurrected bodies would find themselves in. Thus:

> There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.
>
> There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.
>
> So also is the resurrection of the dead.—I Cor. 15: 40-42.

Although these statements are somewhat enigmatical, yet his explanatory clause, "for one star differeth from another star in glory. So also is the resurrection of the dead," puts the matter beyond doubt or cavil that he was referring to the theme we are trying to spread out before our readers in this talk.

Let us now turn to the later word of Jehovah and see how this grand subject to which Paul alludes, is amplified and unfolded to our wondering view. As Paul the Apostle of old in vision was "caught in the third heaven," and obtained a view of the different kingdoms or glories," (2 Cor. 12:2), even so Joseph Smith, the modern apostle had the veil of eternity drawn aside and the mysteries of the kingdom of God displayed before his admiring gaze. At Hiram, Ohio, Feb. 16, 1832,

together with Sidney Rigdon, the prophet was privileged to behold this glorious vision and write it for the edification and sweet consolation of those who have received the tidings of salvation which God has revealed through him. It is apparently, however, a similar vision to that beheld by Paul and which is only incidentally alluded to in the New Testament as we have it today. For Paul speaks of "the third heaven" while Joseph Smith was also shown that there were three "degrees of glory," or three "kingdoms" to which souls were assigned; namely, the celestial, the terrestrial and the telestial. Of his glimpse of the celestial or kingdom of the highest glory, and those who will inherit it we read:

They are they who received the testimony of Jesus, and believed on His name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given them.

That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit bv the laying on of the hands of him who is ordained and sealed unto this power.

And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

They are they who are the church of the first born.

They are they into whose hands the Father has given all things—

They are they who are priests and kings, who have received of his fullness, and of his glory,

And are priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the Only Begotten Son;

Wherefore, as it is written, they are Gods, even the sons of God—

Wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's;

And they shall overcome all things;

Wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet—

These shall dwell in the presence of God and his Christ for ever and ever.

These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people.

These are they who shall have part in the first resurrection.

These are they who shall come forth in the resurrection of the just.

These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first born.

These are they whose names are written in heaven, where God and Christ are the judge of all.

These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.—Doc. and Cov. 76:51-70.

Of the great realm, the terrestrial kingdom, (of which the moon is typical,) and those that will be assigned to it, the vision says:

And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament.

Behold, these are they who died without law,

And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh.

Who received not the testimony of Jesus in the flesh, but afterwards received it.

These are they who are honorable men of the earth, who were blinded by the craftiness of men.

These are they who receive of his glory but not of his fullness.

These are they who receive of the presence of the Son, but not of the fullness of the Father;

Wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

These are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God.

And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.—Doc. and Cov. 76: 71-80.

The candidates for this second division of the kingdom of God, it will be noted, will include that class of beings, who, while on earth, were not bad men and women, but they did not obey the highest laws of Christ. Hence they

are to be relegated to a lower sphere of greatness and bliss than those that keep all His commandments. Now the description of the lowest of the three "heavens," the telestial world, and its inhabitants:

And again we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament.

These are they that receive not the gospel of Christ, neither the testimony of Jesus.

These are they who deny not the Holy Spirit.

These are they who are thrust down to hell.

These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work.

These are they who received not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial.

Last of all, these are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud.

These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.

These are they who suffer the wrath of God on earth.

These are they who suffer the vengeance of eternal fire.

These are they who are cast down to hell and suffer the wrath of Almighty God, until the fullness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work.

But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore,

And heard the voice of the Lord saying —these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever;

For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared. —Doc. and Cov. 76:81-86, 102-106, 109-111.

Lack of space forbids us to make any comments, further. Indeed these verses contain their own explanation, and in connection with the rest of section 76, should be carefully read and studied. They are a monument to the doctrine that God is just, and that every soul that has lived upon the earth will receive reward (or punishment) "according to his works."

THE COMPANIONSHIP OF TOLERANCE.

FROM GREAT TRUTHS.

Intolerance is part of the unnecessary friction of life. It is prejudice on the war-path. Intolerance acknowledges only one side of any question—its own. It is the assumption of a monopoly in thinking, the attitude of the man who believes he has the sole command of wisdom and truth in some phase of life.

Tolerance is a calm, generous respect for the opinions of others, even of one's enemies. It recognizes the right of every man to think his own thoughts, to live his own life, to be himself in all things, so long as he does not run counter to the rights of others. It means giving to others the same freedom that we ourselves crave. Tolerance is silent justice blended with sympathy. If he who is tolerant desires to show to others the truth as he sees it, he seeks with gentleness and deference to point out the way in which he has found peace and certainty and rest; he tries to raise them to the recognition of higher ideals, as he has found them inspiring; he endeavors in a spirit of love and comradeship with humanity to lead others rather than to drive them, to persuade and convince, rather than to overawe and eclipse.

Tolerance does not use the battering-ram of argument, or the club of sarcasm, or the rapier of ridicule, in discussing the weakness or wrongs of individuals. It may lash or scourge the evil of an age, but it is kind and tender with the individual. It may flay the sin, but not the sinner. Tolerance makes the individual regard truth as higher than personal opinion; it teaches him to live with the windows of his life open towards the east to catch the first rays of the sunlight of truth, no matter from whom it comes, and to realize that the faith which he so harshly condemns may have the truth he desires if he would only look into it and test it before he repudiates it so cavalierly.

This world of ours is growing better, more tolerant and liberal. The days when a difference in political opinions

was solved and cured by the axe and the block; when a man's courage to stand by his religion meant facing the horrors of the Inquisition or the cruelty of the stake; when daring to think their own thoughts on questions of science brought noble men to a pallet of straw and a dungeon cell—these days have, happily, passed away. Intolerance and its twin brother, ignorance, weaken and die when the pure white light of wisdom is thrown upon them. Knowledge is the death-knell or intolerance—not mere booklearning, nor education in schools or colleges, nor accumulation of mere statistics, nor shreds of information, but the large, sympathetic study of the lives, manners, customs, aims, thoughts, struggles, progress, motives, and ideals of other ages, other nations, other individuals.

Tolerance unites men in the closer bonds of human brotherhood, brings them together in unity and sympathy in essentials, and gives them greater liberality and freedom in non-essentials. Napoleon, when First Consul, said, "Let there be no more Jacobins, nor Moderates, nor Royalists; let all be Frenchmen." Sectionalism and sectarianism always mean concentration on the body of a part at the expense of the soul of the whole. The religious world today needs more Christ and less sects in its gospel. When Christ lived on earth Christianity was a unit; when He died sects began.

There are today hundreds of small towns, scattered over the face of the land, that are over-supplied with churches. In many of these towns, just emerging from the short dresses of villagehood, there are half a dozen or more weak churches, struggling to keep their organization alive. Between these churches there is often only a slight difference in creed, the tissue-paper wall of some technicality of belief. Half-starved, dragging out a mere existence, trying to fight a large mortgage with a small congregation and a small contribution box, there is little spiritual fervor. By combination, by co-operation, by tolerance, by the mutual surrender of non-essentials and a strong, vital concentration and unity on the great fundamental realities of Christianity, their spiritual health and possibilities could be marvelously increased. Three or four sturdy, live, growing churches would then take the place of a dozen strugglers. Why have a dozen weak bridges across a stream, if greater good can come from three or four stronger ones, or even a single strongest bridge? The world needs a great religious trust which will unite the churches into a single body of faith, to precede and prepare the way for the greater religious trust predicted in Holy Writ—the Millennium.

We can ever be loyal to our own belief, faithful to our own cause, without condemning those who give their fidelity in accord with their own conscience or desires. The great reformers of the world, men who are honestly and earnestly seeking to solve the great social problems and provide means for meeting human sin and wrong, agreeing perfectly in their estimate of the gravity and awfulness of the situation, often propose diametrically opposite methods. They are regarding the subject from different points of view, and it would be intolerance for us, who are looking on, to condemn the men on either side merely because we cannot accept their verdict as our own.

On the great national questions brought before statesmen for their decision, men equally able, equally sincere, just and unselfish, differ in their remedies. One, as a surgeon, suggests cutting away the offending matter, the use of the knife—this typifies the sword, or war. Another, as a doctor, urges medicine that will absorb and cure—this is the prescription of the diplomat. The third suggests waiting for developments, leaving the case with time and nature—this is the conservative. But all three classes agree as to the evil and the need of meeting it.

The conflict of authorities on every great question to be settled by human judgment should make us tolerant of the opinion of others, though we may be as confident of the rightness of the judgment we have formed as if it were foreordained from the day of the Crea-

tion. But if we receive any new light that makes us see clearer, let us change at once, without the foolish consistency of some natures that continue to use last year's almanac as a guide to this year's eclipses. Tolerance is ever progressive.

Intolerance believes it is born with the peculiar talent for managing the affairs of others, without any knowledge of the details, better than the men themselves, who are giving their life's thought to the vital questions. Intolerance is the voice of the Pharisee still crying through the ages and proclaiming his infallibility.

Let us not seek to fit the whole world with shoes from our individual last. If we think that all music ceased to be written when Wagner laid down the pen, let us not condemn those who find enjoyment in light opera. Perhaps they may sometime rise to our heights of artistic appreciation, and learn the proper parts to applaud. If their lighter music satisfies their souls, is our Wagner doing more for us? It is not fair to take from a child its rag doll in order to raise it to the appreciation of the Venus de Milo. The rag doll is its Venus; it may require a long series of increasingly better dolls to lead it to realize the beauties of the marble woman of Melos.

Intolerance makes its great mistakes in measuring the needs of others from its own standpoint. Intolerance ignores the personal equation in life. What would be an excellent book for a man of forty might be worse than useless for a boy of thirteen. The line of activity in life that we would choose as our highest dream of bliss, as our Paradise, might, if forced on another, be to him worse than the after-death fate of the wicked, according to the old-fashioned theologians. What would be a very acceptable breakfast for a sparrow would be a very poor meal for an elephant.

When we sit in solemn judgment on the acts and characters of those around us, and condemn them with the easy nonchalance of our ignorance, yet with the assumption of omniscience, we reveal our intolerance. Tolerance ever leads us to recognize and respect the differences in the natures of those who are near to us, to make allowance for differences in training, in opportunities, in ideals, in motives, in tastes, in opinions, in temperaments, and in feelings. Intolerance seeks to live other people's lives *for* them; sympathy helps us to live their lives *with* them. We must accept humanity with all its weakness, sin and folly, and seek to make the best of it, just as humanity must accept us. We learn this lesson as we grow older, and, with the increase of our knowledge of the world, we see how much happier life would have been for us and for others if we had been more tolerant, more charitable, more generous.

No one in the world is absolutely perfect; if he were he would probably be translated from earth to heaven, as was Elijah of old, without waiting for the sprouting of wings or the passport of death. It is a hard lesson for youth to learn, but we must realize, as the old college professor said to his class of students, bowed with the consciousness of their wisdom: "No one of us is infallible, no, not even the youngest." Let us accept the little failings of those around us as we accept facts in nature, and make the best of them, as we accept the hard shells of nuts, the skin of fruits, the shadow that always accompanies light. These are not absolute faults, they are often but individual peculiarities. Intolerance sees the mote in its neighbor's eye as larger than the beam in its own.

Instead of concentrating our thought on the one weak spot in a character, let us seek to find some good quality that off-sets it, just as a credit may more than cancel a ledger account. Let us not constantly speak of roses having thorns—let us be thankful that the thorns have roses. In nature there are both thorns and prickles: thorns are organic, they have their root deep in the fibre and being of the twig; prickles are superficial, they are lightly held in the cuticle or covering of the twig. There are thorns in character that reveal an internal inharmony, that can be controlled only from within; there are also prickles, which are merely pe-

culiarities of temperament, that the eye of tolerance may overlook and the finger of charity can gently remove.

The tenderness of tolerance will illuminate and glorify the world—as moon-light makes all things beautiful—if we only permit it. Measuring a man by his weakness alone is unjust. This little frailty may be but a small mortgage on a large estate, and it is narrow and petty to judge by the mortgage on a character. Let us consider the "equity," the excess of the real value over the claim against it.

Unless we sympathetically seek to discover the motive behind the act, to see the circumstances that inspired a course of living, the target at which man is aiming, our quick condemnations are but arrogant and egotistic expressions of our intolerance. All things must be studied relatively instead of absolutely. The hour hand on the clock does just as valuable work as the minute hand, even though it is shorter and seems to do only one-twelfth as much.

Intolerance in the home circle shows itself in over-discipline, in an atmosphere of severity heavy with prohibitions. The home becomes a place strewn with "Please keep off the grass" signs. It means the suppression of individuality, the breaking of the wills of children, instead of their development and direction. It is the foolish attempt to mold them from the outside, as a potter does clay; the higher conception is the wise training that helps the child to help himself in his own growth. Parents often forget their own youth; they do not sympathize with their children in their need of pleasure, of dress, of companionship. There should be a few absolutely firm rules on essentials, the basic principles of living, with the largest possible leeway for the varying manifestations of individuality in unimportant phases. Confidence, sympathy, love and trust would generate a spirit of tolerance and sweetness that would work marvels. Intolerance converts live, natural children into prigs of counterfeit virtue and irritatingly good automatons of obedience.

Tolerance is a state of mutual concessions. In the family life there should be this constant reciprocity of independence, this mutual forbearance. It is the instinctive recognition of the sacredness of individuality, the right of each to live his own life as best he can. When we set ourselves up as dictators to tyrannize over the thoughts, words and acts of others, we are sacrificing the kingly power of influence, with which we may help others, for the petty triumph of tyranny which repels and loses them.

Perhaps one reason why the sons of great and good men so often go astray is, that the earnestness, strength, and virtue of the father exacting strict obedience to the letter of the law, kills the appreciation of the spirit of it, breeding an intolerance that forces submission under which the fire of protest and rebellion is smouldering, ready to burst into flame at the first breath of freedom. Between brother and sister, husband and wife, parent and child, master and servant, the spirit of tolerance, of "making allowances," transforms a house of gloom and harshness into a home of sweetness and love.

In the sacred relation of parent to child there always comes a time when the boy becomes a man, when she whom the father still regards but as a little girl faces the great problems of life as an individual. The coming of years of discretion brings a day when the parents must surrender their powers of trusteeship, when the individual enters upon his heritage of freedom and responsibility. Parents have still the right and privilege of counsel, and of helpful, loving insight, their children should respect. But in meeting a great question, when the son or daughter stands before a problem that means happiness or misery for a life time, it must be for him or her to decide. Coercion, bribery, undue influence, threats of disinheritance and the other familiar weapons, are cruel, selfish, arrogant, and unjust. A child is a human being, free to make his own life, not a slave. There is a clearly-marked dead-line that it is intolerance to cross.

Let us realize that tolerance is ever broadening; it develops sympathy,

weakens worry and inspires calmness. It is but charity and optimism; it is Christianity as a living, eternal fact, not a mere theory. Let us be tolerant of the weakness of others, sternly intolerant of our own. Let us seek to forgive and forget the faults of others, losing sight, to a degree, of what they are in the thought of what they may become. Let us fill their souls with the inspiring revelation of their possibilities in the majestic evolution march of humanity. Let us see, for ourselves and for them, in the acorn of their present the towering oak of their future.

We should realize the right of every human soul to work out its own destiny with our aid, our sympathy, our inspiration, if we are thus privileged to help him to live his life; but it is intolerance to try to live it for him. He sits alone on the throne of his individuality; he must reign alone, and at the close of his rule must give his own account to the God of the ages of the deeds of his kingdom. Life is a dignified privilege, a glorious prerogative of every man, and it is arrogant intolerance that touches the sacred ark with the hand of unkind condemnation.

TESTIMONIES.
XIII.

Alabama.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And we Latter-day Saints do know that this work brought forth by Joseph Smith is of God; and that the heavens were opened to him, and this glorious dispensation sent to us through him. Praying God to bless us is my prayer for Christ's sake.—Ethel Golson, Ala.

I know by the power of God that Joseph Smith was a prophet of God; that the Book of Mormon, Doctrine and Covenants and Pearl of Great Price are as sacred as the Bible, and that the priesthood with its mighty power, which Christ bore, is borne by "Mormon" elders today. "Enter ye in at the straight gate."—Willie B. Golson, Ala.

I wish to bear my testimony to the truth of the gospel as taught by the Latter-day Saints. I know the gospel they teach is the true gospel of Christ, by comparing their teachings with those of Christ and His apostles. I know Joseph Smith was a prophet of the Lord.—Olevia McCoy, Ala.

Arkansas.

I want to give my testimony. I am not ashamed of the gospel the Latter-day Saints teach, for it is the true gospel come to earth again. I know that Joseph Smith was a true prophet of the living God, and that the Book of Mormon is a divine record. I have strong faith in God and His Son Jesus Christ. I hope to obtain more evidence.—Annie Standley, Ark.

California.

I want to bear my humble testimony to all the world, that I know as I know I live that Joseph Smith was a true prophet of God, and that Brigham Young was his legal successor. I was in doubt and wanted to know which one of all the churches was recognized of God if any, and so I started with sincere prayer to my heavenly Father, believing He would make this known to me; and I testify to you all in the name of Jesus Christ that I did ask Him and I did receive an answer. I have spoken boldly, and I fear not, for I know this is true.—Geo. Peterson, Cal.

Florida.

I can bear a strong testimony to the truth of the gospel, for I know of a surety that it is true. I have been healed through the administration of the elders, therefore I see no room for doubt. Praying to the Lord to pour out His richest blessings on the Church and its followers, I am your sister, Mary E. Daniel, Fla.

I know that the Church of Jesus Christ of Latter-day Saints is the kingdom of God spoken of by Daniel (2:44). I see proof of it in the Bible from Genesis to Revelation. I have done as we are told in John (7:17); and as we are promised we shall know, so do I know it is true.—Miss Sarah Ann Guynn, Fla.

I have a testimony to bear to the truth of the gospel. There is not a doubt in my mind. I knew that it was true the first elders I heard preach, and I feel that I have been greatly blessed by embracing it; and I know that if I will heed its teachings I will be saved. I also know that Joseph Smith was a prophet for no man could do the work he did except God were with him. —M. H. Nettles, Fla.

I have a testimony to bear to the truth of the gospel. I know that it is true and I am not ashamed to bear testimony to the world. I have been greatly blessed since I embraced it, and I know that if I will live up to its teachings I will be saved. I know that Joseph Smith was a true prophet of God.—Matilda Nettles, Fla.

I know that the Church of Jesus Christ of Latter-day Saints is the true Church of Christ, and that this is the gospel which John saw the angel flying in the midst of heaven with, to preach to them that dwell on the earth (Rev. 14:6); and that the Bible

is true, the Book of Mormon is also true.—Samuel P. Guynn, Fla.

I know if the Bible be true that Joseph Smith is a true prophet, and the Church of Jesus Christ of Latter-day Saints is the true Church. I know the "Mormon" elders are preaching the gospel of the kingdom, which shall be preached in all the world for a witness unto all nations (Matt. 24:14.).—Louisa M. Guynn, Fla.

I am proud to bear my testimony to the truth of the gospel. In a sincere prayer to God, I received a knowledge of the divine mission of Joseph Smith, and that the Book of Mormon was the word of God. I asked God to send the elders to me, and they came in about twelve hours, the only two I had ever seen. I was baptized. They taught me the Word of Wisdom, and I quit tobacco, coffee and whiskey, and for that God gave me my health. I also pay tithing, and find God's word true.—B. F. Sutton, Fla.

Kentucky.

I am glad to bear my testimony to the truth of the gospel. If our Father did not let us know for a surety this is the truth we could not stand the persecutions that are placed upon us. Help us with your faith and prayers. Your sister in Christ—Mrs. Sadie Holt, Ky.

I am very thankful that I am permitted to live on the earth in these the latter days when the everlasting gospel has been restored in its purity, and I am glad that I have had the privilege of hearing and accepting the true gospel of Christ. I know that the Book of Mormon is a divine record and that Joseph Smith was a true prophet of God. I think the Liahona is the best little paper ever published, and it is a very effective missionary.—Mamie Melton, Ky.

Louisiana.

I wish to tell you of my experience with the so-called "Mormon" elders. In Nov. 1896 Elders C. A. Matthews and W. Kerr came to my place and asked if they could stay that night. I told them they could. I am not quick to take to strangers, but they did not seem like strangers. I cannot express my feelings about them. I felt all was peace and good will. They held meetings a few times at our house and I was baptized by them, Nov. 13, 1896. Since then I have had no cause to change my mind about them. From 20 to 25 elders have called on us and I have never seen one that I did not like.—Eliza R. McKie, La.

Missouri.

I was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints on Apr. 6th, 1897, by Elders Sheets and Bunnels, and have had many evidences of the truth of this gospel revealed to me by the Holy Ghost which the Heavenly Father gives to all who earnestly seek Him. —Mrs Marv Catharine Barham, Mo.

North Carolina.

To Saints, friends and investigators: I can bear my testimony that I know that the gospel as taught by the Latter-day Saints is true, for it corresponds with the teachings of our Lord and Savior Jesus Christ. And I also know that Joseph Smith was a true prophet of God, raised up in these last days to bring about His mighty work.—J. H. Hollingsworth, N. C.

To all readers of Liahona The Elders' Journal: I can bear testimony that I believe that the gospel taught by the Latter-day Saints is the only true way and plan of salvation because it is the same gospel as was taught by Christ and His apostles here on the earth. Also that Joseph Smith was a true prophet of God. This is my testimony to the world. Your sister—C. J. Hollingsworth, N. C.

To Saints, friends and investigators: I can bear testimony that I know that "Mormonism" as it is called is true, and that it is the only way by which mankind can be saved in the kingdom of God. Also that Joseph Smith was a true prophet of God. This is my testimony to the world.—Annie Hollingsworth, N. C.

I know that the gospel which the Latter-day Saints are preaching to the nations of the earth is true. I have been a member of the Church six or seven years and my testimony grows stronger each day of my life. I know this because it is in accordance with Holy Writ and the Spirit of the Lord bears witness with my spirit that the gospel is true.—Isaac Hollingsworth, N. C.

I believe the Church of Jesus Christ of Latter-day Saints is the right Church of God. I think Joseph Smith must have been a prophet of God to establish the Church and the everlasting gospel, which we know was to be sent before the end of time, to be preached to every nation. Joseph Smith claims his work is that gospel, and I believe it.—Thomas Chamberlain, N. C.

I was a member of the Methodist church for 10 years. My husband joined the "Mormons" 8 years ago. I could not understand what their church was. I would not go to see him baptized. I would go to my church and he would stay at home and read his "Mormon" books. I could see no religion in it. Last fall two elders came to my house to visit my husband. They explained the gospel to me and prayed for me. but I was blind and could not understand. They held several meetings in our vicinity, and by the power of the Spirit I was made to know what "Mormonism" is and that it is the truth. I was baptized last October.—Sallie Chamberlain, N. C.

Brother G. W. Fuller of North Carolina,

in the course of a letter too long to reproduce here says: "I was baptized July 4, 1897 and have had many ups and downs, but the gospel of the Latter-day Saints is the only gospel on earth today * * I wish to bear my testimony to all the world that the gospel taught by the 'Mormon' elders is the only true gospel, and that Joseph Smith was a true prophet of God."

I can bear testimony to the world that I know the gospel is true and that Joseph Smith was a prophet of God. I know the Book of Mormon is the word of God.—Martha Davis, N. C.

I am glad I am a Mormon boy. I know the elders are preaching the gospel, that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of God.—Clarence King Bower, N. C.

I am a little girl 13 years old. I have been a member 3 years. I thank my heavenly Father I know no other gospel. I can bear my testimony that it is true and that Joseph Smith was a prophet of God, who sealed his testimony with his blood. I know the Book of Mormon is the word of God.—Minnie C. Bower, N. C.

I know the Church of Jesus Christ of Latter-day Saints is the only true Church on earth today. If Joseph Smith had not been a prophet of God he never could have done what he did. The Book of Mormon is the word of God. This is my testimony to all the world.—Martha T. Bower, N. C.

I wish to bear my testimony. I know the gospel taught by the elders is true, that Joseph Smith was a prophet of God. and that the Book of Mormon is the word of God.—Wm. T. Bower, N. C.

I have been a member eleven years. My faith grows stronger each day. I can truthfully say I believe with all my heart the gospel has been restored to earth again, that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of God. I would rather die than believe otherwise. This is my humble testimony, in the name of Jesus Christ. Amen.—Ellen Bower, N. C.

I am glad to have the opportunity of bearing my testimony to the dear readers of the Journal. I know that God's Spirit bears witness with my spirit that this gospel is true, and that we enjoy the same blessings that were enjoyed by the ancient Saints. I am glad to say that all our family of eleven have embraced this true gospel except one brother and hope he will in the near future.—Janie Shingleton. N. C.

Oklahoma.

In 1905 I became interested in the gospel and prayed for a testimony, and I received one that I can not and dare not deny, for the Holy Spirit bore witness with my spirit that the elders were teaching the gospel of Christ. I have received many testimonies since and I know that Christ is the Lord and that Joseph Smith was a true prophet of God. This is my testimony in the name of Jesus. Amen.—Oscar T. Phillips, Okla.

Pennsylvania.

I have embraced the gospel as taught by the Church of Jesus Christ of Latter-day Saints and I believe it is true. I was baptized in 1897 by Elder D. T. Edwards and I am glad to say I am a Latter-day Saint.—Mrs. E. J.| Myers, Pa.

I am 11 years old. I have been baptized a member of the Church of Jesus Christ of Latter-day Saints, and I want to live faithful to my Heavenly Father, until I gain a home where parting is no more.—Rozella Meyers, Pa.

South Carolina.

I testify that I know the Church of Jesus Christ of Latter-day Saints, known as the "Mormon" church, to be the only true Church on earth, recognized by our Heavenly Father as the Church of Christ; also that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God. All who will investigate this work with an honest heart will receive a testimony that it is true.—E. T. Coleman, S. C.

It affords me great pleasure to testify to the world that I know the same signs, gifts and blessings that were enjoyed by the Saints in the days of Jesus and His apostles are enjoyed by the Latter-day Saints today. On May 11 my boy lay sick of a high fever. Elders J. J. Curtis and Wm. Carpenter administered to him and he was immediately healed. The "signs do follow them that believe."—Eliza Edwards, S. C.

Tennessee.

I have been a member of the Church since May 18th 1901. I had belonged to three churches before I came into the Church of Jesus Christ of Latter-day Saints, but my spirit was never satisfied. I was seeking after righteousness, and I never received it until I come into this Church. I know by the Spirit that it is the true Church. I believe that Joseph Smith was a true prophet. If I did not I could not be a "Mormon."—Mary E. Kidd, Tenn.

I have been a member of the Church of Jesus Christ of Latter-day Saints since Nov. 3rd, 1903. I thank my Heavenly Father for that day, for since entering the waters of baptism my spirit ceased to be troubled. I know the Latter-day Saints have the true gospel. I believe that Joseph Smith was a prophet of God; I also believe the Book of Mormon to be the word of God.—Maude R. Kidd, Tenn.

I feel thankful that I am one of the number to bear my testimony. I have been a

member of the Church of Jesus Christ of Latter-day Saints since Nov. 3, 1903. Only three of our family belong to the Church. We have persecutions on all sides, but that makes our faith stronger. If we were of the world the world would love its own. I know that the gospel taught by the Latter-day Saints is true and that Joseph Smith was a true prophet of God; and I believe the Book of Mormon to be true.—Cora A. Kidd, Tenn.

It gives me pleasure to bear my testimony to the truth of the gospel. I know that Joseph Smith was a true prophet of God, likewise all his successors.—Blaine Robinson, Tenn.

It affords me great pleasure to have the privilege of bearing my testimony to the world through the Journal. I know that Joseph Smith was a prophet of God and an instrument in His hands of starting the little stone to rolling which will cover the whole earth. I am an eye-witness of blessings following the believers.—W. A. Robinson, Tenn.

Texas.

I wish to say that I know that the gospel taught by the Latter-day Saints is true, that Joseph Smith was a true prophet of God as ever lived on earth, that the Book of Mormon is the word of God, and that the holy priesthood is on the earth as in the days of the Savior. The Spirit of God bears witness with my spirit that all this is true. I have many testimonies of the truth of this work but cannot write them for lack of space.—Matilda E. Bodine, Tex.

Nine years ago I was baptized into the Church of Jesus Christ of Latter-day Saints and I have never regretted the day I united with the Saints. I know that Joseph Smith was a prophet of God. I am proud of the name "Mormon." I know the gospel has been restored to earth in its fullness, with every gift, power and blessing that the Saints of old enjoyed.—Wm. T. Bodine, Tex.

I am a little "Mormon" boy 12 years old, but I have a testimony of the gospel and I know that Joseph Smith was a prophet of the true and living God.—Archie Dee Bodine, Tex.

Dear believers and readers of the only true gospel which I know is taught by the elders of the Church of Jesus Christ of Latter-day Saints: I appreciate this opportunity of bearing by testimony. I have been a member about 15 years and I know I am right, for I have been healed by faith. —Wm. D. Arington, Tex.

I know of a surety that the gospel as taught by the prophet Joseph Smith is the true gospel in all its fullness, and that we have the living oracles of God upon the earth in this day as they did in ancient days. I know it by a manifestation of the Spirit of God bearing witness with my spirit.—Eliza Daily, Tex.

I know the gospel is true. I know Joseph Smith was a true prophet of God, and that the great Latter-day work we are engaged in is a grand work. If we will do our duty, the Lord will bless and guide us.—W. Hunter, aged 11years, Tex.

I believe the Latter-day gospel is true, and that Joseph Smith was an instrument in bringing this latter-day gospel to earth again. I know the Lord will hear and answer prayers if we go to Him in faith believing. I know we will be blessed if we live right.—Riley Hunter, aged 12 years, Tex.

I am thankful to the Lord for an opportunity to testify to the gospel taught by the true people of God, as I believe the Church of Jesus Christ of Latter-day Saints to be. I became a member of the Church Aug. 5, 1905. I know that Joseph Smith was a true prophet and that the Book of Mormon is a divine record, from the light I have obtained from their teachings.—Mrs. Cora Turana Brown, Tex.

I am 13 years old. I believe in the Church of Jesus Christ of Latter-day Saints. I am thankful to God that I ever came to a knowledge of Jesus Christ. I know Joseph Smith was a true prophet. I believe the Book of Mormon is a true and divine revelation. I belong to the Church and am thankful that I do.—Lillian Inez Brown, Tex.

I was baptized and confirmed Aug. 6, 1905. I believe the gospel that is taught by the Latter-day Saints, that the Book of Mormon was divinely written and that Joseph Smith was a true prophet of God. I am 11 years old.—Thalia Annette Brown, Tex.

My personal experience gained through obedience to the gospel as taught by the Latter-day Saints, proves to me beyond the possibility of a doubt that Joseph Smith was all that he claimed to be—that he was indeed a prophet, and messenger of the living God.—N. R. Henderson, Tex.

I hereby testify that I know of a surety that the gospel is true and that Joseph Smith and his successors were as true prophets of God as ever lived; and I know for myself and not another that the spirit bears witness with my spirit that these things are true. It means life or death to all who hear it.—Martha R. Lovett, Tex.

I have many testimonies of the truth of the gospel as taught by the Latter-day Saints; also that Joseph Smith was what he claimed to be; but personal experience gained by obedience to the gospel is my strongest testimony.—Effie Henderson, Tex.

Virginia.

I love the gospel which I have received and I truly believe that this light and truth have been revealed from God to the Prophet Joseph Smith. I feel thankful because I have accepted the same. I know that if we live according to it we will be blessed. —Catherine Stanley, Va.

I feel it a pleasure to bear my testimony to the truth of the gospel as taught by the Latter-day Saints. I know that it is the only true gospel on the earth. It is the only one which fits the prophecies uttered by all the holy prophets. I know the Book of Mormon is true ,and if any man will read it with a sincere heart he will know for himself that it is true. I know Joseph Smith was a prophet of God.—W. A. Allen, Va.

West Virginia.

I have been a member over 3 years and my wife nearly one year. I have had many trials and persecutions and at times I seemed to be almost overcome. I have not lived as close by the gospel as I should for I have erred; but I have gone to the Lord in prayer and He has abundantly pardoned. I am pressing forward and getting more light and a stronger faith. We have our daily family prayers, and thanks at each meal.—James C. Cross and wife, W. Va.

I know the gospel is true, that Joseph Smith was a prophet of God, and that the kingdom of God has been set up on earth, never to be thrown down nor given to another people.—Martha E. Halcomb, W. Va.

I will try, in my weak way, to give my testimony. I know that Jesus is the Son of God. and that Joseph Smith was a true prophet of the Lord.—May Gayhart, W. Va.

Mission News.

EASTERN STATES MISSION.

New England Conference.

A letter from Elder W. C. Hunter and Samuel Gerrard, written at Ipswich. Mass., states that, at the conference of the New England conference held May 17, its twelve elders were assigned as folows:

Elders Grange, Elggren, Anderson and Hawkes, to Providence, R. I.; Elders Ras. Green and Thorley, Boston, Mass.; Elders Williams. Price and Tibbitts, Swampscott, Mass.; Pres. Wm. C. Hunter and Elder Gerrard to travel through the country visiting scattered Saints and friends in the several districts of the conference. It is expected that the states of Massachusetts. New Hampshire. Maine and Vermont will be visited, the Saints exhorted to faithfulness and friends encouraged to a further investigation of the principles of life and salvation.

Pres. Hunter and myself left Boston June 3d, visited the elders, Saints and friends at Swampscott, and held an interesting open air meeting in Lynn. Ipswich was next visited, but owing to established customs the selectmen would not grant us the privilege to hold open air meetings. On June 8th we visited Topsfield, distributing tracts and selling books on our way; had the privilege granted and held an open air meeting that night, many coming out to hear the message. Topsfield is noted for being the home of the ancestors of the Prophet Joseph Smith, and while there we visited the cemetery in which stands a monument erected to the memory of Samuel Smith. and his son Samuel "by relatives in Utah," in 1873.

Robert Smith arrived in the near neighborhood in 1638. We had the pleasure of visiting the site of the home of the Patriarch Joseph Smith, who was born in 1771 and who left Topsfield for New Hampshire in 1790. The family now living there in the home which occupies the site of the former dwelling, were very courteous in giving us what information they could. These people whose name is Frame have lived on the place for many years. We saw some of the old beams which were in the original home, which was taken down years ago to give place for the present building; also drank from the old well which is still in constant use. But thoughts went back to those early days of the Smith family and the only reason we could give for their moving from such a beautiful locality as we find in and around Topsfield, was that the Lord was directing their movements for the purpose which He had in view of establishing His work again in the earth.

Returning to Ipswich we were kindly entertained at the home of Ernest Lord. Today we leave for Portsmouth. New Hampshire rejoicing in the glorious cause of truth.

Your brethren.
Wm. C. Hunter,
Samuel Gerrard.

CENTRAL STATES MISSION.

Visit to Kelsey

Pres. Bennion visited the Kelsey Branch last week, and found the Saints feeling good. Crops are looking better than ever this year.

Released.

Elders Brigham A. Riggs of Kanab. Utah, Leon P. Ralphs, Ferron. Utah. and Louis W. Tidwell, Monroe, Utah, have all been honorably released. All have done excellent work in North Texas.

Trip West.

We are pleased to hear of Sister Sanders and daughter going to the west for a two

months visit, we feel certain they will enjoy themselves. Sister Sanders is President of the Relief Society in St. Louis.

Baptisms.

The elders in the Oklahoma conference have been meeting with marked success. On June 14, 1908, there were six new members added to the fold of Christ. Four were at Durwood and two were at Okarche.

Lady Missionary Released.

Sister Evelyn Tuddenham, who for the last fifteen months has been laboring in St. Louis has returned to her home in Salt Lake City. She has been very successful in her work and made a great many friends who are indeed sorry to have her leave their midst. We hope success will crown all her efforts in life.

Arrivals.

Sister Phoebe Harding, of Willard, Utah, and Elders Joseph E. McKean, Woods Cross, Utah, and George L. Anderson, Mendon, Utah, reported at headquarters, Saturday, June 20. All were assigned to labor in the Missouri conference. Sister Harding will succeed Sister Evelyn Tuddenham, who has been laboring in St. Louis.

On a Furlough.

Elder David H. Fowler, of Hooper, Utah, who left home in June 1906 and labored for about a year in the Northern States mission, most of the time in Wisconsin, and who was transferred to the Central States mission in June of last year to take the position of associate editor of Liahona The Elders' Journal, took his departure for home on June 18. He is absent on a furlough and expects to return and resume his editorial labors in August. His work is very much appreciated by his associates and by the readers of this magazine who will unite in wishing him a pleasant visit with his people, and a safe return.

Successful Re-Visiting Trip.

On May 22, Elders Wm. L. Johnson and Frank Barber started on a re-visiting trip through Bowie and Red River counties, Arkansas. On May 26, at Maples, Morris county, they baptized Samuel and Lillie White, son and daughter of Brother Jeff White. In Bowie county, on May 30, they baptized Benjamin Clemmons, who has taken care of elders for 14 years. At a meeting in his house he said he had been trying for 14 years to find something wrong with the gospel but could not, and had come to the conclusion that it was dangerous to put off baptism any longer. At Detroit, Red River county, where there are some Saints. several meetings were held. On Sunday June 14 the elders baptized there Samuel Hawkins and his wife Mary Hawkins, and their children Samuel O., Josephine Casanda, Leitha Elizabeth and Louis Foss; and also William Terrel Starks, of Detroit, and William Arthur Starks, of Fulbright. Thirty-six people attended the baptismal meeting and some of them said it was the most pleasant Sabbath they ever spent.

The Saints in Red River county are trying to do their duty. After reading an article in the Liahona on the Word of Wisdom, Brother Hawkins and family entirely banished from their home, tobacco and snuff. The above items are from an earnest letter written by Elder Frank Barber.

Enjoyable Service.

On Sunday, June 21, Elders Joseph Quinney Jr., of Logan, Utah, and Victor Hegstead, of Rexburg, Idaho, visited and addressed the Sunday school at Independence, Mo. At the regular evening serviec there were some unusual features. In a congregation numbering near one hundred persons there were present representatives of four different religious societies, all of whom believe in the divinity of the Book of Mormon and the calling of the Prophet Joseph Smith. Elder Quinney was the first and Elder Hegstead the second speaker, and both delivered excellent discourses. Between the addresses Sisters Green and Madsen rendered a duet most beautifully.

There was present Elder Wingfield Watson, presiding high priest of the religious society founded by James J. Strang, and commonly known as Strangites. He was invited to make the closing address. The invitation was a surprise to him, but he accepted it and spoke about fifteen or twenty minutes. Although past eighty years of age he is well preserved. He spoke clearly and, from his standpoint, logically, and, considering the brief time allotted him, made a comprehensive statement of the claims of James J. Strang. Part of his discourse was in substance as follows:

"The Prophet Joseph Smith and his early followers proclaimed that the divided condition of Christendom was proof that the different sects were wrong, and now sectarian preachers can use the same argument with believers of the Book of Mormon. I hear persons say they *know* this is true, and they *know* that is true. But as for myself I do not claim to know, but I believe. And I think the time has come for the different factions who profess to believe in the Prophet Joseph Smith and the Book of Mormon to get together and investigate each other's claims.

"I am thankful for the privilege of addressing this congregation. I thank the elder who is presiding for his courtesy. And I pray that, when the judgments of God pass over the land, all believers in the Book of Mormon may be preserved."

The congregation listened to the aged speaker with marked attention and respect. He seemed much impressed by the spirit that prevailed, and his closing sentences were spoken with a voice broken by emotion. It is safe to say that from henceforth he will cherish feelings of respect for the elders and Saints from the west, and it seems likely that this sentiment will spread among his followers.

Liahona The Elders' Journal

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JOSEPH SMITH THE RESTORER.

An Address Delivered by
ELDER NEPHI L. MORRIS,
In the Tabernacle, Salt Lake City, Sunday Afternoon, June 7, 1908, at the Special Services for Tourists.
Reported by F. W. Oterstrom for the Deseret News.

We are very happy, this afternoon, in opening this building to so many visitors, and we trust your entertainment shall prove profitable as well as pleasant to you.

It is the custom of the Church to hold a regular Sabbath day service in this building, but the first Sunday of each month is observed as a fast Sunday, a sort of self-denial day, with the Latter-day Saints, in which they abstain from food for 24 hours, and give of their substance to the maintenance of the poor and less fortunate brethren and sisters among them. They go back into their respective districts, to the smaller churches, where they hold a popular meeting in which all participate as they feel inclined—we call it a testimony meeting—where the old and the young indulge in the expression of the religious feelings that arise in their hearts. They may engage in prayer, or in song, or in speaking of their gratitude to God, or in praise to His holy name. For that reason, our friends, you cannot attend in this auditorium a regular service of the Church today.

It would not be good taste on our part, after we have locked you in this building, to try to proselyte you and make Latter-day Saints of you. For the most part of you are not citizens of this state but tourists—travelers: and on your way to and fro in this broad land you have stopped off for a day or two in Zion, the City of the Saints, inspired by a spirit of curiosity, and we hope with a kindly disposition to ascertain something of the people called Mormons. Some of you may be here for the first time, but this will not be the first impression made upon you in relation to the Mormon people, for everybody in the wide land, from pole to pole, has some idea of what a Mormon is. Whether that idea be true and correct is altogether another question.

The few moments allotted to this address will not permit of any detailed accounting of our faith or an attempt to explain all the principles thereof; but if by the aid of God's spirit I shall be able to make plain to you, in brief outline the fundamental principles of our faith—our creed, I will give you the attitude of the Mormon people toward life and mankind.

The first name associated with the Mormon Church is that of Joseph Smith, the Prophet. Prophets are new things in this modern world. We have grown to look upon a prophet as a sort of ascetic, long-haired, dreamy individual, altogether separated from the practical affairs of life and the deep throbbing impulses of human nature. Now, if you have such an idea of Joseph Smith, whom the Mormon people regard as a prophet, you have a wrong conception of the man. Joseph Smith was born down in the eastern states, just like any other rural citizen, with a very meager education but with strong American instincts and of very good blood, his ancestors reaching back to the revolutionists of the century before. He was first and last an American in his ideas and in his loyalty. He belonged, however, to that class of religionists known as Protestants, a very confused and contending class of religionists 100 years ago, especially during religious revivals. He had predelictions toward the Presbyterian faith, then the Methodist faith, but was at a great loss to know which church he should join. He felt the necessity of allying himself with some church, which he thought should be the church of God; and when he saw the various churches bidding for converts and pleading in the frenzy of religious fervor and enthusiasm, with the unbelieving, to bow down and recognize Christ as their Savior, the question arose in his mind: which sect should I join? He desired to learn of the Lord which sect was right, which one He would recommend to him, that he might join the proper one. On one occasion he was reading the Testament, the King James translation, the one which you read, and there he read the admonition of the apostle James: "If any man lack wisdom, let him ask of God, that giveth to all men liberally,

and upbraideth not, and it shall be given him." My friends, this is the creative sentence in Mormon history; for when this boy, Joseph Smith, then in his fifteenth year, undertook to put to test this pledge of God for divine guidance, unexpectedly to him, as it would be to you to have such a thing occur this very moment—the heavens opened above him, and heavenly beings descended to his immediate presence and spoke to him. This makes him a prophet. This gives him distinction and makes him the object of contumely, vituperation and the hate of a world. Now we laugh at the idea of a prophet in modern times. Prophets belong to ages that are past. We look upon men who have taken conspicuous part in religious movements as reformers. We look upon Luther, Knox, Calvin and Wesley, with numbers of other noble and heroic men who were associated with them in that great revolution, as being reformers. That is the Protestant view-point; the Catholic view-point regards them as apostates. We have known nothing of prophets of any credence or weight in the world since the apostles fell asleep.

The Falling Away From The Faith.

The position of the Latter-day Saints is that the early Christian church became defunct so far as divine authority and a correct understanding of the principles of the Christian church are concerned. In other words, there was an apostacy from the primitive Christian church, so that there were no genuinely commissioned officers in the Church of Christ upon the earth, at the end of the second or third centuries or in that period of time. This was due to the ravages of the persecutions which were waged by the heathen nations against the Christian, and to the introduction of pagan ideas into the faith,, and making the Christian church the established church of the state. In this way the Christian church became so corrupted, that those who might have adhered to the original creed lost the true conception of the gospel of Jesus Christ. Of course our Protestant friends cannot oppose these ideas, for if there was not an apostacy from the church there is absolutely no excuse for the existence of the Protestant churches.

Reading the Homilies of the Church of England, the author, with the authority and approval of that great church, deplores the great departure from the faith. The night in history, a darkness which extended through some eight hundred years of history, when men and women, laity and clergy, were drowned in the depths of a most abominable idolatry and apostasy, so that there were none left who possessed the true understanding of the principles of the Church of Christ. This you will find in the Homilies of the Church of England, against the Perils of Idolatry.

Again, according to John Wesley, the founder of the great Methodist family of churches, he deplored the fact that there were no longer enjoyed by the Christians the signs and manifestations of God's Holy Spirit among the members, and he said: "It is because Christians have turned heathen, and there is only a dead form left." Thus, in one of his sermons, he leaves himself on record as being committed to the belief in the universal apostasy from the Christian faith. We presume his followers, numbering millions today, could only be consistent in accepting this truth as laid down by their founder—though, not compulsory upon their part, of course.

Again William Penn voices the same thought. He deplored the long night in history which had at last reached its close in the period of the reformation. Now, these are the views which history compels us to recognize as factors in the great Protestant and Catholic world, that is, in that intermediate period between the advent of the Messiah and the present. The view of the Latter-day Saints, as I have mentioned, is that there actually was an apostasy from the Christian church, and that that apostasy was universal. There was the alleged line of successors to Saint Peter: Linus, Anacletus, Clements, Euristes, and so on down to Pope Pius, but we insist—and we think, not without support in our contention—that this was only a form of succession, that the authority of the apostles, the power of the Holy Ghost to proclaim the gospel, which is the eternal word of God, the indwelling of the Holy Spirit which manifested itself in specific spiritual gifts and manifestations of a supernatural character, were not given—indeed, they were noticeable by their absence from the Christian church soon after primitive times. This condition was anticipated by the prophets in former dispensations. The prophet Amos, for instance, predicted that the time should come when there should be a famine in the land, "not a famine for bread. nor thirst for water but for the hearing of the word of God; and men should go from sea to sea, from the north even unto the east, and they should wander to and fro to seek the word of God and should not find it." The Apostles Paul, and Peter, and others, in their epistles and discourses proclaimed in most unmistakable terms the belief that there would be a departure from the faith. The Apostle Paul says: "The departure from the faith has already commenced, for there are men among you like ravenous wolves, seeking to lead estray and devour the flock of Christ." John speaks of the lamp having gone out. Certain churches had lost the guidance of God's spirit and he called them to repentance and directed that they do their first works over again, for there were many who had departed from the faith.

Joseph Smith the Restorer.

In brief, the Latter-day Saints accept this as being a fundamental truth that there was a universal departure from the faith. Joseph Smith is the instrument in God's hands in restoring that which was lost. He came

in the spirit of an Elias, a restorer, first to restore the priesthood of God, which authorized men to speak in the name of God, to officiate in the ordinances of the gospel—"For no man taketh this honor unto himself, except he be called of God as was Aaron." This was the doctrine of the Apostle Paul; it is the doctrine of Joseph Smith, and the Church of Jesus Christ of Latter-day Saints; and before Joseph Smith could undertake the ministry committed to him, he had to be endowed with divine authority, and he received an ordination to the priesthood under the hands of prophets of former dispensations who held the priesthood and officiated in the ordinances of the gospel upon the earth. The gospel was to be restored, a true idea of God to be given and re-established in the hearts of humanity.

Character of Diety.

What kind of God did the Christian world believe in 100 years ago? The Roman church believed in an incorporeal Diety; its sister church, or rather daughter church, believed in a God "without body, parts or passions." That is the Church of England idea of God. Joseph Smith beheld God in the rapturous vision which was given him in the sylvan shades and seclusion of a forest in New York, when he engaged in prayer, asking for wisdom. At once this revelation made known to mankind that God is a being possessed of body and parts and passions, like ourselves, only made immortal and perfect in His nature. Thus was given to mankind anew the correct idea of God, who is the father of us all, and in whose image we were created— in His express image and person. And the hope of every true Christian, according to Saint Paul, is that we shall some day be resurrected from the grave, and by the mysterious power of Jesus Christ, our earthly body shall be changed like unto His immortal body. Hence the Latter-day Saints believe in God as a natural being whom we can in degree at least, conceive from the comprehension we have of our natures and characters.

Immortality of the Soul.

We believe also in the immortality of the soul and the resurrection from the grave, of the just and of the unjust, so that man shall live forever an eternal being; and they who serve God, live righteous lives and accept in their lives the belief in Jesus Christ as their Savior, their atoner and reconciler to God, shall be resurrected and dwell eternally in His presence. And that resurrection, no matter how mysterious it may be, shall be literal even to the resurrection of these bodies which we shall lay down in the grave, just as Christ was resurrected from the grave, with that same body which was carried into the tomb of Joseph of Aramathea, and came forth out of the tomb with the imprints of the nails and the spear to be seen and felt by His disciples. So shall our bodies be revived and made eternal by God's mysterious power.

Mormon Ideas of the Godhead.

We believe in the Godhead as God the Father, and His Son Jesus Christ, both being personages of body and spirit, of one mind and judgment, agreed in all things, yet not one person, but two separate and distinct in their individual identity. The third person in the Godhead is the Holy Ghost, whom we believe to be a personage of spirit, not having been clothed upon with the tabernacle of flesh, as we all have, yet in identity, character, nature, and intelligence, essentially a human being, is this Holy Ghost, the third person in the trinity, or Godhead.

World in need of a Prophet.

As the instrument of God in this dispensation, Joseph Smith restored the gospel of Jesus Christ, and that is the occasion which justifies the sending of a prophet to the earth. The gospel had been taken from the earth, and in God's providence, and according to His divine and just nature, it must be restored to the earth for the salvation of His children. It must be recognized that the world needed a prophet quite as much in this dispensation as it did in the dispensation of Moses, or Isaiah, or of John the Baptist; and God being a just being, it is not unreasonable to believe that He would send to the earth a prophet commissioned by Him to restore the gospel which was taken from the earth. Indeed had we time to go into Scriptural texts, we could cite you many scores of them confirming this standpoint maintained by the Latter-day Saints. Just one will suffice: While John the Revelator was upon the Isle of Patmos, he received a glorious revelation, by which his vision was extended down through all time,even to the consummation of all things pertaining to this earth's existence, and he saw a time when a women, clothed with the glory of the sun, and with the moon at her feet, with 12 stars in her crown, typifying the Church of Christ with the twelve apostles at its head and with the glory of God abiding in it, was to be taken from the earth for a time and times and the dividing of times, a computation of time not understood by us altogether—but at the expiration of that period, this woman, symbolizing the Church of Christ, was to return to the earth. Speaking of this very time, according to that which the Latter-day Saints believe, he "saw an angel flying through the midst of heaven having the everlasting gospel to preach to them that dwelt upon the earth, crying with a loud voice: Fear God and give glory to Him, for the hour of His judgment is come." This gospel was to be preached unto every nation, kindred, tongue, and people, foreshadowing again the universal need of a restored gospel, because of the universal apostasy which had, of course, preceded this restoration. Joseph Smith was the prophet who restored the gospel by God's divine favor.

Gospel Principles.

A belief in the gospel requires faith in

God, for it is impossible to please God without having faith in Him. It is impossible to be saved unless we believe that He is powerful to save us. The principles and ordinances of the gospel are: Faith in God the eternal Father and in His Son Jesus Christ as our Savior and Mediator; repentance from sin—a godly sorrow for all wrongs committed, a genuine repentance by forsaking sinful ways; this is the second principle of our faith. The third principle is baptism for the remission of sins—baptism, not by the sprinkling of a few drops of water upon the forehead of an infant, but by being buried in the liquid grave, in which the old man of sin and corruption is buried, to arise unto a newness of life, symbolizing the resurrection which shall occur hereafter. Baptism by immersion is for the remission of sins, the water baptism suggested in the Savior's answer to Nicodemus, when that devout but timid man asked the Lord what he should do to be saved, and the Savior said: "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of heaven." "Be born again? How can a man, when he is old be born again?" was the inquiry of Nicodemus. The Savior reiterating and emphasizing the doctrine said: "Verily, verily I say unto thee, except a man be born of the water and of the spirit he cannot enter the kingdom of God." This is the ordinance of baptism. All nature speaks forth the glorious symbol there is in baptism as in recurrent life through birth, and so the third ordinance of our faith is baptism for the remission of sins. But water baptism does not complete this birth. There must be a baptism of the Holy Spirit, the baptism by fire as described by John the Baptist and by the apostles who preached the gospel in ancient times. How did they perform this ordinance formerly? After they received the ordinance of baptism, they received the laying on of hands for the gift of the Holy Ghost. We are told the apostles went down to a certain city in Samaria, where the people claimed to have been baptized according to John's baptism, and that the administration should have been absolutely valid, they were baptized again by the apostles. Then hands were laid upon them, and the Holy Ghost descended upon them and they spake in tongues and prophesied. This was the manner of bestowing the Holy Ghost in olden times and it was manifest by a visible operation upon those who received it.

This is the gospel of Mormonism; it is the gospel of the New Testament; and we have nothing more to say in defense of our faith than that we believe the Bible to be the word of God so far as it is translated correctly, and that the New Testament contains the message of God in the dispensation of the meridian of time as well as to His children here upon the earth today. The gospel is eternal and unchangeable.

Liberal Faith of Latter-day Saints.

We believe, further, in the salvation of all the race—not in the salvation of a few select spirits, and in the condemnation of the rest of mankind to eternal torture and punishment either for God's wrath or glory. We share no such narrow, inhuman, ungodlike views as this. We believe that all the children of God are entitled to an opportunity to work out their salvation, that they are all eternal beings and must live forever in eternal happiness and peace or in misery and woe. We rejoice in the more liberal belief that all mankind shall be saved through the atonement of Christ, and they shall be rewarded and exalted according to their individual works; but all will be saved except a few who sin against the Holy Ghost. For such there is "no forgiveness in this world nor in the world to come:" and who they are we are not prepared to say, but we have infinite satisfaction in the belief that they will be extremely few.

Salvation for the Dead.

How then shall all the world be saved, since many millions have died without a knowledge of Jesus Christ, and He is the only means unto salvation? Upon entering this square, you saw the beautiful building with its six great spires pointing heavenward—which is one of the Mormon temples, erected for the specific purpose of doing a work for the dead, for our ancestors, for your ancestors, for all the children of men who have died in former ages without an opportunity to receive the gospel. They still live in the spirit world, and to them is the gospel being preached today, according to the Scriptures and the faith of the Latter-day Saints. The apostles and prophets, the elders of the Church in all former dispensations, who are also in the spirit world, are proclaiming the glad tidings of great joy to those who are in prison and in darkness. This idea of salvation for the dead is the only practical solution to the great problem of an almost universal salvation. Saying nothing of the heathen millions on earth today, perhaps not one-third of the Christian world is converted to Christ. How then shall they be saved, for there is no other name under heaven by which mankind shall be saved except that of Jesus Christ? It is being accomplished in a natural and practical manner. The Lord has revealed to us the principles of salvation for the dead, by which men living upon the earth may be baptized for their dead ancestors, and if their ancestors in the other world receive the gospel at the hands of the men who are preaching it, then this ordinance of baptism administered by proxy here becomes valid. That is, at least, the idea held by the Latter-day Saints. Just one passage to show that this principle is scriptural: When Jesus' body lay in the tomb, we are told by the apostle Peter that He was "quickened by the spirit, by which he went and preached to the spirits in prison, who were disobedient in the days of Noah, while the ark was preparing wherein few, that is eight, souls were saved

by water, the like figure whereunto baptism does also save us."

Now in simple language that means that Noah preached the gospel in his day, but the world would not receive his message. They were drowned in their unbelief, and their spirits went into the paradise of God, which we believe to be a temporary abiding place, where they dwelt in ignorance of God, because they had rejected his word here. Thousands of years afterwards, when Jesus had introduced the gospel, the "glad tidings of great joy," to the children of men upon the earth, and while His body lay in the tomb, His spirit went to the spirits who were disobedient in the days of Noah, and unto them He preached the gospel and called them forth from their prison houses. He made the proclamation of these glad tidings of salvation even to the other world, where the countless millions are waiting, for there would be more than there are here; and if the gospel message be of God and if it be potential, it should be preached where it is needed most. This is the doctrine of the Church of Jesus Christ of Latter-day Saints, as it was the belief of the former day saints. This knowledge throws great light on the otherwise obscure allusion of St. Paul to the practice of baptism for the dead by the church of his day. For that purpose we build these temples. The door of salvation is thus thrown wide open, and the salvation of God is as extensive as the human race—showing God's love to be dealt equally to all. We regard ourselves as saviors on Mount Zion that we might be saviors for all the world, and we welcome within our Church, so broad, so liberal, so noble and extensive in its nature, all the children of men who love the gospel of Jesus Christ and have an anxiety for their eternal welfare.

Eternal Progress.

We believe also in the eternal progress of the human family. We believe that man shall not end with the termination of his brief career here, nor do we believe that with the close of this life he shall cease to grow, cease to develop, but we believe that there is in him the power and the quality of eternal progress; that man shall go on developing and progressing throughout the ages, until he shall become the fit companion and associate of the Gods themselves. This is the lofty conception which the Latter-day Saints have of their own divine nature and their own possibilities.

Pre-existence of Spirits.

We believe in the pre-existence of spirits, that all of us dwelt with our Heavenly Father—and with our Heavenly Mother, if you please—in the spirit world, or in God's presence before we came here. There, as children in God's kindergarten, we learned all the lessons we were capable of learning there, and the time came for us to move on to another state, progressive in its nature, and this earth was prepared. We were permitted to come here and dwell in the flesh, that we might come in contact with evil and grow strong by overcoming and conquering evil. For that purpose we came here, that we might gain experience to appreciate the sweet because we know what the bitter is; to know what rest, and peace, and security are by learning what toil and fear, and perils are.

Literal Gathering of Israel.

We believe, also, in the literal gathering of Israel. We believe that God will restore Israel to the land of their promise in Palestine; that the law of the Lord shall go forth from Zion and the word of the Lord from Jerusalem. We believe that this great land of America, this western hemisphere, is the Zion of God, where in latter times He shall establish Himself by His gospel and His kingdom in the earth. We believe that Jesus—the crucified Jesus of Nazareth, shall plant His feet upon the Mount of Olives, and it shall be cleft in twain and He shall be revealed to the world in all His might and majesty; and the Jews and the gentiles and all shall be brought to a recognition of Him as their Lord and Savior.

We believe in the Millennium of God, in which the kingdoms of the earth shall become the kingdoms of the Son of Man, and He shall reign whose right it is to reign. May God hasten the time when all mankind, in every land and clime and of every race and creed, shall believe in Him, that their hearts may be open to receive God's message as He sends it to the world through the instrumentality of His servants.

We thank you for your presence and for your kindly attention; and we pray God's peace and blessings upon you all, in the name of Jesus, Amen.

DAWN.

There are no sounds of feet
Or wagons in the street—
So still, so beautiful
With air so fresh and cool—
I love the dawn to come;
And yet I know that some
Are not so glad as I—
For they must wake to cry.
—Aileen Cleveland Higgins, in Harper's for November.

GOD OF THE EVENING.

God of the evening, quiet, calm;
Thy robes like silent shadows fall.
Thy peace flows o'er my soul like balm,
To rest, Thy noiseless voices call.

God of the morning, shining clear;
Thy soulful dawn my soul revives.
Thy beams break through all clouds of fear,
My spirit wakes, and warms, and lives.

God of my life; in night or day,
For toil or rest in joy or fear;
Guard of my peace, guide of my way,
Thy care and help are ever near.
Rev. Franklin Noble, D. D.

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Editorial

THE RICH MAN AND LAZARUS.

A brother, writing from Foxport, Ky., requests us to explain the parable of the rich man and Lazarus. That we may the better comply with this request, we will reproduce the parable:

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
22. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he mav dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.
26. And beside this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.
27. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
29. Abraham saith unto him, They have Moses and the prophets; let them hear them.
30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, through one rose from the dead.—Luke 16:19-31.

Verses 19, 20 and 21 portray the extremes of poverty, sickness and suffering, on one hand, and wealth and heartlessness on the other, which are seen so often—far too often—in this selfish and unbelieving world. Out of his abundance the rich man would not relieve the helpless, afflicted and forsaken beggar, and by his selfishness and lack of sympathy he incurred severe condemnation. This truth is emphasized in a revelation given through the Prophet Joseph Smith:

> Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—Doc. and Cov. 104:8.

From the 22nd verse we learn that the beggar, though neglected and despised by the rich, was in the care of angels who, when his sufferings on earth were ended, carried him "unto

Abraham's bosom." This phrase had reference to a feature of the religious faith of the Jews in the time of Jesus. They believed that only the descendants of Abraham would be saved in heaven, and that he would be their father, priest and king; hence to be taken to "Abraham's bosom" meant going to heaven. From this and the next verse we further learn that the rich man also died, and that then his sufferings began. He was in hell, which is both a physical location and a mental and spiritual state. We do not know where hell is further than that it is within the organization of this earth. The word flame is used metaphorically to denote the suffering, from regret and remorse, which the rich man was experiencing.

He saw Abraham afar off, that is, in a very much higher and happier sphere of life, and implored him to send Lazarus to his relief. Perhaps this means that he desired Lazarus' forgiveness. But Abraham reminded him that during life on the earth he had received "good things," while Lazarus had received "evil things," which shows that, in meting out justice in the next world the Lord will, when necessary, reverse the conditions that existed in this; and that because a man is either poor or rich in this world it does not follow that he will be the same in the next.

Another very important thing was told to the rich man by Abraham, which was that "a great gulf was fixed" between them which could not be crossed. Jesus spoke this parable before He had made His atonement and carried His gospel to the regions to which lost and wicked spirits had been consigned. And the inference is that, before He opened the way for the preaching of the gospel to the spirits in prison, as recorded by the apostle Peter, they were not permitted to hear it, nor to enjoy the relief and comfort which always go with it. Whether or not the gospel was preached to the spirits of the wicked at any period before the death of Christ, we are not undertaking here to state; but we know, from both ancient and modern scripture, that this was done after the crucifixion; and that the spirits of just such persons as this rich man, had the privilege of repenting and obtaining salvation, in the spirit world, long after they had died.

When the rich man learned that Lazarus could not come to him, he asked Abraham to send the former beggar to warn his, the rich man's, relatives who were still living on the earth, so that they would not commit the same sins he had committed and incur the same punishment he was enduring. The remaining portion of the parable is very significant. Abraham told the rich man that his kinsmen on the earth had the writings of Moses and the prophets, who taught the true way of life, and they should study and heed these teachings. The rich man feared that his kinsmen would disregard the scriptures as he himself had done; but he urged that if a warning messenger from the world of the dead were to be sent to them, they would harken to him. Abraham replied: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

This means that if a person who is in possession of the scriptures, which contain the revealed word of God, will not believe their testimony and obey their teachings by leading a moral and righteous life, he would not be persuaded to lead such a life even though one should rise from the grave and warn

and exhort him. Most men at first view are disposed to doubt this statement, but on a closer study of human nature its truth will become apparent. Light cleaveth unto light. The soul that loves truth will receive it and cherish it, no matter through what channel it may be presented. The virtuous will practice virtue without being warned in a supernatural way. But those who love darkness rather than light will continue to practice evil, even though warned in the most solemn and miraculous manner to repent.

This parable conveys much precious knowledge concerning God's mode of administering justice, and the condition in which the righteous and wicked, respectively, will find themselves, in the world to come. But this knowledge has been supplemented by modern revelation in which is disclosed, in all its beauty and grandeur, the glorious principle of salvation for the dead.

PEARL OF GREAT PRICE.

The Book of Mormon, which was translated by the Prophet Joseph Smith, by the gift and power of God, from ancient records, originally written by prophets and historians who lived upon the American continent, has made a great stir in the world, and has been accepted as a volume of scripture fully equal with the Bible in divine authority and inspiration, by one of the leading religious societies of Christendom, the Church of Jesus Christ of Latter-day Saints. The Doctrine and Covenants, a volume much smaller than the Book of Mormon, which contains divine revelations given through the Prophet Joseph Smith, setting forth the organization of the true Church of Christ, and the duties of its officers and members, and giving instruction in doctrine, has also attracted a great deal of attention.

A third book, brought into existence through the same instrumentality as were the two works just mentioned, is called the Pearl of Great Price, and in the estimation of Latter-day Saints, is rightly named; for they regard it as scripture in the same sense as they do the Bible, the Book of Mormon and the Doctrine and Covenants. These four books are the standard works of the Church of Jesus Christ of Latter-day Saints, and final authority in matters of organization, doctrine and discipline.

The Pearl of Great Price has not attracted as much attention, even in proportion to its size—it is but a small volume—as has each of the other two works here named and credited to the Prophet Joseph Smith. Its importance has not been understood by even its friends, save in exceptional cases; much less have its enemies grasped its full significance. Its contents are as follows: The Book of Moses, in which are given visions that were received by Moses, incidents in his experience, an account of the creation and fall, and much valuable information concerning the early history of the human race which he received by revelation, and which is not contained in the Bible nor any other record now extant; the Book of Abraham, which gives a sketch of his life and important facts concerning the early history of Egypt, throws much light on the creation, and especially on the pre-existent state of man; it also makes known important truths relating to philosophy and astronomy; an inspired translation of the twenty-fourth chapter of Matthew, which makes its meaning plainer and more significant; and a sketch of the

early part of the career of the Prophet Joseph Smith, embracing an account of his first vision and the manner in which the Book of Mormon was brought forth.

The contents of the Book of Moses were given to the Prophet Joseph Smith by revelation in the year 1830, and make about as much reading matter as is contained in one of the gospels. The version of the twenty-fourth chapter of Matthew is taken from the inspired translation of the Bible which was made by the Prophet, and the biographical sketch is from his journal. The Book of Abraham, which is somewhat smaller than the Book of Moses, was translated from papyrus found with some Egyptian mummies. The translation was made by the aid of divine power. It is illustrated with plates of hieroglyphics which have been only partly translated. An account of the manner in which this papyrus fell into the hands of the Prophet is recorded in his history, and is reproduced in the fifteenth volume of the Millennial Star (1853, p. 549), as follows:

The public has been excited of late, by reports which have been circulated concerning certain Egyptian mummies and ancient records which were purchased by certain gentlemen of Kirtland, last July It has been said that the purchasers of these antiquities pretend they have the bodies of Abraham, Abimelech, the King of Philistines, Joseph who was sold into Egypt. etc., etc., for the purpose of attracting the attention of the multiude, and gulling the unwary; which is utterly false. Who these ancient inhabitants of Egypt were, I do not at present say. Abraham was buried on his own possession, "in the cave of Machpelah, in the field of Ephron, the son of Zohah, the Hittite, which is before Mamre," which he purchased of the sons of Heth. Abimelech lived in the same country, and for ought we know died there; and the children of Israel carried Joseph's bones from Egypt, when they went out under Moses; consequently these could not have been found in Egypt in the nineteenth century.

The record of Abraham and Joseph, found with the mummies, is beautifully written on papyrus with black, and a small part red, ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies—heiroglyphics, etc., with many characters or letters iike the present (though probably not quite so square) form of the Hebrew without points. The records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveler, Antonio Sebolo, in the year 1831, He procured license from Mehemmet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French consul, in the year 1828, and employed four hundred and thirty-three men, four months and two days, (if I understand correctly)—Egyptian or Turkish soldiers, at from four to six cents per diem, each man; entered the catacomb June 27th, 1831, and obtained eleven mummies. There were several hundred mummies in the same catacomb; about one hundred embalmed after the first order, and placed in niches, and two or three hundred after the second and third orders, and laid upon the floor or bottom of the grand cavity. The two last orders of embalmed were so decayed that they could not be removed, and only eleven of the first found in the niches. On his way from Alexandria to Paris, he put in at Trieste, and after ten days illness expired. This was in the year 1832.

Previous to his decease, he made a will of the whole to Mr. Michael Chandler, (then in Philadelphia, Pa.,) his nephew, whom he supposed to have been in Ireland. Accordingly the whole were sent to Dublin, and Mr. Chandler's friends ordered them to New York, where they were received at the custom house in the winter or spring of 1833. In April of the same year, Mr. Chandler paid the duties, and took possession of his mummies. Up to this time, they had not been taken out of the coffins, nor the coffins opened. On opening the coffins, he discovered that in connection with two of the bodies, was something rolled up with the same kind of linen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus previously mentioned. Two or three other small pieces of papyrus with astronomical calculations, epitaphs, etc., were found with other of the mummies. When Mr. Chanler discovered that there was something with the mummies, he supposed or hoped it might be some diamonds or valuable metal, and was no little chagrined when he saw his disappointment. "He was immediately told, while yet in the customhouse, that there was no man in the city who could translate his roll; but was referred by the same gentleman, (a stranger) to Mr. Joseph Smith Jr., who, continued he, possesses some kind of power or gifts, by which he had previously translated similar characters."

I was then unknown to Mr. Chandler,

neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection on to Philadelphia, where he obtained the certificate of the learned, (see Messenger and Advocate page 235) and from thence came on to Kirtland, as before related, in July. Thus I have given a brief history of the manner in which the writings of the fathers, Abraham and Joseph, have been preserved, and how I came in possession of the same—a correct translation of which I shall give in its proper place.

The Pearl of Great Price is indeed a well-named book. It contains truths of the highest importance and most intense interest to mankind. Scholars who are not Latter-day Saints will yet recognize its inestimable scientific value, and all members of the Church should make themselves familiar with it. It tells us whence we came when we entered this mortal world, why we are here, and whither we will go when our probation on earth is finished.

CALL FOR DONATIONS.

In the fourteenth chapter of First Nephi is a prophecy to the effect that the Church of the Lamb of God, which means the Church of Jesus Christ of Latter-day Saints, though its numbers shall be few, that is comparatively, "shall be scattered upon all the face of the earth," "and their dominions upon the fact of the earth shall be small." That is, there shall be members and branches of the true Church everywhere, and wherever they are they shall possess "dominions," which, however, "shall be small." This prophecy is being fulfilled at a rapid rate. Branches of this Church are being built up in all civilized countries, and the present policy of the leaders of the Church is to encourage large and permanent branches everywhere to purchase or build houses of worship, and in this and other legitimate ways acquire possessions and "dominions," and thus strengthen themselves and increase their influence for good.

In line with the fulfillment of this prophecy, and the policy of the authorities of the Church in harmony therewith, a colony of Saints has been established at Kelsey, in the northern part of Texas, and another at Marlow, in Oklahoma. Each of these colonies consists mainly of members who are rich in the faith of the gospel but poor in this world's goods, and each has planned the erection of a house of worship.

For the accomplishment of this laudable undertaking each colony is obliged to depend on sources outside of itself for financial aid; and Liahona The Elders' Journal has been asked to publish an invitation to Saints everywhere, both in the stakes of Zion and the several missions, to help provide their brethren and sisters in these two colonies with houses in which they may worship the Lord in peace and comfort. We hereby cheerfully comply with this request, and kindly urge upon Saints everywhere, who have means to spare, the worthiness of the cause they are asked to aid. Contributions, however small, will be thankfully received, and will do good in a double sense. They will lighten the financial load now resting upon the poor Saints, most of whom are recent converts, and will prove to them that their brethren whom they have never seen are in sympathy with them.

Contributions should be sent to Elder S. O. Bennion, who is president of the Central States mission, which embraces both of the above colonies, and whose address is 302 South Pleasant street, Independence, Mo. The donor should state for which colony his contribution is designed, and it

will be credited accordingly on the books of the mission. We hope many and generous gifts will be bestowed in aid of this good cause.

WHERE TO PAY TITHING.

Within the last few months many Saints in different missions have written to Liahona The Elders' Journal, asking how and to whom they ought to pay their tithing. We have, therefore, thought it best to say a few words upon this subject.

All scattered Saints in the several missions of the United States, unless otherwise instructed by proper authority, should pay their tithing to the president of the mission in which they live, and the money should be sent to him at mission headquarters. Remittances may be made by draft, money order or registered letter. The letter of remittance should plainly give the name and address of the tithe payer, as it is important that correct entries on the mission records of all payments of tithing should be made. Saints who are members of organized branches will be fully instructed by their branch presidents in regard to paying tithing.

The regular issue of Liahona The Elders' Journal, as deposited in the postoffice, weighs just about exactly an even ton, which means nearly 20,000 copies. This is the showing we are able to make, in the way of circulation, at the opening of our second volume. We have subscribers in every state in the Union, in several states of the Mexican republic, and in several provinces of Canada. Nearly three-fourths of our circulation is in the mission fields, where we are most anxious to make the gospel better known.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

Now it came to pass that when Abinadi had finished these sayings, that the king commanded that the priests should take him and cause that he should be put to death.

But there was one among them whose name was Alma, he also being a descendant of Nephi. And he was a young man, and he believed the words which Abinadi had spoken, for he knew concerning the iniquity which Abinadi had testified against them; therefore he began to plead with the king that he would not be angry with Abinadi, but suffer that he might depart in peace.

But the king was more wroth, and caused that Alma should be cast out from among them, and sent his servants after him that they might slay him.

But he fled from before them and hid himself that they found him not. And he being concealed for many days, did write all the words which Abinadi had spoken.

And it came to pass that the king caused that his guards should surround Abinadi, and take him; and they bound him and cast him into prison.

And after three days, having counselled with his priests, he caused that he should again be brought before him.

And he said unto him, Abinadi, we have found an accusation against thee, and thou art worthy of death.

For thou hast said that God himself should come down among the children of men; and now, for this cause thou shalt be put to death, unless thou wilt recall all the words which thou hast spoken evil concerning me and my people.

Now Abinadi said unto him: I say unto you I will not recall the words which I have spoken unto you concerning this people, for they are true; and that ye may know of their surety, I have suffered myself that I have fallen into your hands.

Yea, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me, ye will shed innocent blood, and this shall also stand as a testimony against you at the last day.

And now king Noah was about to release him, for he feared his word; for he feared that the judgments of God would come upon him.

But the priests lifted up their voices against him, and began to accuse him saying: He has reviled the king. Therefore the king was stirred up in anger against him, and he delivered him up, that he might be slain.

And it came to pass that they took him, and scourged his skin with fagots, yea, even unto death.

And now when the flames began to scorch him, he cried unto them saying:

Behold even as ye have done unto me, so shall it come to pass that thy seed shall cause that many shall suffer, even the pains of death by fire; and this because they believe in the salvation of the Lord their God.

And it will come to pass that ye shall be afflicted with all manner of diseases because of your iniquities.

Yea, and ye shall be smitten on every hand, and shall be driven and scattered to and fro, even as a wild flock is driven by wild and ferocious beasts.

And in that day ye shall be hunted, and ye shall be taken by the hand of your enemies, and then ye shall suffer, as I suffer, the pains of death by fire.

Thus God executeth vengeance upon those that destroy his people. O God receive my soul.

And now when Abinadi had said these words, he fell, having suffered death by fire; yea, having been put to death because he would not deny the commandments of God; having sealed the truth of his words by his death.—Mosiah 17.

It is rare, indeed, that such a burning message as the Prophet Abinadi brought does not find lodgment in some soul; that such excellent seed as he sowed does not find fertile soil in some heart more pure than the rest. So it happened that one of the priests of King Noah was found ready to repent and live the better life. Alma also pleaded with the king to spare the life of Abinadi, whom he knew had spoken but the truth. However, the other ecclesiastical gentlemen were unrepentant still. Even when the king later began to tremble in the consciousness of his guilt, and would have released the prophet, he was goaded on to do the worst that was in him by the men who posed as religious leaders. So the death sentence was passed upon Abinadi and was not annulled.

This is only another case of that oft re-acted scene, where professed religionists have used the priestly robe to cover a sordid and corrupt heart; where they have thought their ecclesiastical position sufficient justification for the most ruthless acts of injustice and intolerance.

As pure religion may be of the greatest use to humanity, so it is subject to greater abuse than anything else. It may be abused by those who profess to be the dispensers of its blessings. This is the easiest thing in the world to do, as the superstitions of the people may be played upon to great length. Hence the most extreme injustice and corruption may be made to appear as the will of God, if it is done in the name of religion.

All this has been the case, and is yet, in a smaller degree. But the people are becoming more and more educated to the fact that the only cloak a minister of the gospel's actions may legitimately disclose is the cloak of charity and tolerance. If all his deeds are shaped by justice and molded in love, he may be a very valuable asset to the world. If he chooses to wear the mask and be dishonest he can work havoc among his fellows.

We believe the time is rapidly approaching when the abuses of religion by religionists will be next to impossible; that religion will become more and more what God intended it to be—the greatest elevating force to the human race that can be conceived of. And it will reach the high-water-mark of its dynamic saving power when all its devotees are perfectly tolerant of each other's views and cease sitting in judgment on each other's personal actions. Then, and not till then.

Abinadi suffered death at the stake. Because he dared to state boldly his views on religion. But it seems that he

was reinforced by a strength not his own. When the reality of death stared him in the face, he chose it rather than retract. When the flames licked his flesh and drank his life blood, he stood with the light of truth on his brow, and told the priests what would be the outcome of their besotted lives and their unrepentant wickedness and injustice. We will soon note whether his forecast of their future was verified or not.

Abinadi sealed his testimony with his blood, as many another devout teacher who has taught us some of our most precious gems of truth has had to do. But the blood of the martyrs has been the seed of the church, it is said. It might be well to note, if such shall prove to have been the case, in this ancient American commonwealth.

CLOTHES MADE FROM WOOD.

It will probably not be very long before we can go into one of the dry goods stores and say to a clerk: "Let me see what you have in the line of wooden suits." He may reply: "Hard or soft?" Whereupon it will be our part to specify that we want a suit of "good" pine, "without any cheap sapwood." Vests of this kind are already worn by the carding room foremen in some of the woolen mills. The material resembles a stiff, thick cloth, and is apparently as durable as leather. It is not improbable that in the future cheap suits, costing about fifty cents, and guaranteed to last for years, will be made of spruce or pine. Napkins, shirts, collars of the finest quality, have long been made from the fiber of hemp; and, in using wood for heavier cloth, the process is equally simple. The wood is first ground into a soft pulp, and this pulp is pressed through holes in iron plates. It comes out in long ropes about one-half inch in diameter. These ropes, which are very easily broken at this stage, are dried, and then twisted tightly, till finally they become as small as threads. Part of the threads are used for warp and part for filling, out of which a strong web of the wooden cloth is woven.—Technical World.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Tolerance.

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience and allow all men the same privilege; let them worship how, where, or what they may.—11th of the above Articles.

This is the privilege the Latter-day Saints think ought to be accorded everybody. Every man and woman ought to be allowed to think as they please, to believe as they please, to worship

God as they please—so long as they do not infringe on the rights of others.

We do not take this stand merely because the Constitution of the United States bestows the right of freedom of thought and opinion, but because it is a God-given right to every one of His children. Time was when, in the history of the past, that great boon was denied men, but it was denied men by men. Never has God sanctioned the forcing of belief. Earthly potentates and their agents have burned men at the stake, sawn their bodies asunder, flayed them alive, torn them limb from limb, sacrificed them in the dens of wild beasts, or nailed them to crosses, because of their religious faith. In various other ways they have tortured them almost beyond the point of physical endurance to compel them to discard their honest opinions. But the perpetrators of such deeds of oppression were at heart Godless men, though some of them may have professed " a form of godliness."

'Tis true that the Almighty has allowed agencies of destruction to come upon individuals or communities; but it was because of the fleshly sins of that individual or community. It was not because they failed to worship God, or even believe in Him. There have been times in ages gone when the sword of death has cut short the career of a people, as in the case of Sodom, Jericho, or all nations at the time of the flood. But it was because they had become so steeped in the sins of the flesh that it was doubtless an act of mercy to thus cut short their career, that perchance they might not eventually lose both body *and* soul. Certain it is that they were not destroyed because of their religious creed—or lack of it. Else must all the populous nations that later neighbored to Israel have met annihilation because they did not subscribe to Israel's God. Which never happened. On the other hand, the Israelitish nation came nearer being snuffed out because they would not keep His commandments after knowing Deity.

If the annals of the past teach us one great truth plainer than another, it is that the All-Wise intended—and still intends—to lead all godless nations to the God of heaven. Lead them gently by the hand; throw conditions in their way that will finally bring them face to face with a knowledge that their Creator lives and is the giver of all good gifts.

Our Heavenly Father leads His children carefully to God and truth; never has He driven them, or attempted to drive them.

It is only weak, erring men (and women), with a mistaken zeal, that would attempt to force others to their way of seeing things. These overzealous souls may be sincere in their efforts and perhaps usually are, but they are misguided and woefully lacking in an understanding of the Lord's methods and business. When He would use persuasion and charity they would apply malediction and the whip.

This tendency is beautifully and amply illustrated by the incident of which Luke tells. When Jesus perceived the time approaching for the great Sacrifice to be offered up for the benefit of all men, He set out for Jerusalem. On the way He and His disciples traversed a certain Samaritan village. Its inhabitants would not "receive Him," which aroused the indignation of two of the disciples, thus:

> And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?
> But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.
> For the Son of man is not come to destroy men's lives, but to save them.—Luke 9:54-56.

These apostles, in a moment of weakness, apparently became actuated by that spirit of intolerance, that spirit that would press all men into the acceptance of their own darling creed, good or bad, and thus make automatons of them—or destroy them. But the rebuke they received for their misdirected zeal is sufficient, surely, to be a warning for all time, to be a lesson to all mortals that shall endure to eternity: "*Ye know not what manner of spirit ye are of.*"

"To save" was the keynote of Christ's mission: not "to destroy." The correc-

tion that these men received from the perfect One must have caused them to ever after treat with consideration and reverence the views of other people.

As in other questions of life, so in this should the Lowly Nazarine be our guide-light. Jesus Christ declaimed against no man's religion. Neither did He revile any man's religion, nor condemn any man for clinging to his own honest views. Even the sinner caught in reeking sin, He had the utmost compassion for, and treated such with the greatest degree of gentleness and tenderness. And through charity persuaded them to turn from evil and sin no more. Note the case of the woman taken in adultery (John 8: 3-11). He sat down to meat with publicans and sinners and gently taught them the better way (Matt. 9: 10-13).

The sin that the Master ever declaimed against most was hypocrisy. The Pharisees pretended to be very good, while at heart they were corrupt; they were disposed to proscribe everything that did not square with their views, and raised a hue and cry against the Savior because they could not refute the truths He taught. For the Sadducees He evidently had much more consideration, though their theological tenets were farther from the truth than were those of the Pharisees. The latter believed in the resurrection, while the former did not. The Sadducees came to Him, questioning the doctrine of the resurrection, the very truth that the Christ had come to demonstrate. Yet He answered them civilly, as He perceived that they were honest in their views, and simply told them they did not understand the economy of the Father (Mark 12:18-27). The Pharisees did accept that one doctrine of the Redeemer, but were hypocritical and pedantic in their general attitude, and hence came in for the severest denunciation Christ ever administered: "Ye hypocrites."

The whole Messianic ministry was a monument to tolerance, consideration and charity for others' views. What a blessing if all who confess His name today would in this thing "follow in His steps!" What a victory for God and truth would be scored if religionists would cast the beam out of their own eyes; and perchance the mote that they thought they beheld in their brother's of some other religious persuasion would lose some of its gigantic proportions, and perchance entirely fade away.

A HAPPY NEW YEAR.

[In volume fifteen of the Millennial Star (page 427) is reproduced the following account of the manner in which New Year's Day, 1853, was celebrated in Great Salt Lake City, then less than six years old, and an oasis in the Great American Desert. It was such a celebration as could occur no where else on earth except among Latter-day Saints.—Editor.]

The quorum of the Twelve Apostles met at the Council House at 8 o'clock, being eleven in number, the whole quorum except Elder Orson Pratt (who is at Washington preaching the gospel). The quorum marched to President Brigham Young's and wished him a happy new year. President Young received them with joy and gladness, and after the greetings were over President Young asked what he should treat them with. The sentiment was instantaneous in the hearts of all the quorum, and spoken by President Orson Hyde—"Treat us with your blessings." Then President Young blessed the quorum of the Twelve, and said they always had his blessing. And the Twelve Apostles felt and realized that the blessings of the Presidency of the Church and Kingdom of God were of far more worth and benefit to them, than any earthly gift, or the treasures of the earth; their hearts were full of joy and gladness which was unspeakable at the blessing of once more having the privilege of returning from the four corners of the earth, and beholding each other's faces, and sitting in council together, and meeting with the President and his council, and receiving blessings at their hands. The Twelve left their blessings upon President Young and his house. While the Twelve were paying their respects to President Young, the band was playing a lively tune in front of the house. The Governor saluted the two bands with

a Happy New Year, and received in return some excellent music.

The quorum then visited President Heber C. Kimball and wished him a Happy New Year. He also received the Twelve with gladness, and gave unto them his blessing, which was also highly prized. In his blessing unto them he said that his faith and feelings were what no one of the present quorum of Apostles should ever fall, and no power should ever take their crowns and kingdom, but they should come forth in the morning of the first resurrection, and be exalted to glory, immortality, and eternal lives, and their blessings should increase from this time henceforth and forever, and they should not want bread, but they should have means to support themselves and families. My feelings have ever been good toward this quorum and ever will be. The Twelve left their blessings upon President Kimball and household.

They next visited Father John Smith, the aged Patriarch, and wished him a Happy New Year. He manifested much joy and satisfaction in seeing eleven of the Twelve Apostles beneath his roof. This venerable Patriarch also bestowed upon the Twelve his blessing, and said that they should live to see the Kingdom of God and Zion established to be thrown down no more forever; and that none of them should ever fall, but should have part in the first resurrection; no power should take their crown, but they should be blessed in all their labors in the earth, and that the blessings of God should increase upon them from this time forth, both temporal and spiritual. The Apostles also left their blessings upon the Patriarch and his household. They next visited President Willard Richards and he also received them with gladness and an open heart; they wished him a happy new year. He also gave the Twelve his blessing. He believed this a beginning of an eventful year in the history of this Church and Kingdom on the earth; and he believed each succeeding year would be more and more so, until the coming of the Son of Man. He said the Twelve were ever before him in his thoughts, prayers, and blessings, notwithstanding they might be scattered to the four corners of the earth; they were men of God, and were destined to perform a great and mighty work on the earth, and that they should live till they were satisfied with life; they should see light and truth prevail over sin, tradition, and error, and triumph in the earth.

The Twelve next went to the house of Elder P. P. Pratt, and those united with his family in singing the return of the Twelve and other songs of Zion. The spirit and power of God rested upon the quorum of the Twelve, while their hearts were filled with praise and thanksgiving to God in all their visits on this the New Year of eighteen hundred and fifty-three.

The bands also continued their salutations to Presidents Kimball and Richards and Patriarch Smith, and many others in various parts of the city. And their enlivening music was everywhere received with open ears and hearts of joy. God bless the Bands.

TESTIMONIES.
XIV.
Alabama.

I know that the gospel as taught by the Latter-day Saints is the true plan of salvation, and that the Book of Mormon is a divine record. For years the words "Come out of her my people that ye be not partakers of her sins and receive not of her plagues" constantly rang in my ears. I had been a Baptist from a girl of 16 years of age. I asked my husband (who understood the Bible well) what he thought made those words worry me so much and he said, "I must come out of Babylon, for all the churches are false." So when the elders came to our house in 1896 I asked them if they had all the gifts and signs that were in the church in the days of the Apostles. They said they had them all. Then I knew they had the true gospel, and I can bear my testimony that I know it is true, for I have had four of my children healed by the power of God through His servants the elders and I offer to Him daily the thanks and gratitude of my heart that I and most of my children are partakers of the gospel and its blessings.—Mrs. M. W. Golson, Ala.

The following is my testimony: I prayed to know if "Mormonism" was true, and the night following I dreamed of being baptized by the elders. The place where I was afterwards baptized compared exactly with the place which I saw in my dream.—J. G. Caddell, Ala.

Colorado.

I know this gospel is true. I have been healed by obeying the commandments of the Lord Jesus Christ. I know the Lord hears and answers the prayers of the Saints when they are true and faithful and keep the commandments. The Lord healed me when the elders anointed me with oil and laid hands on me.—M. E. Slater, Colo.

I also wish to add my testimony and say that I know the Church of Jesus Christ of Latter-day Saints to have the gospel as taught by Christ, in its fulness, and I know that it has been restored in these, the last days by revelation received through the prophet Joseph Smith. I know Joseph Smith to be the great modern prophet of our Lord. I know these things not of myself, but by the Spirit of God burning within my soul. This same spirit I obtained by praying, searching, and obeying the commandments of God. "Search the scriptures for in them you think you have eternal life." "knock, and it shal be opened unto you. ask and ye shall receive;" "prove all things, hold fast that which is good." If you do these things, you also will enjoy the Spirit of God.—Mrs. A. M. Basheldor, Colo.

Georgia.

I feel it a blessing to have the privilege to bear my testimony, for I know that Joseph Smith was a prophet of God and that the Book of Mormon is true. I am alone in my faith here, but I don't mind being called a "Mormon" at all, for I am a "Mormon."—Miss Dale Long, Ga.

Illinois.

I wish to bear my testimony. I know that the Church of Jesus Christ of Latter-day Saints is the only true church on earth today. I also know that Joseph Smith was a true prophet of the living God, and that the Book of Mormon is true. I am glad I am worthy to be called a "Mormon" and my desire is to hold out faithful to the end.—Christian Schmidgall and Sarah E. Schmidgall, Ill.

Indiana.

I am glad to give evidence through the columns of Liahona The Elders' Journal, that I believe Joseph Smith was a true prophet of God, and that I appreciate having met with the brethren. I believe the Book of Mormon to be an inspired work through the Lord Jesus Christ, and hope I will feel myself worthy of asking to be baptized in the faith.—Matthias D. Poole, Ind.

I am deeply gratified to have the privilege of bearing my testimony to the world of the true gospel which was taught by the Lord Jesus Christ and is taught today by the Latter-day Saints. It is the undying work of God. I think we are to be congratulated that we have the privilege of being members of the Church of Christ, which is founded on eternal principles revealed to the prophet Joseph Smith who has shown by every act of his life that he was a true prophet of the living God. He freely gave his life for his testimony and people.—Emily R. Wiley, Ind.

I feel thankful to have the privilege to give my testimony in behalf of the Latter-day Saints and of the mighty work our Heavenly Father has done through the prophet Joseph Smith. I know of myself that the Spirit of God is with the elders of the Latter-day Saints, for when I lay sick and my friends expected me to die, my daughter prayed God to send elders to administer to me, and elders John Witton and Wheeler came and administered to me and I now have good health.—Mary Evaline Stipp, Ind.

First of all I wish to express my gratitude for the little messenger of truth, Liahona The Elders' Journal. It is my Sunday morning preacher. * * I know the gospel as taught by the Latter-day Saints is true, and that Joseph Smith was a prophet of God, because God's Spirit bears witness with my spirit. I know the Book of Mormon is a divine record.—W. B. Scheneman, Ind.

Iowa.

I wish to bear my testimony to the truth of the gospel as taught by the Latter-day Saints. I know this work in which we are all engaged is of the Lord, and I can bear my testimony to the world of the divinity of the Latter-day work.—I. N. Villers, Ia.

I wish to bear my testimony along with the rest of the Saints. I know that the gospel as taught by the Latter-day Saints is the work of the Lord. I am thankful that the Lord has sent His messengers to our door, and that I was ready to accept the message. The Lord says: "My sheep shall know my voice and a stranger they will not follow."—Geneve Villers, Ia.

I wish to express my thankfulness for the opportunity of bearing my testimony to the people of the world of the truth of this gospel. It was taught in the days gone by. It is the work of the Lord and will triumph.—Viola Villers, Iowa.

Kentucky.

I am grateful to my Heavenly Father for the privilege of bearing my testimony to the world that I know the gospel as taught by the Latter-day Saints is true. I know the Book of Mormon is the word of God, and that Joseph Smith and all his successors are prophets of the true and living God. And I will rejoice when the world shall acknowledge the same. Your gospel sister.—Allye Davis.

I feel very thankful to my heavenly Father that I have the privilege of bearing my testimony to the world that I know

the gospel is true and that Joseph Smith is a true prophet of God. I know the Book of Mormon to be the word of God. Your sister in the cause of truth.—Addie Davis, Ky.

Michigan.

Sister Dora Seeley, of Michigan, in an earnest letter, bears a strong testimony to the truth of the gosoel as taught by the the Latter-day Saints. She and one of her children had been healed by the administration of the elders.

Nebraska.

I have a testimony of the truth. I know that the gospel is true and that Joseph Smith was a true prophet of God. Man did not reveal it to me but my Father in heaven. I have been healed, and that is a testimony to me. If a man will keep the commandments he will know for himself.—E. Couplin, Neb.

Mississippi.

I wish to bear my testimony with the rest of the Saints. I know that the gospel is true and that Joseph Smith was the instrument in the hands of the Lord in setting up the kingdom of heaven on earth for the last time. And I am thankful to my Heavenly Father for letting me live in a day and age of the world when the gospel is here in its fullness, and when the Saints enjoy the same blessings that the Savior said should follow the believers. I know that this is true for I have seen the sick healed in my own home. And I know that Joseph F. Smith is a prophet of the living God.—Stella E. Beach. Miss.

Dear brothers and sisters: I wish to be numbered among those who are bearing their testimony. I believe the gospel as taught by the Latter-day Saints to be the true gospel of Christ. And I also believe Joseph Smith was a true prophet of God. —Annie Creel, Miss.

North Carolina.

With pleasure I bear my testimony to the truth of "Mormonism." I know that Joseph Smith was a true prophet of the Lord. I know this is the beautiful gospel of Jesus Christ, and that I may live and prove faithful to the end is the prayer and testimony of your humble sister—Josie Robinson, N. C.

Why I believe this to be the true gospel is this: I humbled myself before the Lord and asked him not to let me be deceived by any means, for if we put our trust in man we perish. Let us humble ourselves and do as Paul says, prove all things and hold fast that which is good. I believe this to be the true gospel of Jesus Christ in its fullness. It fills the soul with love, peace and comfort.—Mrs. Essie Vaughan, N. C.

New Mexico.

I am a "Mormon" all but baptism. I believe Joseph Smith was a prophet of God just as Abraham was. I never saw men that can explain the scriptures as the elders do. They certainly have power from on high to assist them. I have been studying the Book of Mormon and Doctrine and Covenants with the Bible and I obtained much light. I wish every one could see "Mormonism" as I do. I hope soon to count myself among the Saints.—A. E. Bardet, N. M.

I would like to add my testimony to those already sent as to the gospel of Jesus Christ taught by the Latter-day Saints. It has been a rock in a weary land, a shelter in the time of storm. I have passed through many strange scenes since leaving my home in Utah many years ago, but have never doubted the faith of my childhood. Hoping and praying the good work will roll on, believe me your sister in Christ.—M, C. Hopheins, N. M.

New York.

Edna and I were baptized four years ago. And I think the gospel is true, and I expect to stay in the Church as long as I live. When I am grown up I will work in the Temple.—Emily M. Knecht, N. Y.

Ohio.

I united with the Church of Jesus Christ of Latter-day Saints, and think it is the true Church. I am satisfied with it. I put all my trust in it. I love to read God's word. I understand it better now than ever.—Margaret Ries, Ohio.

Pennsylvania.

For a witness to the world I am pleased to bear my testimony. I know the gospel as taught by Joseph Smith is the true gospel of Jesus Christ It burns within my bosom. My Heavenly Father revealed it to me in answer to prayer. My two little boys and myself have been healed by the power of God through His servants.—Mary V. Hinkson, Pa.

South Carolina.

I have been a member for several years, and now wish to bear my testimony. I know this gospel is true, that Joseph Smith was a true prophet, and that the Book of Mormon is true. I know that if we live for it we shall enjoy the presence of our Savior, and live and reign with him a thousand years on the earth.—W. H. Noblin, S. C.

Tennessee.

We know the gospel the Latter-day Saints are preaching is the only true gospel on the earth. We have belonged to the Church 11 years and we grow stronger in the faith all the time. We believe Joseph Smith was as true a prophet as any of the rest. We

also believe the Book of Mormon to be the word of God.—Lee C. Phillips and wife, Tenn.

It is with pleasure we give our testimony of the truth of the gospel as taught by the Latter-day Saints. We feel greatly blessed in embracing it, and are glad we can say we know Joseph Smith was a true prophet of the living God. We have the Spirit to guide us into all truth.—V. M. Phillips and wife, Tenn.

I can say that I am thankful to know that we have the privilege of living in this day when we can hear and obey the gospel of Christ.—Elizabeth Phillips, Tenn.

Texas.

With pleasure I add my testimony for I know that the gospel is true. We have been in the Church less than two years, and are away by ourselves. But to look around me makes me know the more that the Church of Jesus Christ of Latter-day Saints is the only true Church.—Mrs. Lula Thompson, Tex.

I believe the gospel as taught by the Latter-day Saints is the true gospel. I also believe the Book of Mormon to be the word of God. I believe Joseph Smith was a true prophet of God. I was baptized June 7, 1896.—Indiana Cantley, Texas.

I am very thankful that I bear witness to the only true Church of God, the Church of Jesus Christ of Latter-day Saints.—R. H. Thompson, Tex.

I feel it a blessing to bear my testimony to the truth of the gospel the Latter-day Saints are teaching. I know Joseph Smith was a prophet of God. I also believe the Book of Mormon to be the word of God. We are the only family of Saints in this county, and are persecuted and scorned. But it makes my faith stronger for our Savior told His people they should be persecuted.—R. Donaho, Tex.

Virginia.

Brother S. P. Hudson, of Virginia, in a letter too long to reproduce here, recounts some remarkable spiritual experiences and bears a strong testimony to the truth of the gospel.

I have been a member four years and I know the gospel is true. I cannot read nor write, but I know from what I can see and hear that the "Mormon" elders have the truth. If the people do not accept it they will come under condemnation as the people did in the days of Noah. I believe Joseph Smith was an instrument in the hands of God in establishing this Church, and doing the work he did. I love the elders and Saints. I am 68 years old—Wm. M. Knight, Va.

In a letter too long to give in full Sister Mary B. Knight, of Va., who has been a member for twelve years, bears a strong testimony to the gospel and relates a very interesting experience. About two years ago when she was sick to the point of death, she was healed under the hands of the elders and has had excellent health ever since. She never tires of raising her voice in defense of the gospel. She bears a strong and singular testimony of the good results of paying tithing.

I have been a member 24 years and am firm in the faith. But I have little chance. I am alone as to our faith, yet I am striving do the will of the Lord. I have been blessed in many ways since I joined the Church, and I am not afraid nor ashamed to own my faith. I as firmly believe that Joseph Smith was a prophet of God as I do that Jesus was the Son of God. I am blessed with a humble spirit.—Perlina F. Gray, Va.

West Virginia.

I know that this latter-day work is the Church of Christ, that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of God, also the Doctrine and Covenants. The world may ask, How do you know these things? I tell you that the Spirit of God has visited me and caused me great joy.—John Kunferman, W. Va.

I know that Joseph Smith was a true prophet ordained of God to bring about this glorious latter-day work. * * I know that the Book of Mormon and Doctrine and Covenants are true.—J. B. Killingsworth, W. Va.

I know the Church of Jesus Christ of Latter-day Saints is the true Church of God. It teaches justice as well as mercv, and mercy as well as justice, and does not deny the power of the gospel. I know that Joseph Smith was a true prophet sent of God to set up His kingdom for the last time, and that no man could write the Book of Mormon unless he were inspired.—Sarah Elizabeth Sine, W. Va.

I will bear my testimony to the gospel. I verily believe Joseph Smith was a true prophet of the living God, and that the Church which he set up is the true Church of Christ.—Edward J. Graves, W. Va.

I wish to bear my testimony. I believe in the Church of Jesus Christ of Latter-day Saints. I believe Joseph Smith was a true prophet of the living God. I know that I have been blessed. After baptism I felt light and happy.—Beatrice Graves, aged 8 years, W. Va.

Wyoming.

The following is my testimony for which I believe your glorious paper to be open: I know that the principles of the Church

of Jesus Christ of Latter-day Saints are true, that the Book of Mormon is the word of God, and that Joseph Smith was His prophet. I pray that the glorious tidings of this dispensation will soon be spread over all the earth.—J. O. Thomas, Wyo.

Wisconsin.

I know the gospel has been restored through the Prophet Joseph Smith. I never heard it until August 1896, when the Lord sent Elder Ellerton to my door. I was then living in Chicago. Before he said a word the Spirit of God told me who he was. I fell in love with both message and messenger and was baptized Aug. 10, 1896, less than one week from the time I heard the divine message, which has been a source of unutterable joy and satisfaction to my soul.—P. J. Maher, Wis.

Mission News.

SOUTHERN STATES MISSION.

Florida: O. W. Hyde, President, 1324 Claud St., Jacksonville. Elder T. F. Farr, the mission bookkeeper, delivered a very able address on the divinity of Christ's mission, at the Jacksonville church, Sunday, May 31st. President Ben E. Rich and Elder C. A. Callis visited Jacksonville Sunday, June 6th and spoke at two well attended meetings. A Primary association has been organized in Jacksonville with a membership of twenty-five.

Virginia: S. W. Bateman, President, Box 145, Lynchburg. A large crowd witnessed the baptism of seven converts May 24th. Before performing the ceremony the elders preached the gospel to the curious spectators. Elders H. L. Peterson and W. W. Call, held a spirited meeting May 31st, at the close of which they sold one Book of Mormon and fourteen small books. A very successful branch conference was held June 6th and 7th. A spirited priesthood meeting was held on the 6th and two public meetings on the 7th. Almost all the elders of the conference were present and a most enjoyable time was had.

East Kentucky: G. F. Ellsworth, President, Box 422, Lexington. A branch conference was held at Rothwell May 31st and June 1st. President G. F. Ellsworth and ten elders were present and preached to the large crowds which were in attendance at the different sessions. A very spirited priesthood meeting was held before the conference adjourned. A branch conference was held at Amba June 6th and 7th. President G. F. Ellsworth and six elders were present and some most successful meetings were held.

East Tennessee: J. H. Batty, President, Box 688, Knoxville. A branch conference was held at Monterey June 6th and 7th. President Batty and ten elders were present and some spirited meetings were held. On June 13th, Brother and Sister W. L. Filler were called upon to mourn the loss of their little son. The bitterness of the people of the neighborhood in which Brother and Sister Filler live prevented the elders from being with the bereaved parents in the hour of their deep sorrow. Elder Nephi Jensen and wife from the Mission office spent a week in Grundy county with friends and holding meetings.

Ohio: G. W. Bills, President, Columbus, Box 41, Sta. D. On June 2nd a branch conference was held at Columbus. Two priesthood meetings and one public meeting were held. The latter was well attended. President G. W. Bills met with nine elders in branch conference at New Lexington June 6th. Two spirited meetings were held. A company of ten elders canvassed New Lexington and held three well attended meetings in the city hall. Some interest was awakened and seventeen Books of Mormon were sold.

Kentucky: M. E. Crandall, President, Box 554, Louisville. A branch conference was held at Sebree May 24th and 25th. President Crandall and eight elders were present. All the meetings were spirited and well attended. A branch conference was held at Bradfordsville, May 31st. President E. M. Crandall and fourteen elders were present. Four meetings, attended by about two hundred people were held. Mr. Enos Spencer, a prominent educator in Louisville, treated Elder Warren M. Teeney and companion with the utmost cordiality when they called to see him. He introduced the elders to the president of the Louisville Commercial club, who told them he would be pleased to assist them in any way he could.

Middle Tennessee: D. S. Dorrity, President, Memphis, Box 269. Elders Christian Bandley and William A. Walker are meeting with success in McNaing county, where the elders were badly treated some months ago. While Elders O. R. Child and Geo. D. Rainey were resting by a spring in Berry county, a bigoted miscreant threw rocks at them thinking he would have the fun of seeing the "Mormon" elders run. The elders, however, were not disturbed, but stood their ground and were not hurt. Elder John L. Bushman and Abner Tanner recently visited with Saints and friends just over the line in Alabama. They held a number of meetings which were well attended. Some narrow minded bigots, thinking their craft in danger, threatened the elders with mob violence. The plot of the scribes and pharisees however, did not materialize and the elders were permitted to conclude their series of seven meetings. Elders O. R. Child and W. H. Elkington have been honorably released. They leave behind them a host of friends in sunny Tennessee.

Mississippi: C. S. Carter, President, 416 George St., Jackson. Elders Jos. L. An-

derson and P. P. Johnson organized a Sunday school at Roxie and put it in good running order. Sister Lucinda Bounds, who has suffered all her life from a skin disease was administered to by Elders George V. Ord and John W. George and was completely healed. Four converts were baptized in Roxie May 31st, by Elders Jos. L. Anderson and P. P. Johnson. The elders preached the gospel to the spectators who came out to witness the ceremony. A large crowd witnessed the baptism of three converts in Jasper county, June 3rd, and listened to the addresses of the elders. The elders passed through Jackson June 13th on their way to the north end of the state. While at conference headquarters a spirited priesthood meeting was held. Brother Flue Smith, a faithful Saint died at his home. He had suffered long from consumption and finally succumbed to its ravages.

Georgia: S. W. Golding, President, 821 Phillips St., Augusta. While Elders M. A Barton and William F. Crow were holding a street meeting in Augusta, the electric lights were struck by lightning. Through the courtesy of a man living near where the meeting was being held, the crowd was invited into the house and the meeting went on. The infant daughter of Brother and Sister John T. Bates, of Empire, was healed through the administration of Elders S. W. Golding and L. L. Myers. On May 31st, Elder L. L. Myers and companions held a memorial service in honor of Brother Larkin Welcher who died a year ago, while there were no elders in the neighborhood to hold the funeral. The services were held in an Adventist church which was taxed to its limit. Elder Myers' address was very impressive. A branch conference was held at Empire June 7th and 8th. President S. W. Golding and fifteen elders were present. The little daughter of Brother and Sister Scarbrough who was dangerously sick of croup, and had been given up by the attending doctor, was administered to by Elders C. E. Dinwoodey and Jas. H. Dixon and the little one at once commenced to recover.

Alabama: H. A. Gardner, President, Box 705, Montgomery. Elder L. A. Child, who has been sick will be on the firing line in a few days. On the 14th of May Elders Edgar Nielson and B. L. Pope baptized two converts near Alabama City. A large crowd was present to witness the ceremony. As usual the elders preached the gospel to the assembled spectators. Elders W. H. Wiser and H. W. Freeman, who have been laboring in Troy, have been kindly treated by the town officials. One of the newspapers gave the elders space for advertising their meetings. Four converts were baptized in Crenshaw county, on the 7th. Three elders were present and addressed the immense crowd which came out to witness the ceremony. While on their rounds canvassing Shelby county. Elders Don Jolley and A. O. Stoker were overtaken by a man riding a horse who told the elders that they had better leave the country if they valued their lives. The elders, however, did not take the man seriously.

North Carolina: Robert B. White, President, Wilmington, general delivery. Elder W. R. Wightman, who has presided creditably over the conference since May 17th, 1907, was honorably released May 22nd and Elder R. B. White was appointed his successor. Elder J. W. Hiatt who was transferred from Alabama has joined our ranks. Elder F. M. Guyman and N. D. Bischoff have met with very good treatment in Fayetteville. There was a double wedding in the Latter-day Saint Church at Hampstead June 11th. The brides are both faithful and active members of the Church. Elder Joseph E. Tracy solemnized the marriages. Sister Annie Jenkins, of Kingston was relieved of intense pain from rheumatism through the administration of Elders W. G. Burke and F. F. Tuckett. Elder R. B. White and companions met with a man who said that he once went with a mob after two elders. The mob captured the elders and took them into the woods with the intention of beating them; but when in the darkness of the forest fear overtook the mobocrats and they fled precipitately, leaving the elders to themselves.

South Carolina: C. A. Callis President, Box 276, Columbia. A branch conference was held with the Catawaba Indian nation in York county, Sunday May 31st. Presidents Ben E. Rich, C. A. Callis, Elders J. H. Stewart and H. S. Robinson and Sisters Lillian V. Jones and Florence Zundell were in attendance. The attendance of Saints and friends was large. The discourses were splendid, the singing beautiful and all present enjoyed themselves greatly. On the evening of June 1st, President Rich and Sisters Zundell and Jones addressed the Saints of Columbia in their regular Sunday meeting. A branch conference was held at Centerville June 14th. An immense crowd was present and a most excellent spirit prevailed in the meetings. At the close of the afternoon meeting which was to conclude the conference, the people came forward and requested that another meeting be held. A recess of fifteen minutes was taken after which another rousing meeting was held. The Saints of Centerville have suffered much persecution at the hands of bigoted mobocrats. Twelve years ago they built a house of worship. Within two years from the time it was completed it was burned down. With the patience and courage which always characterize the Saints they moved the ash heap and erected another house. This one met the fate of the first before it was quite finished. This torch was applied by a disgruntled member of the Church who was paid by mobocrats for his treachery. As is always the case the traitor gained nothing from his treason. He was shunned even by those who had hired him to raise his hand against his own

people. He took to drinking, got into a drunken brawl was beaten up and died from the effects. On his deathbed he confessed his crime and wept bitterly. The Saints in Centerville are now at peace with their neighbors of other denominations. Their former enemies have banished enmity from their hearts, and all are now willing to treat even the despised "Mormons" with that respect which is due Christians and Americans.

NORTHERN STATES MISSION.

Chicago Notes.

Sister Lucy R. Clark, delegate from Utah, to the Republican National Convention, visited with us Sunday. She addressed the Saints at the evening service.

George Spencer, assistant cashier of Zion's Savings Bank & Trust Co., spent several days in Chicago. We enjoyed having him visit the office. We are always encouraged in having our Utah friends remember us when they are in the city.

Through the courtesy of our Utah delegates, we all attended the Republican National Convention, a privilege much appreciated.

Testimony of an Investigator.

"I feel sure that the Church of Jesus Christ of Latter-day Saints is the only true Church and hope it will not be long until I can be baptized. I wish to pay tithing and enclosed you will find my first. I am very thankful that I have had an opportunity to hear the gospel, as it should be taught. I enjoy reading the books.

Your Sister———"

In Michigan.

On June 30 Elder H. S. Vance, who when released, was president of the Michigan conference. called at this office on his way home. He stated that the elders of the Michigan conference are working hard and success is coming their way. June 16th all the elders took a day off to visit Niagara Falls. They were pushed for time, so had to see things on the run. After their return there was no time lost in getting back to work with renewed energy. Company B has been especially successful, having sold 145 Books of Mormon, and over 600 small books since June 1. There are 10 elders in the company.

"But we all have to take our hats off to Elder Weed," said Elder Vance. "He disposed of 43 copies of the Nephite record, and 140 smaller books, almost doubling the record of the entire conference for the month of March. If this increase is maintained throughout the summer and autumn months, thousands of Michigan's people will be wiser on the 'Mormon' question than they are at present."

In Libraries—Song Tract.

We take the following extracts from a letter written by President German E. Ellsworth:

Our elders in going over some of the ground which was covered by the company last year in their work, report the very best of treatment, much better than they received last year.

We appreciate the Liahona and its labor very much and can see wonderful possibilities for it in the future. Many public libraries have expressed their willingness to receive it and give it a place among the other magazines, and where it has already been placed there is sufficient evidence to prove that it has been extensively read. Also the libraries that possess copies of the Book of Mormon report that they are in circulation among the people almost constantly, and we are sure that there is a very hopeful outlook for the rapid spread of the gospel, in the Northern States Mission.

The elders report on our little song tract that in many instances they are hardly away from the door until they can hear people playing the choice songs contained therein, and it is only a question of a short time until these songs will have their influence upon the people who play and sing them, and they will be glad to see the elders come back again, and possibly join with them in singing the songs of Zion.

That our power for spreading the truth may increase, and that the blessings of the Lord may attend you in your many labors, is my prayer.

Strangers Love Our Songs.

Songs of Zion, recently compiled to "satisfy a long felt want in the mission field," is meeting with marked success. Surely "the song of the heart is a prayer unto the Lord, and shall be answered with a blessing." Elders Wilford Baird and C. Christensen of East Iowa conference report the following incident: "We had been appointed to hold a meeting in a small place named Castle Grove. When we arrived we were disappointed in finding no town, only an old creamery was located there. The man who was running the creamery invited us to supper and also entertained us over night. After a short talk on general as well as religious topics, we gave the wife one of our song tracts. She at once uncovered the piano and asked us to sing while she played. We sang everything in the little pamphlet. The next morning the lady wished for one of our regular song books.We promised to send her one, which pleased her very much. She appreciated the numbers, 'I know that My Redeemer lives,' 'Oh My Father', and 'We thank Thee O God for a Prophet.' We left these people hungry for more gospel songs.

"At another place in the country after a pleasant conversation with a lady we handed her a song tract. Before getting two rods from the house we heard her playing

on the piano, the song, 'We are Sowing.' The Lord makes our singing sweet to those who listen, even if we are not sweet toned songsters."

This is but one of the many testimonies that have come to us of the good that can be done and the gospel truths that can be taught by our songs. April 1st we received the first of a 10,000 edition of 'Songs of Zion.' A selection of seventeen of these choice songs was made and published, the words and music, in the form of a tract, which our elders are leaving at every home they visit. 200,000 of these tracts were published. Since the publication, over 2,000 song books have been sent out from the office, and thousands of song tracts have been distributed. Our Seventies quorums at home are especially interested in the book, as they are all candidates for a mission, and are anxious to qualify themselves in all lines of missionary work. Songs of Zion is the only song book now used in our missionary work.

Quotations From Letters.

Many encouraging letters come to the office, from which we take the following quotations:

Our conference at Arcolo, Illinois, was a grand success. Hundreds of people were interested in the truth. Company "B" of Southern Illinois conference held conference here last fall, and it paved the way for us this summer. When we entered the city, the officials told us the streets were ours, and to go ahead with our meetings.

Montezuma, Indiana.—We have been well treated in this city. People have turned out to hear us, and after our meetings a number of the elders were taken to the homes of the people and entertained.

Saline, Michigan.—All are feeling fine. Held an excellent meeting here last night. Must have been two or three hundred people present. Had a good week in the country. Elder Weed can't keep enough books. Week ending June 13 he sold 14 Books of Mormon. The past week he and his companion sold 16 and 72 small books. Weather is warm—yea, even hot—but that is all the better. We can't give cold weather as an excuse for not holding more meetings, and meeting more people.

We have just closed another successful conference in the city of Casey. Hundreds of people came out to listen to us. A number of books were left in the city. Elders all report a good time while in the country; each pair of elders have received invitations to hold meetings in churches or schoolhouses whenever in this part of Illinois again. Never since coming to the mission field, have we found so much interest taken in our message.

Atlanta, Iowa.—We have had a fine day after the stormy weather. Every one has a smile on his face and a Book of Mormon in his hand. The sun always shines brighter after a shower. We held a fine meeting here. Met some old friends made two years ago.

Manchester, Iowa.—I write to tell you of the success we are having and the joy we receive in our country work. Good old summer time seems to please everyone, and surely we are sharing the joy. Our meetings are well attended and many new made friends wish us success in our work.

Northfield, Minnesota.—The elders all report the best week they have ever had in the country. They say they never met more good people in the same length of time. We held a very successful meeting tonight.

Woodhull, Illinois.—We have met with fair success in our first week of the summer campaign. The interest taken in the meetings was such as to bring joy and satisfaction to us. Hundreds of people came out each night of the week and listened with respectful attention to the gospel of Christ.

Platteville, Wisconsin.—Company A, and B, held conference here June 6th and 7th. The newspapers gave us some good write-ups and our posters were placed in the windows of prominent business places. Our meetings were well attended, especially the one held Sunday evening in the park, there being between three and four hundred attentive listeners. A Mr. Gilmore gave us a window display of "Mormon" literature only. The display was good in that it shows how fast prejudice is breaking down, especially among the business and professional men. The time is not far distant when those who rail against "Mormonism" will be only the uninformed, or those who have a hatred toward good works.

Woodhull, Illinois.—The Sabbath day rolled around again, and with it comes the satisfaction of knowing that the work of the Lord is a little farther along today than it was a week ago. The elders report good success in the country. Some have been able to travel without purse or scrip entirely. Meetings have been successful, with good crowds in attendance.

Valparaiso, Indiana.—Just a line from Northern Indiana to tell you we are growing. During the month of June, we have been laboring in the poorest and most sparsely settled parts of our conference, and yet our record for the present month exceeds the record for the entire month of May. In some of the smaller cities, where heretofore our elders have not been permitted to speak, we have held some excellent meetings, and many of the best citizens purchased the Book of Mormon. God is behind "Mormonism" and the wall of bigotry and prejudice that has always arrayed itself against the gospel, is rapidly crumbling away.

NORTHWESTERN STATES MISSION.

Outrage at Eugene, Oregon.

Elder Carlos L. Dunford, branch president, writing from Eugene, Oregon, under

date of June 19, gives the following account of a diabolical attempt at the wholesale murder of innocent persons for no other reason, apparently, than because they were Latter-day Saints. For many years past the people of Oregon have been very friendly towards the Saints, which makes the shocking occurrence all the more surprising:

Where the Lord is at work with His servants there Satan is also with his. We elders have had good success here in Eugene, made many friends and lately baptized nine souls. But with our good success we have encountered a good deal of prejudice and many threats have been made against us. And one of the threats was carried out Thursday last at 1:30 a. m., the house being dynamited.

The elders are stopping at the home of Sister E. E. Howell; and it seems like some one has a grudge against us but nothing unusual. The occupants of the house were Sister E. E. Howell, her three young children, Sister Howell's brother and his five young children, and elders C. L. Dunford and C. A. Williams.

We were all asleep except Elder Williams. He was sick and smelt the fuse burning, but before he had time to give the alarm it went off. The front windows were shattered, the porch blown to pieces, flower pots and lamp chimneys, etc., were knocked around and there was a general shaking up.

We were all dumbfounded and it was some minutes before we knew what had happened. We telephoned for the police and they came right down but could find no clue. The police have the matter in charge but as yet we are at a loss to know who the cuprit is.

No one was hurt, but after the excitement Sister Howell fainted away and it took two hours of nursing before she was all right. The children were terribly frightened and are still nervous.

When it was daylight we found a note stating that the next shot would do more to the "Mormon Tribe."

I telephoned for President C. Workman of the Portland conference and he came down on the next train. He and I have attended to matters. We went to work and got some lumber, took the sash and had new lights put in, and fixed things up all right, and we intend to stay here and continue our good work.

President Pratt of the mission was notified at Seattle, but as yet we have not heard from him but expect to soon.

We know no one has any cause whatever to do such a deed, and believe it the result of some personal grudge.

The work in Eugene is flourishing nicely and with the help of the Lord we will continue to have it so.

CENTRAL STATES MISSION.

Vincent Bennion, brother of President S. O. Bennion, and his friend Roy Smith, who are on their way to England and Germany, respectively, on missions, stopped off for a day or two at Independence. They regretted very much not being able to stay longer, as they enjoyed the spirit of unity that prevails at mission headquarters.

Arrivals.

Elder Thomas R. Greer, of Shumway, Arizona, arrived in Independence on June 29, 1908. He has been assigned to labor in the Oklahoma conference.

Released.

Elder James Memmott, who has been laboring in Oklahoma for the past twenty-six months, has been released to return to his home in Scipio, Utah.

Mobbed in Missouri.

A press dispatch from Rolla, Mo., dated June 28, gives an account of a disgraceful display of mobocratic violence:

"Twenty-two Mormons who arrived here yesterday to preach Mormonism on the street were "egged" here late last night and afterwards drenched with water from a fire hose. The water was not turned on the preachers until the eggs, a band of music and the preaching of a Salvation army corps failed to break up the Mormon meeting.

An egg was broken on the head of one of the Mormons while he was praying. The water caused the Mormons to take to their heels. One of the Mormons made a short address in front of the Grant hotel this afternoon. He said that no further effort would be made to conduct services in Rolla and that the band would leave."

No further particulars of the shameful affair had come to hand before this issue went to press.

In Louisiana.

Elder R. R. Church, of the Louisiana conference, furnishes the following: About a year ago he and Elder J. A. Stevenson made their appearance in the settlements of Centerpoint and Effice, La. They were the first elders that ever visited that neighborhood. They preached the gospel to the people and made some friends and also some enemies. Later Elders Church and Byron Smith labored there. They met with opposition, but baptized several persons. At length one night a note was left at the gate of a house where the elders were staying, notifying them to leave and hold no more meetings. The elders paid no attention to this notice but continued their labors. Time passed and the seed that had been planted bore fruit. On May 31 Elders Church and G. H. Soderbourg baptized Stephine Dupuise and wife and Sister Domicile Aymond. Many people turned out to see the ceremony. These make fifteen souls who have been baptized within a year by Elder Church and the companions who have labored with him, in the vicinity indicated, and they have many friends who are very favorable.

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BOOK OF MORMON IMPRESSIONS.

BY ELDER EARL M. CRANDALL, SOUTHERN STATES MISSION.

I have just finished reading the first few pages of the Book of Mormon. I have read this record a number of times; but my impressions are stronger than before, and while I realize that much has already been written upon this subject, if you have room in the Journal for this article, I desire to write my impressions received while reading these few pages.

To one who is sincerely desirous to know whether "Mormonism" be the true gospel of Christ or not, the problem readily resolves itself into the form of a question—"Is the Book of Mormon true or false?" Or to make the premises more specific—"Did Joseph Smith actually get those plates from the hill Cumorah, or is the Book of Mormon a novel written from his own imagination?" Let us first consider the intellectual status of Mr. Smith at the time of the publication of this record, and then proceed with the reading of the same.

Joseph Smith was born in Sharon, Windsor county, Vermont, December 23, 1805. His father and mother were ordinary New England farmers, descendants of the Pilgrims, and the boy spent most of his early life on a farm. At the time this work was published to the world in the early spring of 1830, he was a young man of twenty-five and had received no scholastic training whatever. So in reading this record, if you are impressed by the setting of the story, or thoughts brought forth as being the fruits of a brain well stored with facts or literary genius, you cannot ascribe this to Mr. Smith's signal ability along these lines, for he had not received so much as a common school education. The setting of the story commences by bringing in a period of Jewish history six hundred years before Christ, just prior to the time when Jerusalem was destroyed and when the Jews were taken captive into Babylon. Now, for the sake of the argument, we will choose the hypothesis that Joseph Smith wrote the book, either from the Solomon Spaulding story, his own imagination, or from some other source.

Unlike most writers of fiction Mr. Smith has chosen a setting that is based upon cold facts, and harmonizes with the twenty-fith chapter of 2 Kings and the thirty-fifth chapter of 2 Chronicles in such a corroborative manner as to almost convince any one in the beginning that it is true. I can say right here in passing, that it is very doubtful in my mind whether Mr. Smith had ever given much attention to the destruction of Jerusalem prior to this time.

Before we have finished the first chapter we are brought face to face with a very serious problem, which few men dare to trifle with. Mr. Smith is at once preparing himself for damnation or exaltation by bringing the Lord into this story. He has Him appearing unto Lehi in a vision, and later on to Lehi and Nephi in visions and dreams. He brings an angel to the rescue of Nephi when his elder brethren threaten his life. He makes mention of the whisperings of the Holy

Spirit to Nephi when he is contemplating the killing of Laban. He has God commanding men to do certain things, and in fact the whole thread of the story places him in direct communication with the heavens.

We must now come to one of two conclusions: Mr. Smith has either been shown those plates or he has been seriously trifling with the hereafter; and if this latter be the case, he will suffer the condemnation of the false prophets of Baal. But before you finish reading the first fifty pages of the book, I will bring forth evidence that cannot be overthrown to prove him a true prophet of the Lord.

But to go on with the above hypothesis, we have Mr. Smith bringing in the departure of Lehi and his family into the wilderness, and he here makes mention of a set of plates which he says contained the five books of Moses, and the writings of the prophets down to the commencement of the reign of Zedekiah, king of Judah. Mr. Smith states that the Lord commands Lehi's sons to go back to Jerusalem and secure the plates, giving as a reason that Lehi's colony must live under the Mosaic law until the coming of Christ, the same as the rest of the house of Israel. Mr. Smith also says these plates also contained a record of the genealogy of Lehi's fathers, back to that Joseph who was sold into Egypt. Here is a striking example of great forethought in complete harmony with the scripture, for all the house of Israel were governed by the Mosaic law down to the meridian of time. Thus we see the necessity of the plates.

Now reader after you have read of the two trips back to Jerusalem, first for the plates and second for Ishmael and his family, let me ask you if you cannot see something of the hand dealings of the Lord in this recital.

Now if I, like most authors, had been writing this book, I should have secured those plates in some other way than by the slaying of Laban, for one of the ten commandments under which the Jews were living says 'Thou shalt not kill," and while I can see the propriety of justifying this act under existing conditions, Mr. Smith could have altered the conditions by having Lehi in possession of those plates in the beginning when he left Jerusalem. This is a stumbling block for sceptics. What is the argument set forth to justify this act? "It is better that one man should perish, than that a nation should dwindle and perish in unbelief."

Now after you have reasoned pro and con you will find that this was the wisest plan to follow to secure those plates; but one may ask the question: "Has Mr. Smith erred at this point? Has God ever commanded such a thing before? Elijah was commanded to slay the prophets of Baal, and he did so at the brook Kishon (1Kings 18:40). Samuel, a prophet of God, commanded Saul to slay the hosts of the Amelakites because they had been lying in wait for the hosts of Israel when they came out of Egypt (Sam. 15).

Upon a first thought, you might propound the query: "Why did'nt they bring Ishmael and his family along in the first place with the plates also, and thus save two arduous journeys back to Jerusalem at the risk of their lives? Here is another striking example of great wisdom and forethought. The answer to this question can be made by asking another, "Why did'nt the Lord lead the children of Israel in one direct course to the Promised Land in place of having them wander forty years in the wilderness?" They had to learn the lesson of obedience, and in this case in order for God to teach Lehi's colony this great lesson, by witnessing His power, He required these sacrifices at their hands; and even after Laman and Lemuel had witnessed His power in a very remarkable manner, they would not profit by these lessons.

I have here set forth the superior wisdom and forethought in the necessity of acquiring the set of plates in order that they might have a rule of faith and laws to be guided by; and I have also shown you that Nephi was justified in securing them in the manner that he did. Again you can see the philosophy in the return trips to Jerusalem, and strange to say, they har-

monize with some of the deepest philosophical truths in the dealings of God with past nations, which have caused some men to become infidels because they have taken such narrow views; and yet you are going to ascribe all this to the wisdom of an illiterate youth. When you do this you step out of the bounds of reason. I can see in it nothing short of the wisdom and foreknowledge of a God.

In the dreams and visions of Lehi we must admit that Mr. Smith is blessed with an excellent practical imagination, if they are the coinage of his own brain. For unlike Easop's Fables they are again based upon facts and everything harmonizes with the prophecies of the Jewish prophets that culminated in the birth and ministry of Christ, and the teachings and prophecies of Christ and the apostles of things that were to transpire before His second coming; and any one by careful observation can witness their fulfillment in the signs of the times.

At this point I desire to call particular attention to the thirteenth chapter of Nephi. The summary of the chapter is as follows: Nephi pictures very graphically this abominable church that John makes particular mention of in the twelfth, thirteenth and seventeenth chapters of Revelations. He then brings in the discovery of America, its colonization, the Revolutionary war, the scattering of the Indians and the establishment of the white people in America and their prosperity. He next mentions a book, which upon careful reading of the chapter, must be recognized at once as the Bible, and he notes the fact that this book first went forth in purity to the Gentiles; but that the "great and abominable church has taken away many plain and most precious parts, for which cause many do stumble in so much that the devil has great power over them" (1 Nephi 13:20-29:)

And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them.

And the angel said unto me, Knowest thou the meaning of the book?

And I said unto him, I know not.

And he said, Behold it proceedeth out of the mouth of a Jew; and I, Nephi, beheld it; and he said unto me, The book that thou beholdest, is a record of the Jews, which contains the covenants of the Lord which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore they are of great worth to the Gentiles.

And the angel of the Lord said unto me, Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God;

Wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God;

And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches: for behold, they have taken away from the gospel of the Lamb, many parts which were plain and most precious; and also many covenants of the Lord they have taken away.

And all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men:

Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.

Here the scribe set forth a prophecy and its fulfillment. This is rather a bold declaration for an illiterate youth to make—to venture to assert than the Bible is incomplete. Mr. Smith would have to be very well read in history to prove that this abominable church had ever taken away any part of it. How did he know, except he had revelation from God, whether those ancient manuscripts were unaltered or not when they went forth unto the Gentiles? History fails to give us any knowledge as to this, for upon a question of this kind God alone can give us the information. Even if we had the original writings of the apostles we could not ascertain whether they were all genuine or not, except by divine revelation, for men do not always speak or write under the

inspiration of the Holy Ghost. Paul informs us that he sometimes spoke by his own wisdom. Mr. Smith is again bringing himself under condemnation, if he does not know whereof he speaks, in making the above statements.

But you who have not read enough of the origin of the Bible to know as to whether it be complete. need only to read the Holy Book to find that it casually mentions a number of books that are not there. Read: Ex. 24:7, Num. 21:14, Josh. 10:13, 1 Chr. 29:29, II Chr. 9:29, I Kin. 11:41, I Cor. 5:9, Eph. 3:3, Col. 4:16, Jude 1:3 and Jude 1:14. And while history may not give us any definite information as to just when and by whom all these lost books of scripture were discarded; the fact stands out boldly before the world that they are gone; and it is by no means probable that this unschooled youth could have sufficient knowledge of these facts to utter such a prophecy.

You must all admit the correctness of this position as to the incompleteness of the Jewish scriptures, for the result is apparent on every hand. From the original church of Christ they have been stumbling for nearly two thousand years, and today we have hundreds of different factions of Christianity, which comprise one mass of chaos and confusion. This is strong presumptive evidence to establish the divinity of this ancient American record. The Bible informs us that the way to distinguish a true prophet from a false one is to observe the fulfillment of his prophecies. If the thing come to pass, then its author is a true prophet. Let us see.

In this same chapter Nephi hazards another prophecy. He states that after the devil has succeeded in getting power over the hearts of men as a result of the fulfillment of the above prophecy, other books are going to come forth. They are first going to establish the truth of the Bible as it is to-day, and in addition thereto they are going to make a restoration of those parts which have been eradicated:

And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them: and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the eternal Father, and the Savior of the world; and that all men must come to him, or they cannot be saved.

Question: "From whence did Joseph Smith get his information to justify him in venturing such a bold yet powerful declaration?" You will notice by reading the foot notes that these other books had reference to the Doctrine and Covenants, Book of Mormon, etc. How did he know that these books were going to fulfill this prophecy? Did he know they would establish the truth of the Bible? How did he know that the people would even believe these records? Has this prophecy been fulfilled? History can answer by showing that the "Mormon" Church has grown from a membership of six when this prophecy came forth, to approximately one million who have embraced this religion since this prediction went forth to the world. Here then, again we note the prophecy and its fulfillment.

Let us direct our research to another portion of this same inspired utterance, contained in the thirty-ninth verse of the same chapter. He states that these books, the Book of Mormon, Doctrine and Covenants, etc., will not only convince the Gentiles and Jews that they are true, but that the North American Indians spoken of as "the remnant of the seed of my brethren" will also be converted to a belief in these records:

And a reftit had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren. and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and the

twelve apostles of the Lamb are true.

When we take into consideration the fact that the Indians had never been civilized at this time, but were a roving and nomadic people, roaming the forests on the western frontier of America, it seems almost grotesque to think of Joseph Smith hazarding such a forecast; but less than three months from the time this book was in print Parley P. Pratt, Oliver Cowdery, Peter Whitmer and Ziba Peterson were sent on a mission to the Indians. They first visited the Delawares near Buffalo. From there they visited Cincinnati and St. Louis and had fair success among the Wyandottes in western Ohio. They passed on to Independence, Mo., and Pratt and Cowdery continued their journey on to the western frontier of Missouri where they met with success among the red men until they were driven away by the land agents. Later on a mission was established in Mexico, and today a great number have been converted to the divinity of the Book of Mormon and have been brought back to a knowledge of their forefathers. Here we have the verification of a remarkable prophecy to prove Joseph Smith a prophet of the living God.

There is one more prophetic utterance that I wish to call your attention to, which is found in 1 Nephi, 14:12:

> And it came to pass that I beheld the church of the Lamb of God, and its numbers were few because of the wickedness and abomination of the whore who sat upon the many waters; nevertheless I beheld that the Church of the Lamb who were the Saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

Mr. Smith claims to have been the prophet, seer, and revelator of the Church of the Lamb of God made mention of in his volume and he makes Nephi utter another prophecy, to the effect that said Church will be represented throughout the whole earth, but its numbers will be small.

Another query: How did Mr. Smith know whether he would be able to establish his Church in every land or not, and whether or not their numbers would be few or great, unless he was a true prophet? The fulfillment of this prediction stands out boldly before all the world. For the last seventy-eight years the "Mormon" elders have been going out in all the earth wherever a Christian minister is allowed to penetrate, and we have succeeded in baptizing some in every nation; but strange to say our numbers are yet few, thus realizing to the letter this remarkable prophetic declaration.

Before concluding, let us look into the testimony of the Three and Eight Witnesses in the preface of the Book of Mormon. The three declare that they were shown the book of plates by an angel, and they further state that God commanded them to bear witness of it; and while they fully realize that they must some day stand before the judgment bar of eternal justice, and knowing well that their testimony will prove their damnation if it be false, they close their statement thus: "And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him eternally in the heavens. And honor be to the Father and to the Son and to the Holy Ghost, which is one God. Amen.

Oliver Cowdery.
David Whitmer.
Martin Harris."

The testimony of the eight is equally as emphatic. They state that Mr. Smith showed them the golden record-plates and that they handled the leaves of them with their own hands, and they finish their testimony by saying: "And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

Christian Whitmer.
Jacob Whitmer.
Peter Whitmer, Jr.
John Whitmer.
Hyrum Page
Joseph Smith Sr.
Hyrum Smith.
Samuel H. Smith."

After reading such testimonies as these the reader must admit that these men have either come out openly,

and boldly defied the God of Israel and blasphemed His Holy name, or they have spoken the truth, for they call upon God to bear them out in their testimony, knowing that they shall "dwell with Him eternally in the heavens."

Now, dear reader, what evidence have we that Jesus is the Christ? We have left the testimony of his friends, but eight in number: Matthew, Mark, Luke, John, Paul, Peter, James, and Jude.

What evidence have we that Joseph Smith is a prophet of God? We have the testimony of eleven of his friends before mentioned.

These friends of Christ died two thousand years ago.

Those friends of Joseph Smith died just recently.

History fails to give us an accurate account of the birth and death of Christ's friends. History records the time and place of the birth and death of every one of Mr. Smith's friends, and if you want to inquire further, you can visit the places where they lived and died, and secure their genealogy.

Search the New Testament, and never anywhere will you find as powerful a testimony in defense of Jesus being the Christ as are these testimonies of the eleven witnesses in defense of Joseph Smith's mission. If you believe the testimony of Christ's friends you will look upon Him as the Savior of the world. If you believe the testimony of Joseph Smith's friends you will look upon him as a true prophet of the living God.

If you prefer the testimony of Christ's enemies, the Jews, you will believe Him to be a wine-bibber and imposter. If you prefer the testimony of Joseph Smith's enemies found in the many books upon "Mormonism" written by them, you will think him a false prophet and horse-thief.

But after you have brought forth all the evidence pro and con, there is yet something about this record that brings more satisfaction to the soul than all the proof in the world, and that is the promise that if you read it with clean hands and a pure and prayerful heart, the Holy Spirit will whisper to you that it is true, and you will feel that you are talking face to face with these ancient Nephite prophets, of Book of Mormon fame.

"AN IMPORTANT ANNOUNCEMENT."

We acknowledge indebtedness to Brother S. R. Tucker, of Hatties, Miss., for the subjoined clipping, which was an editorial under the above heading, published in The Deseret News, Salt Lake City, Utah, in June 1894. In his letter transmitting it Brother Tucker refers to a number of "great and terrible events" that have transpired since the words of President Woodruff were uttered, in connection with which he has had personal knowledge or experience, including several cyclones in his state. The News editorial follows:

Much interest has been created among the Saints bv an announcement made last Sunday, June 24th, at a large meeting held in the Brigham City Tabernacle, by President Woodruff. It was to the effect that the angels who had been designated and set apart to execute the judgments of God upon the nations had already left the temples in heaven and had come down to the earth to perform their work, which would continue from this time onward until the coming of Christ.

This is a statement which affects the whole world, although it may at present create but little interest beyond the pale of the Church of which President Woodruff is the earthly head. It is, however, of force to the full extent of its application. If those who doubt the inspiration of the sweeping announcement will take the trouble to watch they will be in a position to judge whether or not the future shall furnish evidences of its having been made by prophetic or by merely human power. The sustaining proofs will come in the form of conditions which will be appalling because of their destructive forces. They have been predicted by men divinely called and appointed in ancient and modern times; and more especially by the Prophet Joseph Smith, the head of the latter-day dispensation; also by his cotemporaries in that connection and those who have outlived and succeeded him.

These conditions are of two distinct classes—elemental disturbances, and uprisings, and commotions among the hosts of men. Under the former are earthquakes, cyclones, tornadoes, hurricanes, great noises and groanings in the bowels of the earth, terrible destruction upon the rivers and the

oceans; tidal waves which will rush inland and submerge great tracts and sweep every living thing from the face thereof; unprecedented hailstorms, finally reaching one such of sufficient dimensions and overwhelming force, being also out of season, to do incalculable damage to the crops of the earth. Peculiar and incurable diseases will make their appearance, and scourges will depopulate immense sections of the globe. The thunders will utter their voices with deafening roar that will terrify the people, while blinding lightning will streak with unparalleled vividness athwart the sky.

Among the nations there will be great perplexity. Crowned heads will tremble and thrones will totter. There will be internal popular dissensions, class against class; secret combinations, bound together by oaths involving conditions and penalties, will abound. These will aim at the very existence of organized society and will exhaust the powers of the most stable governments to keep them in check. The lives of prominent men in the political and social departments will be in jeopardy, because of the onward flow of the tide of social disorganization. "Nation will rise against nation and kingdom against kingdom," and war, which exists already in its incipient stages, will burst forth with tremendous fury and deluge the nations with blood, and, because of the universal demonstration that man cannot govern himself without the aid of the Almighty, "fear shall come upon all people." Finally there will appear the great and more immediate precursory signs of the coming of the Lord, as foretold by the Prophets—the sun will be hidden, the moon will have the appearance of being bathed in blood, and the stars will have the semblance of falling from their places in the heavens, while the earth will reel as if shaken from center to circumference by a mighty impulse.

We are in the opening stages of these phenomenal features of the great latter-day drama, indicating that this is the most important epoch of the history of our globe. The position of those who have claim upon divine protection in the midst of overwhelming disaster is defined in the following words of the Redeemer:

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man."

PROMISED BLESSINGS CONDITIONAL.

DESERET NEWS, 1853.

In revising the life of Joseph, published in this paper, the question so often asked by the Saints presented itself: to-wit, what shall we do with these promises? There are no conditions in the blessings given to the Twelve; they were blessed to do a great work even to the coming of Christ, and several have apostatized; how shall we account for these failures?

All blessings promised by the Priesthood, which has come down from the heavens, are conditional, no matter whether expressed or implied; conditions are often spoken in blessings, which are not written, and for a good reason—the Church has not always been blessed with ready writers; they could not write all that was spoken, and being obliged to leave a part unwritten, the writers have left that portion which they truly understood to be universally acknowledged by the Priesthood, namely, that faithfulness on the part of the receiver of blessings was requisite to insure the blessings promised.

Let any man who has the spirit of truth abiding in him, read all we have published in this paper, and he will see the conditions in President Cowdery's communication to Parley P. Pratt, and that these conditions were necessary for him to *observe*, or else he was *liable to lose his crown*, and his office be taken and given to another; and the same conditions were equally applicable to all the Quorum of the Twelve Apostles—whether expressed or not, they were implied to all; and whether written or not it mattereth not, they were understood if they were not spoken; and this is the case with all blessings through the Priesthood to all the Saints, except the eternal decrees of the Father, made manifest through the Priesthood by *special revelation*, with which the present generation have very little to do, and consequently need give themselves no trouble concerning it; they will be sure to know it when it comes.

Many have wondered why their friends have been cut off and laid in their graves, when it was said, in their Patriarchal blessing, they would live to the coming of Christ, if they continued faithful; but this brings us particularly to the principle of faith, which is largely treated of in the Doctrine and Covenants, and to which we refer the Saints for information, for the present—which, read and be wise.

Liahona The Elders' Journal

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Editorial

WEIGHT OF THE PLATES.

Why must some element of downright falsehood, or at least of misrepresentation, be injected into every argument advanced by opposers of the Book of Mormon? Why do they never base their arguments on pure facts or truths? Because one truth can never be made to clash with another. An apostate "Mormon" named Hyde published, about fifty years ago, more or less, a book in opposition to the religious faith of the Latter-day Saints, of which he had formerly been a zealous advocate and defender. In this book he used a pretended scientific argument going to show that the volume of plates from which the Book of Mormon was translated was so heavy that a man could not carry them a distance of two miles and repel assailants on the way, as the Prophet Joseph Smith states that he did. One F. M. McHale, in the Christian Standard, plagiarizes Hyde's argument thus:

> In Cannon's "Life of Joseph Smith," page 49, we find a description of the golden plates. They were of gold, in sheets slightly less in thickness than sheets of tin, the book being eight inches long, six inches thick and six inches wide, bound together by three rings running through the edges of the plates; about on-third of the volume was sealed. Now let us examine this wonderful book as a commodity. Multiply the thickness, length and width of the book, and you have 288 cubic inches of solid gold, or one-sixth of a cubic foot. A cubic foot of water weighs sixty-two and one-half pounds. The specific gravity of gold is 19.3; that is to say, gold weighs nineteen and three-tenths times itsbulk of water. This would mean that a cubic foot of gold weighs 1,206.25 pounds. One-sixth of a cubic foot, or the dimensions of the Mormon plates, would weigh the neat little sum of 201.04 pounds. Three pounds more than a barrel of beef. Five pounds more than a barrel of flour! Yet, we are asked to believe that Joseph Smith "clasped this treasure to his bosom" after lifting it out of its hiding place. It would appeal to any candid man that this would stamp the whole story with its proper name—falsehood.

This argument is old and has been revamped we don't know how many times. Few of those who use it are honest enough to credit it to the first man who published it, Hyde. It is so dishonest that an honest man would not use it; hence Hyde don't get the credit (?) he deserves. Stale, flat and dishonest as it is, this argument bears as close a resemblance to a scientific objection to the Book of Mormon as the present writer remembers ever to have seen.

And as a scientific objection let us

examine it. The reader will please remember that we are now in the domain of physical science, and are dealing with its demonstrated truths and laws, with which our opinions and conclusions must square or be cast aside. While we believe God to be a God of miracles we are to say nothing about them. We will not question the figures and process by which Mr. McHale reaches the conclusion that a solid block of gold having the dimensions of the volume of plates, as given by him would weigh 201.04 pounds. Up to this point we do not care to raise any issue with him. Yes, a solid block of gold of that size would weigh more than a barrel of beef; it would also weigh ten times as much as a feather bed of twenty pounds. What has a feather bed to do with the case? Exactly as much as a barrel of beef. The reader is requested to accept all these as facts of physical science.

But will a pile of thin metalic plates weigh as much as a solid mass of the same metal, dimensions being equal? Mr. McHale coolly assumes that the plates will weigh as much as the mass, and though he knows this assumption to be not only false but absurd, he builds upon it his whole argument. If the plates were as smooth and flat as tin sheets ordinarily are, and were not under pressure, they would be lighter by a considerable percentage than a solid mass. If each plate had had a considerable portion of its bulk cut away in the process of being engraved on both sides, the difference in weight would be that much greater.

But let us come to features of the subject that can be discussed with mathematical exactness, seeing that we are considering a purely scientific proposition. A thin metallic sheet, which, in a process of handling and engraving, has been bent, wrinkled, or buckled so that these irregularities equal its thickness, will, when lying in a pile, occupy double the vertical space it would occupy were it a perfect plane; if these irregularities equal twice the thickness, the plate will occupy three times the space, etc. The plates of the Book of Mormon were very thin, thinner than common tin, and being of pure gold were easily wrinkled and indented; and it is not at all unreasonable to suppose that the deviations in their surfaces would average three times their actual thickness. In that case they would weigh not more than fifty pounds. We cannot in reason put this average at less than twice the thickness of the plates, and in that case they would weigh not exceeding sixty-five pounds.

Thus by a process of scientific reasoning based on physical facts within the common knowledge of all persons who have ever handled thin plates made of any kind of metal, and especially of gold, we reach the conclusion that the Book of Mormon plates probably weighed not far from fifty pounds, and not to exceed sixty-five pounds. To recapitulate, discarding fractions: Weight of a mass of gold the size of the volume of plates, 201 pounds. Deducting two-thirds because of increased bulk of plates due to bending, wrinkling, etc., 134 pounds, leaves 67 pounds; deducting 6 per cent loss due to cutting away in engraving, a very low estimate, say 4 pounds, leaves 63 pounds as the weight of the plates. If we assume that the bulk of the plates was increased four fold in consequence of bending, wrinkling, etc., an estimate which, as shown above, is very reasonable, we have the weight of the plates as being less than 50 pounds.

Joseph Smith the prophet was a man

of splendid physique and great physical strength, and it was no trick at all for him to walk miles with a weight of 50 or even 65 pounds under his arm. So much for this argument based on physical science, first published by an apostate "Mormon." When will our opponents learn the danger of depending upon arguments obtained from such a source?

Laying aside physical science, the Book of Mormon purports to be a miracle. Mr. McHale proposes to prove that it is not a miracle by attempting to show that a second and infinitely smaller miracle in its interest could not have happened. We have forgotton by what term logicians designate this sort of reasoning, but it is equivalent to unmitigated foolishness.

PIONEER DAY.

Many years ago the legislature of the state of Utah made the twenty-fourth of July a legal holiday. The reason why they did this was because it was the anniversary of the day on which the band of Mormon Pioneers led by Brigham Young in person, first entered Salt Lake valley. The story of that expedition abounds in all the elements that go to make up a great movement in human history; and it is right that the day on which it culminated should be observed as a holiday in the commonwealth immediately concerned.

While the day is the birthday of Utah, it has a vastly wider significance. It is the day on which began the fulfillment of some of the mightiest prophecies recorded in the holy scriptures, some of the greatest visions ever beheld by the seers of ancient times, to whom the God of heaven revealed chapters in the history of the human race ages before they came to pass. "Zion, thou that bringest glad tidings, get thee up into a high mountain." said the sublime prophet Isaiah. Again:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the Lord.

Micah foretells the same great events, the establishment of the kingdom of God in the mountains; and he moreover describes, with pathetic eloquence, what should befall the people who should do this before they should do it. He vividly foretold, in his fourth chapter, much of the history of the Latter-day Saints. So did David, king, warrior, poet, prophet. In the 107th psalm he tells of a people who should be gathered from many lands and directions, and should wander in a solitary wilderness; hungry and thirsty their souls should faint within them; but they should cry unto the Lord in their troubles, and He should deliver them out of their distresses. Dry ground should be turned into water springs, the desert into a fruitful field, and there God should make the hungry to dwell and prepare a city for habitation, and sow fields and plant vineyards. There they should be greatly multiplied.

The establishment of this people in a mountainous desert was an event that should be preparatory to universal peace among all nations, when swords should be beaten into plowshares and spears into pruning hooks, and men

should learn war no more. This happy and glorious condition is dawning on the world; and the Latter-day Saints, who found a home and refuge and built their temples among the mountains, are at once its messengers and harbingers.

The twenty-fourth of July 1847, when the Latter-day Saints planted civilization and their country's colors in the heart of the Great American Desert, then Mexican soil, was the exact date upon which began a great epoch in God's work of redeeming the human family from sin and tyrrany; and it is right that Saints should celebrate the anniversary everywhere. And they do. Everywhere throughout the habitable globe, where a sufficient number of Latter-day Saints to make a celebration can be assembled, the day will be commemorated from henceforth till the coming of the Son of Man.

Not many years hence, throughout stakes of Zion that shall make a chain from ocean to ocean in America, will the twenty-fourth of July be celebrated with joy, feasting and prophesying, by Saints and servants of God; and all nations shall bask in the peace and liberty that yet shall overflow the earth, beginning at "the mountain of the Lord's house in the top of the mountains."

"SONGS OF ZION."

Singing has ever been an important feature of the worship of Latter-day Saints. It has usually been accompanied by a sweet yet potent influence for allaying the prejudices and winning the friendship of strangers to their teachings, and many times its effects in these respects have been marvelous. A charm, often amounting almost to enchantment, is thrown over the souls of people who, unfamiliar with the worship of the Saints, listen to their singing; and under this beautiful spell aversion and opposition yield, and respect and confidence supersede them.

If these are the effects produced among strangers and enemies by singing the hymns and sacred songs of the Saints, what shall we say of the results of that delightful exercise in the homes of scattered converts who are able to sing "with the spirit and the understanding also?" When the elders visit them, and the family and a few neighbors assemble, and the singing of the songs of Zion is engaged in, a heavenly influence fills the home, and joy and gladness in rich abundance are poured out upon its inmates. Such occasions are cherished in memory, and are recalled with deep and sweet emotion in after years.

The singing of songs that express praise or gratitude to God, or that convey the truths of the gospel, ought to be encouraged. Much good comes from the practice. It is refining, elevating and faith promoting, and it has wonderful power in cheering and comforting the downcast and afflicted. It is not, therefore, too much to say that those who have taught and encouraged the Saints to sing, and especially those who have provided them with songs and music adapted to their faith and needs, have done a work that merits the highest praise.

In this connection it becomes a duty, as it is a pleasure, to direct the attention of all readers of Liahona The Elders' Journal to a work recently published under the direction of Elder German E. Ellsworth, president of the Northern States mission, Chicago. It bears the appropriate title, "Songs of Zion," and comprises a collection of 246 hymns and spiritual songs, selected

from among those which are most popular, and most used by the Saints, both in the stakes and missions, and especially by the elders in the field.. In preparing this collection all similar works heretofore issued under the sanction or auspices of the authorities of the Church were diligently examined, and faithful efforts were made to choose such pieces as would best serve the purposes for which the volume was designed. One leading thought in the labor of compilation was to produce a work whose contents would serve every purpose and occasion for which hymns are brought into requisition in connection with the worship of the Saints, including ordinary Sabbath services, Sunday schools, indoor and outdoor meetings, quorum meetings, the meetings of the auxiliary organizations of the Church, etc. A number of late copyright songs were included.

The music accompanies each song, and it is never necessary to turn a leaf while singing—a convenience of great practical value. The music in all cases is arranged with the four parts, treble, alto, tenor and bass. The book is of convenient size, large enough to admit of legible type, but small enough to be carried in a coat pocket. In fact practical convenience and utility are among its principal features. It is well bound in cloth and its cost, 35 cents per single copy, or $30 per hundred copies, prepaid, is remarkably low. Bound in limp leather the price is 75c. It may be obtained at any mission headquarters. It is superseding all other hymn books, for common use, in several missions of the United States, and is being introduced among the Seventies' quorums in the stakes of Zion.

Several months were spent in selecting and arranging the contents of the work, verifying proof sheets, etc., and in this labor President Ellsworth was assisted by Elders Geo. N. Curtis and Wm. F. Hansen. The first edition consists of 12,000 copies, and is being rapidly disposed of. A portion of the edition was ready in April, but the binding of the whole was not completed until May.

We heartily commend this work to scattered Saints in the missions, and especially to the elders in the field; also to the quorums of priesthood and all auxiliary organizations in the stakes of Zion. It is cheap, convenient durable, and adapted for almost any purpose for which a Latter-day Saint hymn book is required. Its preparation and publication were a labor of love on the part of Pres. Ellsworth and associates, resulting in a great blessing to the Saints, especially in the missions, and a pronounced advantage to missionary work.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

1. And now it came to pass that Alma, who had fled from the servants of king Noah, repented of his sins and iniquities, and went about privately among the people, and began to teach the words of Abinadi;
2. Yea, concerning that which was to come, and also concerning the resurrection

of the dead, and the redemption of the people, which was to be brought to pass through the power, and sufferings, and death of Christ, and his resurrection and ascension into heaven.

3. And as many as would hear his word he did teach. And he taught them privately, that it might not come to the knowledge of the king. And many did believe his words.

4. And it came to pass that as many as did believe him, did go forth to a place which was called Mormon, having received its name from the king, being in the borders of the land having been infested, by times, or at seasons, by wild beasts.

5. Now there was in Mormon a fountain of pure water, and Alma resorted thither, there being near the water a thicket of small trees, where he did hide himself in the daytime, from the searches of the king.

6. And it came to pass that as many as believed him, went thither to hear his words.

7. And it came to pass after many days, there were a goodly number gathered together to the place of Mormon, to hear the word of Alma. Yea, all were gathered together that believed on his word, to hear him. And he did teach them, and did preach unto them repentance, and redemption, and faith on the Lord.

8. And it came to pass that he said unto them, behold, here are the waters of Mormon; for thus were they called. And now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;

9. Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times, and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life.

10. Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?

11. And now when the people had heard these words, they clapped their hands for joy, and exclaimed, This is the desire of our hearts.

12. And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying, O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

13. And when he had said these words, the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead, as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

14. And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit.

15. And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water.

16. And after this manner he did baptize every one that went forth to the place of Mormon: and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God:

17. And they were called the church of God, or the church of Christ, from that time forward. And it came to pass that whosoever was baptized by tre power and authority of God, was added to his church.

18. And it came to pass that Alma, having authority from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them and to teach them concerning the things pertaining to the kingdom of God.

19. And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.

20. Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people.

21. And he commanded them that there should be no contentions one with another, but that they should look forward with one eye, having one faith and one baptism; having their hearts knit together in unity and in love, one towards another.

22. And thus he commanded them to preach. And thus they became the children of God.

23. And he commanded them that they should observe the Sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God.

24. And he also commanded them that the priests whom he had ordained should labour with their own hands for their support.

25. And there was one day in every week that was set apart that they should gather themselves together to teach the people, and to worship the Lord their God, and also, as often as it was in their power, to assemble themselves together.

26. And the priests were not to depend upon the people for their support but for their labour they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that

they might teach with power and authority from God.

27. And again Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given.

28. And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul.

29. And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and wants.

30. And now it came to pass that all this was done in Mormon; yea, by the waters of Mormon, in the forest that was near the waters of Mormon; yea, the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise for ever.

31. And these things were done in the borders of the land, that they might not come to the knowledge of the king.

32. But behold, it came to pass that the king having discovered a movement among the people, sent his servants to watch them. Therefore on the day that they were assembling themselves together to hear the word of the Lord, they were discovered unto the king.

33. And now the king said that Alma was stirring the people to rebellion against him; therefore he sent his army to destroy them.

34. And it came to pass that Alma and the people of the Lord were apprised of the coming of the king's army; therefore they took their tents and their families, and departed into the wilderness.

35. And they were in number about four hundred and fifty souls.—Mosiah 18.

It appears that the martyred Abinadi's mantle fell upon the shoulders of Alma. Alma, it will be recalled, was formerly one of the priests of king Noah. His soul, however, had been touched by the fearless preaching of the prophet, and he repented and became the sponser of Abinadi's teachings.

But he had to be cautious. He was forced to teach privately or lose his life also. The fountain of Mormon, surrounded by a thick growth of trees, afforded the necessary seclusion. Here Alma taught a handful of followers the rudiments of the Christian faith. But his audiences steadily increased; the truths for which Abinadi had suffered death were beginning to take root.

It seemed that the Almighty now proposed the founding of a definite church of Christ among this American branch of the house of Israel—to be a potent force among them for the propagation of faith in the coming Messiah. So Alma received authority from God, that is, he received the priesthood, which empowered him to represent the Lord and administer a covenant between the believer and his Creator. This covenant was signified by the same outward form as was that entered into by the followers of John the Baptist in the eastern world; namely, baptism, or immersion in water.

This is the first record of the administration of baptism among the Nephites. It is the first mention of a definite organization of a church, though all the way down the line these ancient Americans had been taught to look forward to the atoning mission of the Savior. This was above one and a half centuries before the birth of Jesus.

Objectors to the Book of Mormon have held that this incident scores a point against the divine authenticity of that Book; that baptisms were not performed in the eastern hemisphere until after the advent of Christ, and that there was no organization of the church before that time. But this position is not well taken. The facts seem to point to the opposite. For we read that the children of Israel under Moses were baptized "in the cloud and in the sea." (I Cor. 10:1-2.) In fact we learn from modern revelation that Moses was endowed with the same priesthood and divine power as was Peter and his associates, which cannot be argued away, as he performed similar miracles and seemed to wield a like power among the people. In truth, Peter tells us that Moses was a prophet like unto the Son Himself (Acts 3:22-26). It is, too, maintained by some historians that there was a baptismal font in Solomon's temple, which was not built without purpose.

And it is evident that there was a kindred organization among Israel to that which was afterward completed by the Redeemer Himself; as the books of Moses allude to elders, priests and seventies, which were also had in the organization of the apostolic church.

Then again Enoch and his people became perfect enough to be taken bodily into heaven by God. They must have had a perfect organization of the church of Christ to bring about such a remarkable result, as we are assured by Holy Writ that men are made perfect through Christ Jesus (Col. 1:28); that there is no other name under heaven through which mankind must be saved excepting that of Jesus Christ (Acts 4:10-12). Enoch's followers were not only "saved" but lifted to great heights of exaltation.

The name "Christ" is not found at all in the Old Testament, although He is referred to by many of the prophets. Why all direct reference to this name is omitted from that record is not for us to say. But is it not probable that the phrase "Church of Christ" is omitted on the same ground as the word "Christ" is? We have before noted that many books have been expunged from the Bible. Jude leads us to believe that Enoch contributed a book to the Sacred Writings in which he prophesied of the coming of the Prince of Peace "with ten thousand of His saints," but the Old Testament is as silent as the grave about the record of Enoch and his righteous people.

So we cannot maintain that there was no church of Christ among Old Testament people. Is it not quite thinkable that there must have been among some of them?

This then can constitute no real objection to the Book of Mormon; it rather adds to the probability of its divine authorship. Had Joseph Smith and his associates been designing a clever fraud to foist upon unsuspecting people, they would most likely have steered clear of the mention of a Christian church before the Christian era, on the ground that it would be a dangerous position to take inasmuch as there is no direct mention of it in the Bible. But Joseph Smith was not catering to public prejudice; he gave the world the Book of Mormon just as it was written by ancient prophets, without a thought of what effect this mention of a Church of Christ would have upon its success. But it happens that in this point, as in others, a close examination shows its position to be in harmony with the Jewish scriptures, though upon first thought it may not so appear.

The way Alma regulated this budding church and caused its members to act toward one another would not be a bad plan for Christian churches to follow even today.

What matter, friend, though you and I
May sow and others gather?
We build and others occupy,
Each laboring for the other!
What though we toil from sun to sun
And men forget to flatter
The noblest work our hands have done—
If God approves, what matter?"

The Bravest Battle.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men.

Nay, not with a cannon, or battle-shot,
With sword or nobler pen;
Nay, not with the eloquent word or thought,
From mouths of wonderful men.

But deep in a welled-up woman's heart,
A woman that would not yield,
But bravely, silently bore her part,
Lo! there is that battlefield!

No marshaling troops, no bivouac song;
No banner to gleam and wave;
But oh! these battles they last so long—
From babyhood to the grave.

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on, in the endless wars,
Then silent, unseen, goes down.

O ye with banners and battle-shot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways.

—Joaquin Miller.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Tolerance.

In these talks on tolerance we are studiously trying to find out and spread before our readers the truth about the subject, as we have sought to do upon all other subjects that we have considered. We take the stand that every soul should be allowed absolute freedom of thought and worship, not chiefly because the Latter-day Saints have been made victims of intolerance, but primarily because tolerance is the one principle through which truth—God's exact truth—may be found by us erratic, groping children of earth.

It seems that the Allwise has chosen to let him who would find out truth do so by seeking for it. The wisdom of this is manifest. Were the pearls of truth thrown in abundance into our laps, without so much as our reaching out for them, or even desiring to have them, how much would we appreciate them? About as much as we would value any other pearls if they were flung promiscuously into everybody's door yard without a call for them. It is the things that we desire most earnestly, seek after most strenuously and that are the hardest to find that we appreciate most and value most highly.

This is not all. Perhaps it is not the greatest reason why the Creator decreed that we should search for the treasures of the kingdom of heaven. It is the very seeking process from which we derive the benefit. It is action, mental and spiritual activity which causes the soul to grow, unfold and expand into that beautiful perfection that is the end and aim of our being—to become "perfect, even as your Father which is in heaven is perfect."

Who can say that this soul perfection does not come through soul activity? Just as well say you can force your child to sit on a chair or lie in his crib, without physical exercise, and expect his body to become strong, robust, and vigorous, capable of weathering the storms of life, as to think we can win soul excellence (salvation) without soul exertion. The youth strapped to a chair, or confined to a bed may be supplied with an abundance of the most nutritious food, yet his body would weaken and die, because he had not been given the exercise to create an appetite for that food, and to convert it into bone and sinew. Hence it was the divine direction that man should eat his bread "in the sweat of his face;" so that it would build his body, and not kill it.

Just so with spiritual development. God beneficently ordained that man should diligently search after truth, the soul builder. So that when he with

much toil had "dug out" some choice morsel, he would have a spiritual appetite for it, be able to absorb it and make it a part of his very being. The Savior sounded the key-note of this philosophy when he enjoined us to "seek and ye shall find; knock and it shall be opened unto you." It is the "seek" that brings God's truth to you and me and makes us prize it and able to grasp and absorb it when it comes.

With these facts in view how could the Supreme Intelligence do otherwise than to allow man his free agency? Without this right of choice we would have been compelled to "swallow" every truth indiscriminately that came into our path, and that too, without a desire for it or a capacity to contain it. Which must inevitably cause spiritual nausea, death and decay. Just as the rich viands poured into the morbid stomach of the totally inactive (and hence appetiteless) man will weaken him, and if persisted in, will surely cause his death.

Without perfect liberty to seek truth where we will, to recognize it, to embrace it, to cling to it, when found, we would be wholly powerless to accomplish what God intended we should—"work out our own salvation with fear and trembling." "God will force no man to heaven," is a proverb. He wants us to attain heaven, or perfection; and He will throw out many leaders to induce us to go aright, but He does not in any way compel us to tread the path of truth.

Yet are there some of us weak, erring mortals, who would take it upon themselves to force belief, and if our fellow-beings chose to believe and worship some other way, would persecute them. But such do not understand the economy of the Lord at all. For perhaps the views they would force upon their neighbor are not correct; perhaps the despised way is the true one. The Almighty, who is sure of the truth coerces no one to receive it and cast off error, neither does He proscribe any of His children for believing error or worshiping erroneously, if they are honest in it. And it necessarily follows that they who would compel belief, or hate, slander or outrage those who entertain an opposite view to their own are not servants of the Lord, neither do they possess His spirit, but are actuated by that opposite spirit—of the Destroyer. That is what religious intolerance means. Or any intolerance of thought.

This spirit of intolerance, or unwillingness to let men choose their own way in peace was at the bottom of the first great strife we know of. It was the war in heaven between God and Satan, ending in the casting out of the latter with his host of followers, dimly indicated in the Revelation of St. John (12:7-9).

The incident is more explicitly depicted in a later revelation:

> And I, the Lord God, spake unto Moses, saying: That Satan, whom thou has commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me saying—Behold, here I am. send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.
>
> But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.
>
> Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give him mine own power; by the power of mine Only Begotten, I caused that he should be cast down.—Pearl of Great Price, Moses, 4:1-3.

In his proposition to go down to earth Satan said he would "redeem all mankind, that not one soul would be lost." He would force the children of men to accept his message, he would give no choice of action. Had his scheme prevailed, we should have been hand-tied, without the privilege to seek and find and so grow and develop into perfect beings. We should have been but automatons, mere machines, devoid of the power to improve mentally or acquire spiritual strength and thus go on to perfection. Each of us would have been as a man lying on his back bound hand and foot, a passive receptacle of truth stripped of the power to enjoy it. Thus Lucifer "sought to destroy the agency of man," and hence for this and the additional impossibility —desiring to acquire God's power

without earning it, and so stirring up rebellion because this could not be, he was "cast down" and became the devil.

So he and his hosts have since fought against the principle of man's rights, have waged bitter war against truth in the earth, have stirred men and women up to deeds of violence because their fellows chose to take advantage of the great boon of free agency and by believing and of worshiping as they chose.

Judge ye whose spirit these busy souls are of, who go about with the battering-ram of persecution, slander and character-assassination, and all the other weapons of intolerance, to destroy their fellow-men, or the systems of religion which they disapprove.

Mission News.

NORTHERN STATES MISSION.

En Route East.

Sunday June 28th, Brother Horace Cummings, Supt. of Church schools and Guy C. Wilson, Pres. of Juarez Stake Academy, Mexico, attended services and addressed the Saints. They are on their way to Cleveland, Ohio, to attend the N. E. A.

Appointments.

Elder John C. Roberts, has been appointed Conference President to take the place of Elder H. S. Vance, released, of Michigan conference. Ashael R. Woodruff supersedes Peter A. Hansen as president of the Eastern Iowa conference. Louis Fugal takes Henry W. Cooley's place as president of Western Iowa conference.

Releases.

The following elders have been released to return to their homes: Hyrum S. Vance, Peter A. Hansen, Henry W. Cooley, Richard H. Jex, George F. Dayton, Hyrum Kidman, Jed L. Earl, Joseph G. Brown, B. L. Nielson, John H. Richman, Benjamin F. Tanner, George G. Frandsen, Alfred J. Peterson, Clarence Clement and Alma Blackham.

Letter from a Friend.

Decorah, Iowa. June 1908.

Dear Brother:

Yours of the 8th inst., at hand. I am glad to hear from and wish I could have an afternoon talk with you. Let me tell you that I not only like but enjoy reading Liahona The Elders' Journal. It comes every Saturday and is my Sunday study. It is with much thanks to God I read the reports from the different conferences. When I see the progress and success in the mission field it is like God's answer to my humble prayer, "Thy Kingdom Come". Concerning the other literature I obtained from your publishing house, I read very often, and I fully believe the Book of Mormon is what it claims to be, revealed from God through Joseph Smith; even so the Doctrine and Covenants. Cowley's talks on Doctrine is as good theology as can be found, and is in full harmony with the Bible. Asking God's blessings upon all His servants, and with greetings to your Church and co-laborer

Yours, J. A. A.

Art Exhibit.

John Hafen of Springville Utah, had a special exhibit of oil paintings at Marshall Field & Co's, big store from June 1st to 27th. The paintings, 26 in number, occupied one entire room in the art department. A life size portrait of artist Hafen painted by his friend L. H. Smith of Chicago, also hung in the room. Hundreds of people enjoyed the exhibit. The following comment appeared in the Chicago Evening Post: "John Hafen of Springville, Utah, a member of Chicago's Society of Artists, has paintings of Rocky mountain scenery in the picture galleries of Marshall Field & Co. 'My Mountain Home' the painting of a country house embowered in fruit trees at the foot of towering mountains, attracted attention in the February exhibition of the Art Institute.

"There are many delightful glimpses of hillsides and fields and one in particular, 'Aglow with Wild Poppies,' is especially charming. 'The Quaking Aspens', painted in a grove of those delicate trees, with a single pine to give contrast, is a decorative work of enjoyable quality.

"A certain imaginative insight and subtile feeling for the mountains distinguised the paintings, which are subdued in color and rather simple than complex in composition. L. M. McCauley."

Great Damage.

Elder Ira A. Pace of the Eastern Iowa conference writes: "Monday the 22nd of June, Company A. left the little town of Guttenburg, situated on the banks of the Mississippi, to wend their way to McGreagor, there to hold conference the following Saturday and Sunday. News came to us that the storm the Saturday night before had partly destroyed that city. Before changing our appointments Elder Green made a personal visit to the city. He found that over $300,000 worth of property had been washed away. As it was impossible to hold our meetings here, Monona, a beautiful railroad and farming town, was selected as the place of meeting. Notwithstanding the storm had destroyed nearly all the barley and oats and much of

the corn of this section, the farmers were glad to provide for us and all the elders report a week of enjoyment. Three well attended and quiet street meetings were held. We are sorry to part with our conference president, P. A. Hansen who has been released to return home. We rejoice in meeting his successor Elder A. R. Woodruff. The east Iowa elders will all meet in Decorah and celebrate the Fourth there."

Baptisms.

President Charles Broadbent sends the following from Aitkin, Minn: "Sunday June 21st, was appointed as the day for baptisms. We had a fine day and a large crowd of people were on the banks of Lake Knord at 2 o'clock, the appointed time, to witness the ordinance. We held an excellent meeting with these people and feel that much good will result from the same. The crowd in general was respectful and attentive even though a few had made their boasts that they would be there only to create confusion and break up the meeting. These, as we expected, were disturbing spirits to some extent, though they received so little support from those assembled that they went away without having accomplished their purpose. and we hope that even they received some good seeds that will eventually give growth. Elders J. F. Houstan and W. L. Jensen officiated in the baptism of the following named ten persons: Perry Harry Tucker, Emma Tucker, Harvey Dewey Tucker, William Sanderson, Lue Mayer, Edna Mayer, Eva Alda Mayer, Emma A. Mayer, Verlie Mae Mayer, Zella Belle Mayer. All were confirmed members of the Church. The elders here are well and feel that success is crowning their efforts."

Company B., Wisconsin.

Mazomanie, Wis., June 19, 1908.

Company B, of the Wisconsin conference feel that our experience during the last week, is one worthy of mention in the columns of our mission paper. For we have been blessed abundantly in our efforts to teach the gospel of Jesus Christ to those who are in ignorance of the restoration of the same.

We are a company of eight elders who are traveling through the country districts of western Wisconsin declaring the message of "life and salvation" among the farmers as no others but the "Mormon" missionaries do. At the end of each week we meet in some small city and hold a series of meetings in the open air with the people of that city: a plan that has been adopted and worked to by the elders of the Northern States mission. And we feel that we had at our last conference in the little town of Muscoda, Grant county, one of the most glorious times ever experienced by a group of "Mormon" elders in the history of missionary work. Two of our company had gone ahead the fore part of the week to advertise for our conference and make arrangements for the elders when they arrived. They found the city authorities very agreeable as they had had the "Mormon" elders in their city before and were willing that they should come again. On visiting the editor of the town paper they found him to be a broad-minded man, willing that all should have equal rights. He gave us space in the paper for an advertisement, printing the picture of our group of elders on the first page.

The elders coming through the country reached Muscoda Saturday and we held our meetings Saturday, Sunday and Monday nights, and Sunday afternoon, having a large crowd of attentive listeners at each meeting. We sang the songs of Zion, and preached to them the restored gospel, plain and simple, which proved to be interesting to all. Many expressed themselves as being well pleased with the way we conducted our services. Monday we visited the business men of the city and received a hearty "Good morning" from all. We left books with most of them and many asked if we couldn't stay and hold more meetings. Some said they had been to Utah and received royal treatment from the "Mormon" people. The banker in particular told us how he and others had been shown through the Temple grounds, and the Tabernacle and had the privilege of hearing the large pipe organ play, and some beautiful singing, while visiting Salt Lake City. He was glad to purchase a Book of Mormon as he wanted to know something about the people of whom it speaks. He also handed us a half dollar each and said, "Here boys take this. I want to give you a present for the sacrifice you are making and the courtesy shown me by the 'Mormon' people." We were given money by several others and were taken home in pairs by the people for an evenings' entertainment.

Others came to our room and asked us if we wouldn't come over to their house for dinner. We made friends of the people of Muscoda, and were treated so kindly that we disliked to leave them. As we generally do, Tuesday morning, four of us remained in the town to make a canvass of the dwelling houses, and explain further to the eager listeners of Muscoda, the doctrine of the Church of Jesus Christ of Latter-day Saints from a "Mormon" standpoint. We held seven meetings in all, with a big attendance at each. Many brought chairs with them that they might rest comfortable during the service. The city marshal kept perfect peace, he being in attendance at each meeting. In fact all helped to make our visit a pleasant and successful one. Unfortunately our conference President, D. A. Latimer, was not with us to share our blessings, as he was looking after his flock in other parts of his field of labor.

When we left Muscoda this morning, men on every side gave us a hearty handshake and God speed on our journey, telling us we

would be welcomed to their city at any call. Some of the subjects treated at our meetings were: Church History, Apostasy, Restoration, The First Principles, God and the Godhead, Christ's Mission in America, and the life of the Prophet Joseph Smith.

We are working hard to establish righteousness in this part of the mission field, and though we find few who have not met the elders before, the Lord is crowning our efforts with success and friends are being made on all sides to administer to our wants. With prayers for the success of the mission work throughout the Lord's vineyard, we remain, your brethren in Christ,

Elders of Wisconsin conference,
Per Elder A. H. Neff.

CENTRAL STATES MISSION.

Elders Otto Kofoed and M. E. Jenkins are traveling in Arkansas and meeting with varied experiences. They write from Skylight under a recent date that they are in a friendly neighborhood and have been asked by the trustees to hold meetings in a church. Elder Kofoed was recovering from an attack of chills.

Elder J. N. Christenson who for some time has been laboring at mission headquarters, has gone to lead one of the companies in the St. John's conference. He has done a good work at the mission office, and all wish him success in his new field work. Elder Ben F. Le Baron will take his place at mission headquarters.

A Youthful Tithe Payer.

Master Lounie A. Presnell, of Muscotah, Kansas, remits his tithing to President Bennion in a letter in which he expresses his faith in this principle, and bears testimony to the truth of the gospel. He is twelve years old.

Favorable Notice.

The Seneca, Kansas Tribune, gives a favorable notice of meetings recently held in that town by elders of the East Kansas conference, twelve in number. Their mode of work is described and they are spoken of in a friendly spirit.

Released.

Elder R. S. Nixon and wife Nina Nixon, who have been laboring in the St. John conference, have been released to return home. They have performed a very good work in St. John and the best wishes of their many friends go with them.

Elder J. L. Standage of Mesa, Arizona, who for some time past has been presiding over the South Texas conference, has been honorably released. He has done an excellent work and under his able leadership the conference has progressed wonderfully. Elder Jacob L. Workman will now preside over the conference.

Elder D. W. Allred of Cove, Oregon was also released to return to his home. He had latterly been employed in the office of Liahona The Elders' Journal, and was a faithful elder.

Elder Spencer F. Allen, of Hyrum, Utah, who has been laboring in Arkansas, has been released. He has been in the field over two years, but his release was hastened by the death of his mother, a widow, which occurred recently.

MISCELLANEOUS.

Faith-Promoting Incidents.

Elder Clarence E. Jones, who is or recently was laboring in Sacramento, Cal., has furnished for publication in Liahona The Elders' Journal, two incidents of a faith promoting character, related to him by Sister Adalaide Bevan, who is a resident of that city. She is a neice of Oliver Cowdery, and her mother was intimately acquainted with the Prophet Joseph Smith. William Cowdery, spoken of in the first narrative, was Oliver Cowdery's father and Sister Bevan's grandfather.

William Cowdery was taken seriously ill when eighty years old. Physicians from a nearby medical college, had done all they could for him and had given him up to die. The Prophet Joseph Smith and Oliver Cowdery were called in to administer to him, which they did. As they were going out of the door the Prophet turned and said, "Brother Cowdery, you will get well and live for many years." He (William Cowdery) got up out of bed the afternoon of the same day, and lived four years after. This was a literal fulfillment of the Prophet Joseph's words.

Sister Bevan's aunt, Rebecca Cowdery, had a cancer on her head when she was sixteen years old. From then on till she was about twenty-five, she was being doctored continually, and several operations were performed. At each cutting the cancers seemed to get worse till seven of them were upon her head. She was a good singer and desired, very much, to sing at the dedication of the Kirkland Temple. Joseph Smith blessed her and promised that she would be able to attend, which she did. Arrangements were made for another operation and surgeons from the nearby college were to be in attendance. Oliver Cowdery told her that Joseph wanted her and her mother and two sisters to come to the Temple. They all went the morning before the operation was to occur. Joseph Smith, Oliver Cowdery, and Sidney Rigdon were there. They anointed her and blessed her. In the blessing Joseph promised her that the cancers would disappear and trouble her no more.

That afternoon when the professors and surgeons came to perform the operation, they were astonished to find that the cancers were all gone away. She was married shortly after this to Lawrence Frank; raised four children and lived to be eighty-six years old, and the cancers never troubled her again.

TESTIMONIES.

XV.

Alabama.

I wish to bear my humble testimony to the truth of the gospel taught by the humble elders of Israel. I know of a surety that it is the true and everlasting gospel, and that Joseph Smith was indeed a prophet of God. I and several members of my family have been healed by the power of God.—Mrs. Laura Martin, Ala.

I believe the gospel as taught by the Latter-day Saints is true, that Joseph Smith was a prophet of God called to establish His Church and Kingdom on the earth in the last days, and that the Book of Mormon is as true as the Bible. My wife joins in this testimony.—Wm. and Margeret Davis, Ala.

How happy I feel to read the testimonies of the Saints, and how happy I am to bear my own. I know this to be the only true and everlasting gospel of which no true Saint is ashamed. I know that Joseph Smith was a prophet of God.—Mrs. M. J. Bradley, Ala.

Colorado.

I know the gospel as taught by the Latter-day Saints is the true plan of salvation, and that Joseph Smith was a prophet of the living God.—Adell Campbell, Col.

I am sure Joseph Smith was a prophet of God, and I know that the priesthood has been restored to earth again. I know that if I obey the counsel of this Church I shall be saved and exalted in the Kingdom of God. I also know that the Book of Mormon is true.— Mrs. Martha Daniels, Col.

For many years I have had a testimony of the truth of the gospel as taught by the Latter-day Saints. Obedience to its principles and a love for its grand, broad plan of salvation, have given me a testimony not to be denied. I know that Joseph Smith was an inspired prophet who opened the dispensation of the fullness of times.—J. V. Long, Col.

I know for myself that the gospel of Jesus Christ as the Latter-day Saints present it, is true. My prayers have been answered and my family have been healed by the power of God. That Joseph Smith was a prophet and that the Book of Mormon is true, I have no doubt, and I pray for a full knowledge of the same.—Mrs. J. Margeret Long, Col.

Florida.

I believe Joseph Smith was a true prophet of God, I know I have been blessed with better health since I joined the Church some years ago. I was about to lose my right hand by having it amputated when the elders came and administered to me and in a few days my hand was well. My son had suffered long with pain in his head, and the doctors said he would die; but he was healed by the elders.—Mrs. C. C. Blackmelder, Fla.

I have been a member of this true Church three years, and I know it is true because I have been healed by the power of God through the elders. I know Joseph Smith was a true prophet, or the gospel would not have spread over the earth as it has.—Mrs. Ethel Weeks, Fla.

I am a Latter-day Saint because of the simplicity of their teachings, which are in accord with the doctrine of our Savior. Also the Spirit of the Lord bears witness to my soul that this is the work of God, and that Joseph Smith was a true prophet of the Highest.—Mary Jane Padgett, Fla.

I gladly bear my testimony to all people that I know that the gospel taught by the Latter-day Saints is true, Joseph Smith was a true prophet of God and that the Book of Mormon is a divine record. This testimony is within the reach of every one, so that there need be no doubt.—Lou L. Walker, Fla.

Georgia.

I, with many others, want to bear testimony to the truth of the gospel as taught by the Latter-day Saints. Upon all who will obey it the windows of heaven will be opened and they will receive countless blessings. Joseph Smith was indeed a prophet of the living God, and an instrument in establishing His kingdom in the last days.—Stella Holly, Ga.

I know that Joseph Smith was a true prophet of God, and that our heavenly Father has established His Church in its fulness. I am a widow. My husband has been dead six years. He was not baptized in life, but I have had him baptized for in the Logan Temple.—Mrs Eddie Kirkland, Ga.

For seven years I have been a member of the Church of Jesus Christ of Latter-day Saints, and I know it is the only true Church on earth. I know that the elders of Israel are true ministers of Christ, and if we will heed their teachings we will gain eternal life. I know that Joseph Smith was a true prophet.—Lola Johnson, Ga.

I can bear a strong testimony to the truth of the gospel taught by the Latter-day Saints, which I have accepted. I and my daughter have been members nearly two years. I was a member of two other churches but was never satisfied. When I heard the first "Mormon" sermon I knew it was the true Church.—Mrs. C. E. Anderson, Ga.

I do believe the gospel as taught by the Latter-day Saints is the only true gospel

of Christ on the earth, and I believe that Joseph Smith was a true prophet of God; also that the Book of Mormon is the word of God.—Lizzie Shepherd, Ga.

I am glad to have the privilege to give my testimony to the world. I can say that what the world calls "Mormonism" is nothing but the gospel of Jesus Christ, that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of the Lord.—J. W. Simmons, Ga.

I believe the gospel taught by the Latter-day Saints is the true gospel of Christ, that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of God. I am glad I have accepted the true gospel, and am not ashamed to be called a "Mormon."—R. E. Simmons, Ga.

I believe that the gospel as taught by the Latter-day Saints is true and that the Book of Mormon is the word of God. I certainly do believe Joseph Smith was a true prophet of God.—Carrie Simmons, Ga.

Iowa.

I believe that the gospel is true and has been restored with all its gifts and blessings. I believe that Joseph Smith was a true prophet of God.—Miss Mary Ann Villers, Iowa.

It is with pleasure I bear my testimony to all the readers of the Liahona. I believe the gospel taught by the Latter-day Saints is true, and I am glad I am a Latter-day Saint.—Miss Effa Villers, Iowa.

Illinois.

I thank our Heavenly Father for sending to our home the true gospel which I had so long longed for. Although not a Saint I can prove that the elders are sent out by those in authority, and are doing the will of Him who sent them. My door is open to them.—John Vidamour, Ill.

Indiana.

Sister Nelson T. Skinner of Indiana in a letter speaks in praise of Liahona The Elders' Journal, and relates how she was healed immediately by the administration of the elders after she had been treated by many physicians and specialists and had been told by her family doctor that she could not live ten days. Three years later she was again taken suddenly and dangerously sick, and the doctor told her husband she could not live more than half an hour. Again she was immediately healed through the elders. She bears a strong testimony to the truth of the gospel.

Kansas.

I was baptized into the Church of Jesus Christ of Latter-day Saints May 2, 1906, and am proud to know I am in the right Church. I know that Joseph Smith was a true prophet of God.—Wm. G. Sutcliffe, Kan.

I was baptized two years ago. I know Joseph Smith was a true prophet of God. I believe the Book of Mormon to be true; also that the Doctrine and Covenants contains the revelations. I love to hear the elders preach and sing their glorious songs. —Sarah E. Sutcliffe, Kan.

I am a small girl 13 years old. I bear testimony that Joseph Smith was a true prophet. I am a true "Mormon" girl. I know the Church is true. I love to hear the elders preach.—Mary B. Sutcliffe, Kan.

I am a little boy 11 years old. I love to see the elders come and hear them preach and sing. I believe the gospel they preach to be true. I have been in the Church two years and have not found anything wrong with it.—Frank Sutcliffe, Kansas.

My testimony is that I believe that Jesus Christ is the son of God, crucified for the sins of the world, and raised from the dead. I also believe that the Latter-day Saints have the gospel of Jesus Christ. that Joseph Smith was a true prophet and that the Book of Mormon is true.—Louisa Stone, Kansas.

Kentucky.

I wish to bear my testimony to the restored gospel. I know it is true, that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God. I know that if we keep the commandments of the Father we shall be saved in His kingdom.—James G. Lain, Ky.

I believe that Joseph Smith was a true prophet and that the Latter-day Saints have the only true gospel. I have never heard a "Mormon" preach, but I bought the Book of Mormon and I know it is a true book. I believe in revelation, and that by the laying on of hands all true believers in Christ will receive a blessing from God, the Holy Ghost. I have been a member of the Baptist church 19 years, but have always felt that I lacked something. By reading the Book of Mormon and asking the Lord to help me I have had the only true way to heaven revealed to me. If I ever have an opportunity I am going to be baptized into the true Church of God—Sallie Kingsly, Ky.

I know Joseph Smith was a prophet of God as well as I know that Jesus was the Son of God, and in the same way. I also know that the Book of Mormon, Doctrine and Covenants and Pearl of Great Price are as much the word of God as the Bible. In the name of Jesus. Amen.—F. M. Call, Ky.

I am fifteen and glad to say I am a "Mormon" boy. I was baptized Oct. 29, 1906. I believe this is the true and everlasting gospel and that Joseph Smith was a true prophet of God.—Rolla Call, Ky.

Jesus is the Christ and Joseph Smith was a prophet. I am glad to know what I do know. I can see and understand things since I have embraced the true gospel, that I never thought of before. I know the gospel the Latter-day Saints preach is true; and my advice to all that can understand is to embrace it.—Edward Wilson, Ky.

Louisiana.

I have a testimony of the gospel and I know that it is true and Joseph Smith was a prophet of the Most High. I know that the Book of Mormon is true.—Wm. Eby, La.

I bear my testimony that I know this latter-day gospel is true and that Joseph Smith was a prophet of God. Some might say that I only believe; but I know. All doubts have been taken away and I have an assurance within my soul that it is true. —Mrs. Nancy Eby, La.

I believe Joseph Smith was a true prophet of God, and that the Church organized by him is the only one that God calls His own. I believe the Book of Mormon to be the word of God as much as I do the Bible. —Amanda McDonald, La.

Minnesota.

Although I have not as yet been put on the list with the Latter-day Saints, I believe the gospel they teach to be the true gospel of Jesus Christ, and I hope to join them soon and be baptized, as I have an earnest desire to become a Latter-day Saint and live more according to the holy scriptures.—Miss Carrie Davis, Minn.

"Mormonism." How do I know it is true? By the same means by which I know that Jesus is the Christ. The same Spirit that tells me there is a Being in yonder heavens to whom we pray tells me that Joseph Smith was a true prophet of the Lord, and I do not doubt the divinity of his mission.—Miss Vera Helen Marquette, Minn.

I and my three children are the only "Mormons" around here. We can't attend meeting often, but we have our dear friend Liahona to visit us every week. It is of priceless value to us. I thank my heavenly Father for the day when He sent His servants to my home with the glad tidings. We have received many blessings, in healings and other ways, so that I can bear testimony that I know the gospel is true. and that Joseph Smith was a prophet of God.—Mrs. Christine Anderson, Minn.

Mississippi.

I am very thankful that my Heavenly Father has spared my life in the latter-days to hear the true gospel which He has restored through the Prophet Joseph Smith. I know from my heart that he was a true prophet, and I am not ashamed to own it. —Robert Hoey, Miss.

I have a knowledge of the truth of the gospel which the Latter-day Saints are preaching to the world. I know that Joseph Smith was a true prophet of the living God, because it was made known to me through the Spirit of God.—Charlie E. Qurimelly, Miss.

I was baptized in 1895. Since that time I have heard the gospel explained a number of times in my native state, also in the organized stakes of Arizona and in the tabernacle at Salt Lake City. I find it the same everywhere I hear it. I know the gospel to be true as taught by the Latter-day Saints. —O. C. McElrath, Miss.

Missouri.

I know the Book of Mormon to be the word of God. I have been a member of this Church since Sep. 12, 1904 and my dear friends and investigators, I know this has been the happiest time of my life. The Lord has indeed blessed me in many ways. —Mrs. Susan E. Redd, Mo.

I wish to bear my testimony to the world that, although not a member of the Church of Jesus Christ of Latter-day Saints (through no fault of my own) I know for myself that the gospel as taught by them is true.—Bertha Schmidt, Mo.

We believe that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of God. We thank our Father in heaven for sending to us the gospel.—H. C. and L. C. Hampshire, Mo.

I never heard but one elder preach. I purchased a Book of Mormon and read it through three times, and was convinced that if Joseph Smith was not a prophet of God he was the smartest man in the world. But I know he was a prophet, for how can a corrupt tree bring forth good fruit?— Wm. Elam, Mo.

New Jersey.

The gospel is true. Easter Sunday 1872 I first heard the gospel preached by the Latter-day Saint elders in my native country in the city of Aarhus, Denmark. I went to meetings and the Lord answered my prayer to let me understand it. I can testify that it is the kingdom of God given to the world through the Prophet Joseph Smith—Laura Berberich, N. J.

I am 13 years old. I was baptized in New York August 4, 1907 by Elder J. S. Dally. But two years before I understood the gospel was true, although I had only heard it spoken of by my parents. Two years ago I went to Denmark with my mother. I wanted to be baptized there but my mother said I should wait till we returned. Then we found the elders in New York. They preached the same as the elders in Denmark.—Laura Berberich, N. J.

THE MORMON PIONEER.

Written for the Mormon Pioneers' Semi-Centennial Jubilee, held in Salt Lake City, Utah, July 24, 1897.

Hail Pioneer! Your day has come! Both dream and prophecy
Are now fulfilled most gloriously in this your jubilee.
Your countrymen at last confess the debt they owe to you,
And all the world looks on this day and says the debt is due.
From far and near come words that tell the burden you have borne;
The outcast is a hero now, and praise has followed scorn.

You left Nauvoo, the Beautiful, exiled from freedom's sod;
'Mid snow and ice and winter's blasts, the wilderness you trod;
On dark Missouri's lonely bank Gethsemane you found;
And there, with bursting breast, you laid beneath an unmarked mound,
The idol of your heart; your friend, your tender child, your wife;
For famine and dread pestilence, death's harvesters, were rife.

Your weary westward march you took, led on by faith alone;
Your eyes the end saw not; but when each day was done,
Your camp fire was a bethel, and between the earth and sky
Were angels whispering words of cheer, and saying "God is nigh."
You bravely faced the terrors of a pathless sea of sand,
Nor knew that in its heart would be your unknown Beulah land.

Your touch the face of nature changed; the desert disappeared,
And farms and gardens, vines and flowers, the gladdened landscape cheered,
Where parched and ashen wastes had been, fair villages were seen,
And art and science flourished, while o'er all peace reigned supreme.
A transformation marvelous, as wrought by power divine,
Subdued the very elements, where e'er you set your shrine.

In poverty and pain and grief, you builded, stone on stone,
Nor thought to live to see the walls surmounted by a dome;
But lo! ere yet your sun is set, a State's majestic pile
Has risen on those basic stones you laid with hopeful toil.
From out your sacrifice has grown this refuge for the free,
Whose orb-like dome sends forth the light of glorious destiny.

Who would Nauvoo, the Beautiful, today with grief recall,
Or vengeance seek upon the heads of those who caused her fall?
And direful Winter Quarters, its grief and misery—
Who thinks to mar with words of them this joyous jubilee?
Let memory hold them as it holds some fevered, vanished dream;
Or as it would a ripple passed upon life's varied stream.

Near half a continent redeemed; an empire vast subdued;
A temple-building people grown a mighty multitude;
The riches of the fabled east, redoubled o'er and o'er,
Disclosed among these mountain vales, to swell our country's store;
These are the fruits of that great flight into the desert drear,
For which our nation laurel-crowns the Mormon Pioneer.

Give glory to the Pilgrims true, who planted freedom's tree;
Give glory to the martyrs brave, who made our country free;
Give glory to the patriots, who followed where Grant led,
Or consecrated Gettysburg with their devoted blood;
Give glory to the good and great, whose deeds have blessed their race,
But see that in this galaxy our Pioneer has place.

For when the book is written that shall name each hero brave,
Each conqueror, each martyr who has labored men to save,
Each nobleman of nature, each true friend of his kind,
That history in each country and in every age may find,
In letters bright upon the page, in fullest sense the peer
Of all the great ones there, will be the Mormon Pioneer.

—B. F. Cummings

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The Elders' Journal

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HAS THERE BEEN AN APOSTACY?

BY E. L. T. HARRISON,
IN MILLENNIAL STAR, 1853.

The necessity for the establishment and existence of the Church of Jesus Christ of Latter-day Saints upon the earth, is to be found in the fact, that previous to its organization in 1830, no true Church of Christ was existing upon the earth, a universal apostacy from that system having prevailed. This I will proceed to prove.

The word apostacy means a departure from anything that may have been believed or practiced, therefore in order to prove an apostacy from the Church of Christ, we must first establish clearly what order of organization or practice constituted that Church. Then, if there has been a universal departure or apostacy from that system, it will be self-evident and will require but little comment.

The Church established by Jesus Christ was chiefly distinguished by the following characteristics—its organization; its claims; and its proceedings, including its government, and some peculiar internal evidence which flowed as results of the system.

Its organization was not an accidental arrangement of its parts, but consisted of a beautiful and orderly distribution of its powers and authorities. Apostles stood at the helm, and steered its course over nations and countries. Under these came Seventies, Evangelists, Bishops, Elders, Teachers, and Deacons. These officers were not merely nominal, but their appointment is stated by Paul to have been "for the perfecting of the Saints, for the work of the ministry," and for "helps and governments."

These authorities sustained the same relative importance and use to each other and the members of the Church, that the members of the human body so gloriously combined are found to sustain. As the human tabernacle, when tenanted, presents a splendid amalgamation of powers, senses, and energies, all subservient to one will, so did the above organization exhibit a union as perfect, a combination of parts as essential for the existence of the whole, and a subserviency to the will of the Head, as complete as those manifested in the human system, and this sufficiently to entitle the Church to call itself the "body of Christ."

The above is indisputable; all the organization quoted is on record in the New Testament.

I will now produce its claims. These were—that its authorities were the representatives of God upon the earth, and to reject or receive them was to reject or receive the Almighty—Matt. X, 40; that it held power to open the kingdom of God, and admit believers, and, in certain cases of transgression, to reject the transgressors from the kingdom of God, and deliver them over to Satan,—1 Cor. V, 5; 1 Tim. 1:20. It claimed power to bind on earth, and to have the same bound in heaven; to loose, with the same effect,—Matt. XVI, 19; to remit sins or retain them—John XX, 23; to impart the Holy Ghost to believers, by laying on of hands—Acts viii 17; 1 Tim. iv. 14; and to cast out

devils—Mark xvi. 17; in a few words, it spoke and acted like Jehovah upon the earth, and asserted for itself that it was the "pillar and ground of the truth."—1 Tim. iii 15. Here were claims and authority worthy of its organization, and stated in so many words in the scriptures referred to.

It is usual to oppose these truths, by stating that the scriptures from which the inferences are drawn, are ambiguous texts. But these are false statements, made to diminish the force of scriptures too plainly proving the apostacy of the opposers, to be palatable. What more ambiguity is there in the words, "Whosesoever sins you remit they are remitted, whosesoever sins you retain they are retained," than in the words, "He that believeth and is baptized shall be saved?" The fact of the matter is, men have found it impossible to apply such words to themselves, or the miserable imitations called churches, to which they have belonged, and consequently they have been driven to the choice of either acknowledging the existence of scriptures that confounded themselves or of hiding up the passages from view or consideration altogether, by dubbing them "ambiguous."

Having briefly examined the organization and claims of the Ancient Church, I will now draw attention to its government and procedures.

Its government was by the officers before mentioned, acting directly under the counsel of the Almighty. Continual revelation was its constant guide, in fact such wondrous powers and authority could not be managed by any men without continual revelation to guide them, for it is easy to see that to invest men with such powers, and then to leave those men to themselves, and to shut up the fountain of revelation, would be to give the world over to priestcraft and damnation. This view of the case upsets the pretentions of the revelation-denying church of Rome, who, while she claims infallibility, denies the very means by which alone she could be instructed and controlled in the use of power and authority; about as reasonable an idea as that of giving a gun into the hands of a blind man, and allowing him to shoot with it.

Here then dear reader, I have laid before you three prominent features of the Church established by the Son of God, the case has been fairly stated without any exaggeration for the purpose of effect. And now I ask, did such a church, with such an organization, such claims and authority, such a mode of procedure or government exist on the earth previous to the rise of the Church of Latter-day Saints? The answer must be from Roman Catholics, No! From members of the Church of England, No, most emphatically No! And as the dissenting sects bear even less resemblance, on the points named, to the ancient Church, their answer must be even a louder No! than the others!

Should this be disputed, I will compare, and take the first particular, that of "Organization." Where, I ask, can the counterpart of this be found? Will it be amongst either of the three abovementioned systems? It is an indisputable fact that they cannot exhibit it.

How little these churches look like the Church of Christ, when placed by its side! Hear one and then the others on the subject of organization.

Church of Christ: "God hath set some in the church, first, Apostles; secondly, Prophets; thirdly, Pastors, and Teachers, helps and governments," etc.

Church of Rome: "God hath set some in the church, firstly Popes; secondly, Cardinals; thirdly, Bishops, etc.

Church of England: "God hath set some in the Church, firstly, Archbishops; secondly, Bishops; thirdly Deans." etc.

Dissenting sects: "God hath set some in the Church, firstly, Travelling Preachers; secondly, Local Preachers; thirdly, Class Leaders, Deacons," etc.

Much alike, dear reader, are they not? Is it not a curious thing that all people, especially Latter-day Saints, should be so blind as not to see the *similarity* between ancient and modern churches!

Supposing to help the Protestant

churches out of the difficulty, we adopt their oft repeated dogma, that "not singly, but together, they constitute the Church of Christ;" then as neither party acknowledges the pre-eminence of either of the other, over its own peculiar head, it will read thus—"God hath set some in the church, firstly Popes, Archbishops and Travelling Preachers; secondly, Cardinals, Bishops, and Local Preachers; and thirdly, Bishops, Deans, and Class-Leaders!"

How the resemblance is increased! How beautifully they amalgamate together! If Paul were alive now, would he not have scope for his eloquence, in comparing the above systems, which by bands and joints are so firmly (?) knit together, to the human body which is thus united? Will not that man who resists the statement that modern churches are continuations of the one established by the Son of God, be under condemnation, when they are so evidently (?) alike?

It must be allowed, on all hands, that as far as organization goes, there has been a universal apostacy from the ancient system. Now if such an order or arrangement of authorities, endowed with such powers, was essential in the infancy of the Church, when its members were few, it must be so now that the Church is supposed to have increased its boundaries, swelled its numbers, and to be carrying on operations in all parts of the globe.

We must either allow the above or believe the following absurdity—that God, after devising and instituting a well organized system of government in His Church, while small and limited in its operation, removed this orderly and effective system as soon as the Church became enlarged and complex, and left it to hit upon and follow any form of organization that might suit its fancy.

Now for the claims and authority of the ancient Church, the bare pretension to some of which, by the Church of Rome, has branded it with infamy in the eyes of the Protestants. I need not ask whether a church possessed of the claims and authority of the ancient [redacted] has an existence now, for did I want to conjure up nightmare that would frighten all modern Christianity into fits, I should only have to portray the ancient Church with its assumptions and assertions of authority, and tell them that such a church has been restored to earth in these days. They would cry, Blasphemy! Blasphemy!

Compare the authority-denying and doctrine-speculating sects, in their decisions and pretentions, with the Apostolic Church, in its declaration—"It hath seemed good to the Holy Ghost *and to us*"—Acts xv. 28. "We deliver such a one over to Satan. Whosesoever sins we remit, they are remitted; whosesoever sins we retain they are retained. Whatsoever we bind on earth, is bound in heaven, whatsoever we loose on earth, is loosed in heaven. He that receiveth us, receiveth Jesus Christ, and he who receiveth not us, receiveth not Jesus Christ, nor the Almighty who sent him."

On reviewing the claims and authorities of the ancient Church compared with modern systems professing to be identically the same, we are compelled to admit that the dissimilarity, in both organization and powers, is too great for any purpose to think there exists any connection between the two! The modern bear evidence of being of the earth earthly, contemptible, puerile, and inefficient; while the other carries with it an air of majesty, divinity, completeness, and perfection, worthy of its designer and establisher—God.

With regard to the mode of procedure and government, I am saved the trouble of making a comparison here, for modern churches could not be insulted more than by charging them with being governed and conducted in the same way as the ancient Church—by inspired men, invested with the powers before mentioned, guided, controlled and directed by immediate and direct revelation.

Here then, dear reader, to establish the point, that there has been a complete apostacy from the Church of Jesus Christ, I have laid before you three prominent features of that church, and have shown an entire departure

from that system on all three points. The Church of Rome alone can claim a resemblance on one point—that of declarations of authority, but I have shown that to reasonably possess this she should be able to show that she possesses continual revelation to herself, for her guide; without the assistance of which she could not wield such tremendous powers.

The case then stands thus—if Jesus Christ's Church existed on the earth, it was with a different organization, bereft of all sublime claims, and conducted in an entirely different manner to what it was anciently. Such a miserable apology for a Church, Jesus Christ could never expect any one to recognize as belonging to Him! Therefore, should it turn out by any means to be the case, notwithstanding the vast difference existing, that Catholic or Protestant systems apart, or together, constitute the true Church, I say, no one could ever be condemned for rejecting them, for how could we be supposed to know that churches so unlike Jesus Christ's, belonged to Him, unless He had told us so! For if He has so frightfully altered His Church from the original pattern, that no one could recognize it, and has done it without giving even a hint that such an alteration might be expected, he alone is responsible for any ill effect, such as disobedience, that may occur in consequence.

But perhaps, Jesus Christ authorized some one thus to transform His Church? Then who received the revelation by which it was done, and by what signs or wonders did God give evidence to the world that He approved of the alterations? Modern Christians teach us that all fresh revelation ought to be attested with miracles and wonders!

Jesus Christ ushered in the Church, delineated in the scriptures. What mighty prophet introduced the churches delineated in the creeds, and formulas of modern Christianity? The answer must be—no prophet introduced them. But an evident alteration does exist! Then it must have been done by men without Jesus Christ's sanction or recognition, and consequently all modern churches are apostate systems; the blighting, withering curse of confusion attends them; and, therefore a necessity did exist for the establishment of such a Church as that professing to be the Church of Jesus Christ of Latter-day Saints, and an affirmative answer must be given to the question, "Has there been an apostacy?"

A GOSPEL LETTER.

Many elders in the field supplement their missionary work and accomplish a great deal of good by writing gospel letters, in which principles of the gospel are explained. Elder J. H. Kirkham, now laboring in Oakland, Cal., was lately requested by a friend to send some of our literature to a gentleman in Wyoming whom he had never met. He complied and received a courteous letter from the gentleman, who expressed a desire to learn more of our principles; whereupon Elder Kirkham wrote to him a gospel letter, as follows:

We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority to preach the gospel and administer in the ordinances thereof. We have no salaried ministers in our Church. Not every man in our Church has a chance to go on a mission. Before leaving home we receive a letter or a "call," as we call it, from the president of our Church, whom we sustain as a prophet, seer, and revelator, who, through his calling and ordination receives the mind and will of our Heavenly Father and delivers the same to the people when necessary. In this "call" it is stated that our name has been suggested and accepted to take a mission, either to some part of the United States, or some foreign country, as the case may be. If there is nothing to hinder our going we are expected to accept the call. We have however, the free agency of man to accept or refuse. If we accept, the date of our being set apart by men having the authority to do so, and of our departure will perhaps accompany the call. If not we will receive it later. We are called into the mission field from the farm, store, school room, machine shop, in fact from every kind of labor at which we earn a livelihood for ourselves and those who depend on us for the necessities of life.

There are six of us here in Oakland. I am a mechanic; one of my companions is called from a good position as a bookkeeper; the other four are called from their farms. We are not educated for the min-

istry in colleges as ministers of other denominations are. We rent rooms whereever we are called to labor, unless we are traveling in the country, and pay our own rent, do our own housekeeping, and pay all our own expenses. We do not receive one cent for our work. We also buy the small literature like that I sent you, and give it away free to any and all that will accept it. We are called out and leave all at home that is dear to us by the ties of nature, to comply with the commandment made by the Savior (Mark 16:16-18) and because of our love for our fellow man. Our time in the field is from two to three years, as the case may be, and then others are sent out to fill our places and we are released to return home.

We have 1,500 men scattered over the face of this grand old earth of ours, preaching the same gospel, to the very letter. We believe that the gospel is free to all that will accept it, and that it should be preached free. The Savior said, "freely ye have received, freely give." The Master Himself preached it free, and all His miracles were done free of charge. So also did Paul and the other Apostles of the Savior. We believe that men who "preach for money and divine for hire," are "making merchandise" of the gospel of Christ, and the gospel is too sacred to make merchandise of. We believe too, as the Apostle Paul says: "No man taketh this honor (and authority) unto himself (of preaching the gospel) but he that is called of God as was Aaron." (Heb. 5:4).

The gospel we are teaching is that founded on prophecy, revelation, and the gifts and blessings that followed the believers in ancient times. We have also the same organization as did the church in the days of the Saints when the Savior was on earth. The Church in those days had "Apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the Saints and for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11-14. Read also Luke 6:13, Eph. 2:19-22, I Cor. 12:27-31). This is sufficient to explain to you that the Church of Christ in His day had all these officers. And we are told what they are for. And there are more which I will not take time to cite you to.

We find in the Bible that there should be priests, teachers, deacons, bishops, elders and seventies. Now in our organization we have all these. And you do not find any other denomination that has them all as complete as we do. We believe as the apostle Paul says: "One Lord, one faith and one baptism."

The Book of Mormon that we have is a record of a colony of people that left the eastern continent after the confounding of tongues at the Tower of Babel, and landed on this continent. They lived here about fifteen hundred years. About 600 years B. C. another colony left Jerusalem and came over here and settled in this country. This Book of Mormon is a history of these peoples, and the dealings of the Lord with them. It also makes many principles of the gospel plainer and easier understood than does the Bible.

I am mailing to you a small book called the Voice of Warning, which is worth ten cents. You may read it, and if it is worth ten cents to you, you may refund me stamps for it. If you don't wish to buy it, you may keep it with my very best wishes. I have turned down a leaf where I wish you to begin to read, although if you have the time, it is very interesting to read it from the beginning. This little book contains in brief the history of the Book of Mormon and the origin of the American Indians. I would be more than pleased to make you a present of a Book of Mormon; but as I have told you we are preaching the gospel free and paying our own expenses, so I can not send you one free. They cost us fifty cents apiece and that is just what we are selling them for. We do not make a single cent on them if we sold a thousand.

We have two more small books like in size to the one I am sending you. They are also worth ten cents each. We sell them for just what they cost us. All we get for handling these books is the time and trouble of handling them. The other books I speak of take up the first principles of the gospel. I would be pleased to send both or either of them to you at any time. If you would like a Book of Mormon I would be pleased to send you one; or it may be quicker for you to send to the Deseret News Book Store, Salt Lake City for one. The price is fifty cents.

I am more than pleased to have the pleasure of corresponding with you on the gospel, and any information I can give you I will be very glad to furnish. I am also pleased to form your acquaintance in corresponding. I hope some day to have the pleasure of meeting you. And I hope that in reading this letter you will be able to grasp my meaning and that you will not misunderstand me. I trust that I haven't written anything that will offend you. If I have I'll try and make all wrongs right. I trust that the Lord will assist you in your search for truth.

I bear to you my testimony that I know that the gospel as taught by the Church of Jesus Christ of Latter-day Saints is true, and that the Lord has again established His Church with all its officers in this dispensation as He did in the days of the Savior. And as Daniel the Prophet said, it is established never more to be taken away or given to another people. And in conclusion I say as the Savior said, if you will do the will of the Father you will know whether the gospel we are teaching is of man or of the Father Himself.

Awaiting your reply I am as ever your friend for truth,

Elder J. H. Kirkham,
873 21 street, Oakland, California.

Liahona The Elders' Journal

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Editorial

PRIESTHOOD.

We have had some correspondence with an intelligent gentleman in Ohio, who has propounded some important questions upon the subject of priesthood; and for the purpose of informing him, and all others of the readers of Liahona The Elders' Journal who may be interested, as to what are the views of the Latter-day Saints upon that subject, we shall attempt here to present some of its truths and phases.

The word "priesthood" as used by Latter-day Saints, means a commission bestowed by the Almighty upon a man, by which that man is authorized to act in the name of the Lord. It is analogous to the authority given by a king to an ambassador; or by a principal to an agent, especially in affairs of great importance. Among the Saints a favorite definition of the term "priesthood" is, "God's authority delegated to man." This definition regards God as the source of all legitimate power and authority, and implies that no man can rightfully or lawfully speak or act in His name without having been called by Him to the ministry, and properly "ordained to the priesthood" by others who were authorized to perform the ordination. Priesthood is the great, governing principle throughout the universe. It never had an origin and will never have an end. Men who have been ordained are called collectively "the priesthood."

From the days of Adam down through the centuries until the days of Christ, whenever and wherever there were true worshipers of the true God, men who "held the priesthood" were present to act as ministers of His word among the people, and to perform in their behalf, the ceremonies and ordinances required by divine command. Adam was ordained to the priesthood, as were also the line of patriarchs descended from him down to the flood, who are named in the early chapters of Genesis. By virtue of this authority these patriarchs led the people of their respective generations, who were believers in the true God, taught them His will and administered to them such sacred ordinances as were required.

Priesthood is divided into two grades, or orders, or subdivisions, one embracing greater power and authority than the other. In the early ages of the world the higher was called the "holy

priesthood after the order of the Son of God." But in the days of Abraham there lived a great high priest whose name was Melchisedek, who did so great a work as a religious leader, king and reformer that the church of God in ancient times, out of reverence for the name of the Supreme Being, and to avoid the too frequent repetition of it, called the higher order the "Melchisedek priesthood," by which term it is commonly designated in our Church. The lower grade of this spiritual authority is called the "Aaronic priesthood." It takes its name from Aaron, the brother of Moses.

In the days of Moses these two orders of divine authority were fully established and organized in the church of God, of which he was the earthly head. That is to say, a large number of men were called by the principle of revelation through Moses, and ordained to each priesthood, thus providing the church with all of the ministers and officers it required for the spiritual and temporal guidance and control of its members. Again in the days of Jesus and His apostles, in the church which they built up, these two priesthoods were established and organized to a high degree of perfection, the work being begun by Jesus in person and continued by His apostles under the direction of divine revelation.

The Melchisedek priesthood, that is the officers of the Church who hold it, have charge of the spiritual affairs of the Church, while the Aaronic priesthood has charge of temporal matters. The lesser priesthood is an appendage to the greater and labors under its direction. These two priesthoods as they existed in the primitive church, and as they are seen today in the Church of Jesus Christ of Latter-day Saints, comprise the most perfect, beautiful and wonderful organization of human beings that ever existed upon the earth, and a study of this organization will prove that it must have been created by divine revelation; human wisdom could never have conceived it.

Space will not admit of a full description here of this marvelous organization, and the duties of its various parts and members. We will therefore speak only of the officer or personage who presides over the whole, first explaining that the office of a high priest is one of the offices which belong to the Melchisedek priesthood.

Jesus Christ is the great High Priest in whom has always been centered the authority to lead and govern His church. He held this position and authority before He was born in the flesh, and has always held it ever since. In various ages of the world He has chosen men, and has caused them to be ordained high priests, and has made them His representatives and ambassadors among the inhabitants of the earth. He did this before the flood, and between the flood and Christ, and in the days of the primitive church.

Thus Adam was a high priest and in his day presided over the organization of priesthood that then existed on the earth. He received his authority from Jesus Christ, and acted under instructions given to him by revelation from the same source. He was succeeded in this presiding office by his son Seth, and he by his descendants down to and including Noah, who was also a presiding high priest. Then after the flood was Melchisedek who, as stated above was a great high priest. Abraham paid tithes to him. Then Abraham became a presiding high priest. Some hundreds of years later Moses was called by the voice of the

Lord to fill the same position.

Each of the personages here named, by virtue of being the presiding officer over all those who held the priesthood in his day, was a prophet and the authorized mouthpiece of God on the earth. To this position Jesus called Peter when He gave to him the keys of the kingdom with power to bind on earth that it might be bound in heaven. (Matt 18:19). All of Peter's predecessors in the office of presiding high priest, from the days of Adam, had held keys of power and authority similar to those which Jesus conferred upon Peter. Without a presiding officer who holds these keys and the authority of the high priesthood, the true church of God in a completely organized form, could not exist on the earth.

Whether or not Peter had a lawful successor as earthly head of the church of Christ is a question that has been much discussed, and we will not enter upon it here any futher than to say that the organization of the priesthood as it existed in his day, including apostles, prophets, inspired men, and persons possessing the spiritual gifts that characterized the primitive church, disappeared from the earth within a comparatively short time after his death. This is conclusive proof that the authority of the holy priesthood also disappeared; for in all ages revelation, prophecy and spiritual gifts have been enjoyed by those who held the priesthood, and it can be shown by the strongest scriptural proof that they are inseparable.

As stated above, the office of high priest comes under the Melchisedek priesthood. There may be many high priests in the true church of Christ at the same time. If its membership is large there may be, and indeed necessarily will be hundreds and even thousands of them, because there will be so many positions that must be filled by them. But there can never be more than one presiding high priest at a time who presides over the whole church, as Moses and Peter did; although two other high priests, namely James and John, were appointed to assist Peter, and trese three comprised the first presidency of the primitive church Closely associated with them in the government of the church were the twelve apostles.

After being absent from the earth for many centuries, the priesthood was restored to mortal man in the early part of the nineteenth century. Peter, James and John, who held the keys of it, appeared to Joseph Smith and Oliver Cowdery as ministering angels, conferred upon them the Melchisedek priesthood and ordained them to the office of an apostle, which includes that of a high priest. The same keys which Christ bestowed upon Peter were given to Joseph Smith, who became a prophet, seer, revelator and the mouthpiece of God to the inhabitants of the earth. His successors as president of the Church of Jesus Christ of Latter-day Saints have held the same keys and authority that he did. This includes the present president of the Church, Joseph F. Smith.

To recapitulate the foregoing: Christ is the great omnipotent and omniscient High Priest, and in Him centers all spiritual authority. In various ages of the world He has delegated His authority to men on the earth by causing them to be ordained high priests, or to other offices in the priesthood. But all who are thus ordained must look to Him as their great Head, and must obtain and be governed by the inspiration of His Spirit, in order that their works may be acceptable to Him. When they

do this their acts are as valid as if performed by Him in person.

Paul, in speaking of Melchisedek, says:

> For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God: abideth a priest continually.
> Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.—Heb. 7:1-4.

It must be remembered that Paul's epistle to the Hebrews deals largely with the subject of priesthood; and that he was trying to emphasize the principle of divine authority. He did not intend to convey the idea that Melchisedek *as a man* was without father, mother or descent. His purpose was to magnify the *priesthood* which Melchisedek held, and which, being an eternal principle of power and authority, was without beginning or end. Melchisedek as a human being had parents etc., as all other human beings have; but as a personification of the divine and eternal principle of priesthood, he was without origin and would be endless.

Priesthood is an eternal principle. Like space, duration or the laws of mathematics, it had no beginning. There was never a time nor a planet when and where its power did not exist, even though not held by mortals. It is an attribute of Deity without which He would not be Deity. By conferring it upon men He gives them power to become His sons, and like Him. Where it is absent His Church cannot exist. Men who do not hold it cannot lawfully act in His name; and if they assume to do so their acts are invalid. All baptisms, confirmations, sacraments, etc., performed by men who have not been ordained to the priesthood by proper authority, will be null and void in the next world, no matter how much importance and recognition may have been extended to them in this. God's house is a house of order, and He will refuse to accept or ratify that which is done in His name but without His valid appointment or authority.

He has explicitly forbidden men to take unto themselves the authority of the holy priesthood unless they have been "called of God as was Aaron;" and he was called by revelation through the channel of legitimate authority, namely, Moses who was the mouthpiece of God. The chief cause that has plunged the world into sin with all its awful consequences, has been the turning away of mankind from true and properly authorized servants of the Lord, to follow after teachers who had no authority. And the world would be redeemed when its inhabitants heed the teachings of the authorized servants of the Lord and cease to follow false leaders.

SYMPATHY.

It is not to be wondered at that occasionally some of our brethren become somewhat discouraged, while away from home in the missionary field surrounded by prejudice and undergoing hardships they have not been accustomed to at home. It would be a mystery why more of them were not so tinctured were it not for the knowledge we have of the assistance received from God's Holy Spirit.

Recently a letter was written to one of the elders in the Southern States mission which we are permitted to publish in our columns, leaving out of course

the name of the young man to whom it was sent. We believe it will do good to all the elders now laboring in the missionary field, and will bring comfort to many others who will come in the future. With this end in view we take pleasure in giving space to the following.

My dear boy:

I was away from home when your letter arrived, hence the delay in answering. You were pretty badly discouraged when you wrote it weren't you? But I hope that by this time the clouds will have lifted a wee bit and a few rifts of sunshine fallen across your path. I cannot go to where you are, but I want you to just sit down and imagine I am by your side, and listen to what I am going to say,—but what I shall say won't be imagination. On my arrival here I found Elder Fred Evans our stenographer, preparing an answer to your letter, and, looking over his shoulder, I read the words he had written and I am not going to change a single sentence. It is as follows:

"Your mother took a trip for you that reached far down into the valley of the shadow of death, and from the time you were laid in her arms, a little helpless piece of humanity, her great mother love went out to you as only mother love can, and she forthwith began to plan your future. Probably some of her plans were extravagant, but you may be sure that above all things she had you grow to be a noble man, pure in every thought, word and deed, with nothing against you that would bring to her cheeks the slightest tinge of shame. Mothers always plan that. Being a true Latter-day Saint she saw the time come that would cause her heart strings to tighten and her love go out to you more than ever, for she saw you leave her and start on a mission, to go out among the people of the world and take to them the news of the restored gospel. The gospel of Him who died on the cross of Calvary—only the world doesn't look at it that way. She saw you spurned and turned from door to door. She saw you hungry, tired and footsore. There were lots of things she saw that you couldn't see, but there was one thing that she did not see and that was this: She never saw you come home from that mission with the wailing cry upon your lips, "I have failed." No, she never saw that, and you are not going to have her see it, are you?

"You remember we sent one of our noble boys home dead a few weeks ago. It was a sorrowful time for all concerned in the mission. To think of that poor boy dying so far away from home with none of his loved ones near him to minister to his last wants, is very sad. His poor parents are heart broken over his death. But they would rather it be that way than to have him return with a dishonorable release. And so would your parents. Don't forget that.

"Now, let me tell you something. When you came through the city of St. Louis you no doubt looked with considerable astonishment on that great Union depot. Pretty big thing isn't it? There are several millions of bricks, stones and pieces of steel in that building, but did you stop to think that all those bricks, stones and pieces of steel had to be laid and fitted one by one? Had you seen all that material piled on the ground you would have wondered how on earth it would ever take shape. But it did take shape and it is a structure that is the pride of the nation. Well, when the bricklayers commenced to lay the bricks they first strung a lot of mortar on the foundation and then took the bricks and laid them one by one—remember that—one by one on that foundation. It took them quite a long time but finally the building was erected. Now, what I want to get at is this: You have a pretty good brain. That's your foundation. All you have to do is to take a few bricks in the shape of your Bible and one or two other books and read them. Take your mortar in the shape of prayer first and get quite a lot of it. It may take you some time to learn a verse or two, but don't get discouraged. Don't think for a moment that you are going to finish the whole thing in a few weeks because you are going to be badly disappointed.

"Neither you nor any other man can do that. It took quite a while for the Almighty to create the earth and it is not quite finished yet. Work is still going on. Don't think for a moment because you are not able to get up and hold an audience entranced for hours, that you are a failure. You don't hear so awful much about Aaron, but you do hear quite a lot concerning Moses. Moses was slow of speech; so slow that he petitioned the Lord to send him a man who was a good talker. The Lord sent him Aaron, the eloquent one. Well, after a while Moses went up on the mountain, and when he got back after a short time he found Aaron, the eloquent one, leading that bunch of Israelites in a war dance around the golden calf he had made for them during the absence of Moses. Remember Aaron was a very eloquent talker. This is not meant to slur eloquence, but just to show you that it is not always the eloquent ones that do the most. Moses was slow of speech, but he was the great law giver for the Israelites.

"You can't expect to become eloquent in a few weeks' time. Don't try it. Just plug along steadily, and one of these days when you get up the spirit of the Lord will rest upon you mightily and you will surprise yourself and everybody else. Don't forget that the same God that guided the footsteps of His prophets here upon

the earth anciently, is still living. He has not shut up the doors of heaven, even if the world does try to make you think He has. Don't you believe it, my boy. It is not true. You just go out alone and pour your soul out to Him. Do it with all the faith you can muster, and don't get discouraged if your prayer is not answered the first time. God wants us to work for what we get, and if we will do our part and not get in too big a hurry He will do His part by us. Keep that in your mind when you call on Him in prayer. It is faith you need with your works.

"Now listen. Quite a number of years ago, a young man was sorely distressed. He was trying to learn Latin, and was making about as much headway as a boat trying to sail in a light breeze with two anchors down, which you will see is not very rapid progress. He studied and worked, but still he could not learn that Latin. His teacher, Dr. Maeser, said to him very kindly one day, 'My boy, you had better give it up. You stand as much chance to learn Latin as I do of becoming President of the United States.' And when you come to look at it the chance was mighty slim. But the young man looked at his teacher and said: 'You say I can't learn Latin. You just furnish me a teacher and I'll learn Latin or I'll eat this book in front of your eyes.' Dr. Maeser looked at him for a moment and he saw in those gray eyes looking at him, a determination that knew no defeat. He furnished the teacher and the young man learned Latin. I am not going to tell you the young man's name. But I will say that today he has the reputation of being one of the best teachers in the fair state of Utah. If you should happen to drop in on the biggest school in Southern Utah you will find him president of it. He learned Latin by just simply pegging away. He never looked at the large amount of words he had ahead of him, but just kept his eyes glued on the page he was studying. You just keep up the same kind of work and, mark my words, in a few months you will be able to keep up with the best of them. But don't forget that it takes work, it takes faith and it takes a whole lot of prayer.

"A few years ago a young friend of mine was called down here on a mission. The day he left Salt Lake City, his mother was with him as mothers always are when anything is going on that concerns their boy. Naturally she was feeling bad. As she sat looking at the train that was soon to take her boy from her she began to cry. By her side sat a woman who said, 'Pardon me, but I see you are distressed. May I ask the cause?' And the young man's mother between her sobs told the lady. The lady said, 'Would to God I had not more than that. I have just come from taking my boy to the State prison.' And the mother of the young missionary suddenly discovered she had nothing to feel bad over.

"My boy, your mother has been spared the heart pangs of that poor woman. Now don't you make her heart bleed because you thought—remember that—*thought* you could not do what you were sent forth to do. You must not expect to be as able to carry on your work as those who have been here longer than you. Think of it, my boy, you have not been here two months yet. That is not long, and just because you can't do quite as much as you think you should, don't get discouraged.

"I hope you will think these things over and try to carry out the lesson taught. I have not intended to wound, but you know it is hard to write what you can tell. Words have an entirely different meaning when written. I hope you will bear that in mind. Remember every word in this letter is written in love and kindness and with the prayer that it may do you some good.

"Now, don't forget to ask God to help you, and He will do it. He always has done it and He always will. I could tell you about several people who have had greater drawbacks than you, who have made wonderful records, but this letter is now longer than I intended it to be."

Now, my dear brother, just read what this elder has prepared for you, and read it over and over again; pray over it and then let your thoughts go back to home and mother. I feel certain you have changed your mind and formed a determination to remain until you are honorably released from your labors. God bless you, my dear brother, I feel you will come out all right.

Your brother in the gospel,

Ben E. Rich.

BACK VOLUMES.

Bound copies of volume five of Liahona The Elders' Journal are now ready. It contains about 1400 pages, and much of the matter embraced in it has a high and permanent value from the standpoint of a Latter-day Saint. The price in cloth is $2; half morocco $2.50, postpaid. Address Zion's Printing & Publishing Co., Independence, Mo.

In this connection we suggest that the Southern States mission has on hand a number of copies of each of volumes two, three and four of the Elders' Journal, which was formerly published by them and which was consolidated in June 1907

with The Liahona of Independence, Mo., under the present name of our magazine. Volume one of the Elders' Journal is out of print. The other three volumes, all that were issued prior to the consolidation, are full of reading matter of lasting interest and value to the Saints. The price is $1.25 cloth or $1.75 leather. Volume four can be obtained unbound for 50 cents.

Volume four contains many gems of old Church literature, among which may be mentioned "Celestial Family Organization," by Parley P. Pratt; the oldest gospel letter of this dispensation, written by the Prophet's mother; the prayer offered by Apostle Orson Hyde when he dedicated the Holy Land, for the return of the Jews; a splendid article on "A Mother's Influence," embracing a letter written by Mary Fielding Smith, mother of President Joseph F. Smith, in 1839; the prospectus of the original "Elders' Journal," written by the Prophet Joseph at Kirtland, Ohio; a discourse by President Joseph F. Smith on "Priesthood;" "The Gospel of Jesus Christ," by Orson F. Whitney; "Advice to Missionaries," by Patriarch Hyrum Smith at Nauvoo; "The Mormon Battalion," and other choice morsels of similar character.

In mentioning this volume President Joseph F. Smith said:

"This closing volume contains historical, religious, and ethical literature surpassing its predecessors, and equal in truth, inspiration and authority to Holy Writ. It is a treasure that I prize more than gold or silver."

We hope the Saints will take advantage of the offer made by the Southern States mission and become possessed of this valuable work. Address, Box 417, Chattanooga, Tenn.

When Jesus commanded His apostles to go into all the world and preach the gospel unto every creature, did that include the negro? If so, should they have our Church literature distributed among them? If not why not?—M. T. J., Pueblo, Colo.

The mission which Jesus gave to His apostles included the negro, and there is no reason why our literature should not be given to negroes when they desire to read it. But the mission of the apostles was to be performed under instructions which were to be given them from time to time by revelation. They held the keys by which they were empowered to open the gospel door to the different nations and races of the earth, and this was the labor required of them; but it was to be performed in conformity with regulations and commandments imparted as required by revelation. By this principle the apostles knew when the time had come for them to open the gospel door to any given nation or race. So it is in our day; and while the apostles of this dispensation have issued proclamation to all men everywhere to repent, call upon the Lord and obey the gospel, they have not yet taken measures specially designed for the conversion of the negro race. Our missionaries laboring in states where negroes abound have been instructed not to deny information concerning the gospel, or even baptism, to members of that race who earnestly desire the same; but not to make any special effort to convert them. A few negroes, but not many, have been baptized into our Church since its organization.

Why does God allow evil spirits to be born here on earth, of wicked parents, to be taught nothing but wickedness? Who of us that are trying to live as Christians would put our children with wicked people? —M. E. S. Eustis, Fla.

No evil spirits properly so called, are permitted to be born with and possess mortal bodies. Every spirit to whom this privilege is extended has

won it by obedience to the commandments of God, and to this extent, and in this sense at least, has become cleansed from sin. Hence every babe comes into the world pure, sinless and innocent, and is a citizen of the Kingdom of God, requiring no baptism for admission into that Kingdom until old enough to be held accountable for sins committed in this life. By divine revelation this age has been fixed at eight years. If children are wicked it is because they develop wickedness after they are born. All spirits, in the spirit world as in this, classify themselves; and individuals of the same class voluntarily affiliate. This explains why given traits, good or bad, are continued in families, tribes, etc. There are what seem to be exceptions, but the general rule holds good. Spirits born into mortality bring with them their agency, and, within the sphere in which the Creator places them, have full power to be righteous or wicked, as they may choose. All will be judged according to their capacity and environment, and the obligations they have assumed; and as God alone knows what all these are, He alone is able to judge in righteousness.

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1. I have been asked if I believed in baptism so strongly, what about close communion? As I have never been instructed I do not know what to say.

2. I am also asked, do the dead know what the living are doing? The Adventists claim that the "dead know not anything."—Mrs. E. E. Vaughan, N. C.

1. The Latter-day Saints practice "close communion;" they do not believe it proper for unbaptized adults to partake of the sacrament. In the prayers by which the emblems are consecrated it is made clear that those who partake of them witness unto God that they are willing to take upon themselves the name of His Son, and always remember Him and keep His commandments. A man takes upon himself the name of Christ by being baptized, and baptism is one of the commandments. Therefore, for a person who is not willing to be baptized to partake of the sacrament is a violation of the covenant expressed in the prayers of consecration. This does not apply to little children under eight years of age. They all have the right to partake of the sacrament, because they are citizens of the Kingdom of God and do not need to be baptized to become members of it until they are old enough to be held accountable for their sins, and the Lord has fixed this age at eight years.

2. Yes, the dead know what the living are doing. Sometimes they hear us and see us; and when this is not the case, our friends and relatives who leave us and go to them tell them about us. They are pleased to learn that we are doing right, and are grieved when we do wrong. They are gratified when they know that we love them, and miss them, and cherish their memory in our hearts; but when we mourn to excess over their death they are pained. Many instances have occurred among Latter-day Saints in which the living have conversed with the dead, face to face and with freedom; and as the Saints increase in faith and knowledge, and become more sanctified through their good works, such interviews will become more and more frequent. The prophet Isaiah says: "Should not a people seek unto their God? for the living to hear from the dead?" (8:19). This plainly implies what the privilege of the Saints is, if they live for it.

The Adventists, by their unbelief, are losing some of the greatest joys and blessings possible to experience in mortal life. But the same may be said of most of the human race. How

thankful all Latter-day Saints should be for the light and comfort of the fulness of the gospel, revealed in these last days!

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And it came to pass that the army of the king returned, having searched in vain for the people of the Lord.

2. And now behold, the forces of the king were small, having been reduced, and there began to be a division among the remainder of the people.

3. And the lesser part began to breathe out threatenings against the king, and there began to be a great contention among them.

4. And now there was a man among them whose name was Gideon, and he being a strong man, and an enemy to the king, therefore he drew his sword, and swore in his wrath that he would slay the king.

5. And it came to pass that he fought with the king; and when the king saw that he was about to overpower him, he fled and ran and got upon the tower which was near the temple.

6. And Gideon pursued after him and was about to get upon the tower to slay the king, and the king cast his eyes round about towards the land of Shemlon, and behold, the army of the Lamanites were within the borders of the land.

7. And now the king cried out in the anguish of his soul, saying, Gideon, spare me, for the Lamanites are upon us, and they will destroy us; yea, they will destroy my people.

8. And now the king was not so much concerned about his people, as he was about his own life; nevertheless, Gideon did spare his life.

9. And the king commanded the people that they should flee before the Lamanites, and he himself did go before them, and they did flee into the wilderness, with their women and their children.

10. And it came to pass that the Lamanites did pursue them, and did overtake them, and began to slay them.

11. Now it came to pass that the king commanded them that all the men should leave their wives and their children, and flee before the Lamanites.

12. Now there were many that would not leave them, but had rather stay and perish with them. And the rest left their wives and their children and fled.

13. And it came to pass that those who tarried with their wives and their children, caused that their fair daughters should stand forth and plead with the Lamanites, that they would not slay them.

14. And it came to pass that the Lamanites had compassion on them, for they were charmed with the beauty of their women;

15. Therefore the Lamanites did spare their lives, and took them captives, and carried them back to the land of Nephi, and granted unto them that they might possess the land, under the conditions that they would deliver up king Noah into the hands of the Lamanites, and deliver up their property, even one half of all they possessed; one half of their gold, and their silver, and all their precious things, and thus they should pay tribute to the king of the Lamanites, from year to year.

16. And now there was one of the sons of the king among those that were taken captive. whose name was Limhi.

17. And now Limhi was desirous that his father should not be destroyed; nevertheless, Limhi was not ignorant of the iniquities of his father, he himself being a just man.

18. And it came to pass that Gideon sent men into the wilderness. secretly to search for the king, and those that were with him. And it came to pass that they met the people in the wilderness, all save the king and his priests.

19. Now they had sworn in their hearts that they would return to the land of Nephi, and if their wives and their children were slain, and also those who had tarried with them. that they would seek revenge, and also perish with them.

20. And the king commanded them that they should not return; and they were angry with the king, and caused that he should suffer, even unto death by fire.

21. And they were about to take the priests also and put them to death, and they fled before them.

22. And it came to pass that they were about to return to the land of Nephi, and they met the men of Gideon. And the men of Gideon told them of all that had happened to their wives and their children; and

that the Lamanites hade granted unto them that they might possess the land, by paying a tribute to the Lamanites of one-half of all they possessed.

23. And the people told the men of Gideon that they had slain the king, and his priests had fled from them farther into the wilderness.

24. And it came to pass that after they had ended the ceremony, that they returned to the land of Nephi, rejoicing, because their wives and children were not slain; and they told Gideon what they had done to the king.

25. And it came to pass that the king of the Lamanites made an oath unto them, that his people should not slay them.

26. And also Limhi, being the son of the king, having the kingdom conferred upon him by the people, made oath unto the king of the Lamanites, that his people should pay tribute unto him, even one half of all they possessed.

27. And it came to pass that Limhi began to establish the kingdom, and to establish peace among his people.

28. And the king of the Lamanites set guards round about the land, that he might keep the people of Limhi in the land, that they might not depart into the wilderness; and he did support his guards out of the tribute which he did receive from the Nephites.

29. And now king Limhi did have continual peace in his kingdom, for the space of two years, that the Lamanites did not molest them nor seek to destroy them.—Mosiah 19.

So King Noah was foiled in his attempt to destroy the infant church just founded by Alma. The royal soldiers failed to locate the fleeing handful of Alma's followers. Instead internal fueds arose among the subjects of the Nephite monarch, resulting in the division of the kingdom into two factions. The smaller of these two factions was heartily tired of the oppression of the profligate ruler, and abhored his licentious mode of living. Though they formed the minority division, they were led by the mighty Gideon and began to make themselves felt for cleaner government. In those early times such differences were more likely to be settled by the sword than by the more modern means of publicity and the ballot. Hence it fell out that Gideon and the king met in mighty combat. Noah was spared only by the discovery that the red enemies of his people, namely, the Lamanites, were marching upon them in great force.

An additional insight into the craven character of this potentate who had burned the prophet Abinadi at the stake can be gathered from the order which he now gives, that the defenseless wives and children be left to the mercies of the savages, in order to expedite the flight of the men. But there was a smattering of honor among the common people of the pursued white men, and many of them refused to obey the imperial command, prefering to remain and share the fate of their loved ones.

And here the power of gentleness and female endowments was made manifest over the hearts of the cruel savages. The blood-thirsty warriors were touched with pity and admiration by the beauty and tenderness of the pleading Nephite maidens, and decided to forbear slaying them and their male kin.

So the Nephites were enthralled instead of destroyed. They must henceforth pay unto the Lamanite treasury half of all their goods. They were also required to deliver up King Noah into the hands of the swarthy descendants of Laman. But this must have been at best but little averse to the feelings of the conquered nation. His subjects were sorely weary of his rule.

Already the heavy hand of fate hovered over him, threatening to fall at every turn of the road. Just retribution for his many crimes, including the martyrdom of a prophet of the Lord, was about to overtake him. His last official act was an attempt to restrain his followers from returning to those near and dear to meet death on the same ground—if they had been sacrificed. It cost Noah his life. They resolved to make an end of the iniquitous monarch there and then.

As Abinadi prophesied from the burning pile of his martyrdom, so did his persecutor at last stand face to face with death by fire. But let us not stop here to fancy his remorse, his exquisite soul-torture, when he looked back over his ill-spent life and contemplated his many dark deeds.

His equally guilty priests escaped. They were apparently destined to commit at least one more depredation be-

fore their careers were cut off and they received the wages of sin.

Limhi, son of Noah succeeds to the throne. Unlike his father he is a just man. And so the enslaved nation has peace for a season.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Builders and Destroyers.

If we were asked as to the chief difference between God and Satan we should answer thus: God is a builder —a Creator; Satan is a destroyer—an undoer. The first great conflict that we have any scriptural record of was between these two forces. St. John speaks of it as a "war in heaven" between the spirit-hosts of the good led by Michael and those of evil led by Satan or "the Dragon." The old Man of Sin lost the day and with his followers was cast out of heaven into the earth. This done, a loud voice was heard in heaven saying: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night." (Rev. 12:7-10).

Before getting rid of this negative power, "the accuser of our brethren," (that is, the devil), it appears that it was impossible to do aught further toward the salvation of waiting children of the Father. But after the removal of this obstructive power from heaven then the way was clear for "salvation" to come "and strength, and the kingdom of our God and the power of his Christ." Why was the coming of these good gifts to man impeded till Lucifer was cast out with his adherents? Was it not because these opposing spirits were continually trying to tear down, instead of build up? They were the embodiment of the negative: "accusers of the brethren," protesting, denying, opposing—because they thought things ought to square with their own opinions and caprices, right or wrong.

From a later book of scripture than that in which John wrote; viz., the Pearl of Great Price, we learn of this same incident, the "war in heaven;" that these denying forces demanded the impossible (Moses 4:1-4). Their Satanic leader demanded that his own plan for the redemption of the human race, soon to inhabit the earth, be accepted. And this plan was impossible. For it would take away "the agency of man" and *compel* him to do this or that against his will; and for his service as a compulsory savior, Satan required that he be given the power of the Father, another impossibility, because the Father had acquired His great power and glory through countless ages of growth and development,

and hence could not give it away if he would.

Satan and his hosts were obstructionists; always ready to block the way of progress and the onsweep of the works of God; loved nothing better than to annul something. Not creators, not forces for building, for doing, but rather for destroying, for undoing.

This personage and his disciples lost their place in heaven for their rebellion. They came into the earth and have remained here since. Neither have they lost that negative spirit of accusing, of denying, of opposing. They are "going to and fro in the earth, and walking up and down in it," doing their level best to inspire a spirit of resisting destroying, stultifying, obstructing something.

We learn that they originally formed one-third of all the spirit-hosts of the courts on high. These were denied the privilege of taking bodies for an earth-experience, or a chance for further progression, as they had proven themselves entirely non-progressive. The two-thirds that remained true to God and eternal law retained the power to be in due time tabernacled in the flesh. These myriads of souls have been and are being born on the earth. Some of these necessarily stood near the border line of the negative hordes of the Dragon, and hence barely avoided falling from grace with them. But they escaped calamity though narrowly, many of them, and so preserved the right to receive bodies of the flesh.

With these thoughts in view, little wonder that we find a class of people whose very instinct prompts them to oppose, to accuse, to overthrow, is it? Their chief aim and object of life seems to be to pick out the flaws in somebody's character, watch for the mistakes of some leader and magnify them and hold them up to the world or declaim against somebody's belief or some system of religion—because it does not meet their own views.

They may be called obstructionists, are often vulgarly referred to as "knockers." They resolve themselves into battering-rams, going hither and thither, hammering as they go, sounding the structure of their fellows' creed, watching for the chink-holes in it, battering in, perchance, the weak places.

They are minus quantities and verily of the spirit of the Prince of Destroyers. They rarely do anything worth while of a constructive nature; their delight is in being destructive. They see all the mistakes of a constructive man, or a constructive people; they zealously and jealously point out the supposed weakness or error of a superior system of religion; all these they magnify, creating doubt instead of faith. They couldn't themselves have done a fraction as well as those they criticise, nor offer a system of religion a tithe as perfect as the one they declaim against.

They tend to destroy faith in God, faith in men, faith in everything. They do not seem to understand that *truth*, that great tester, that divine crucible, will in the due course of things crumble and topple to earth all error, sweep away all wrong and establish on the solid rock of justice all good and right. At least they set themselves as the adjudicators of right and wrong and their darling opinion as the standard of truth.

Then there is a school of persons that are a mixture of the constructive and destructive types of character. These work much good, but seemingly have to have an outlet for that negative disposition innate in them and so they, too, allow themselves to occasionally to be marshalled into the firing line of the obstructionist class.

In moments of weakness, even the noblest of men will succumb to the temptations of these spirit imps of negation and destruction that surround us all, and sometimes allow themselves temporarily to be numbered in the ranks of defamers. The best of us are liable to thus be duped, if we do not keep careful sentry over ourselves. But all of us feel rebuked for so indulging, if our conscience has not been seared by the hot iron of continual practice of the denouncing, opposing, annuling, ruining policy.

But this tendency in mankind to deny, oppose, accuse, malign, defame, de-

claim against, tear down, destroy, is of the spirit of the Prince of Destruction —and they that thus indulge verily have need to repent. In the words of the Master to the disciples who would call down fire out of heaven to consume those who did not receive them, "ye know not what spirit ye are of." But now we know. Will we profit by it and crush that spirit out of ourselves?

TESTIMONIES.
XVI.

Alabama.

I am pleased to have the privilege of bearing my testimony to the truth of the gospel. I know it is true and that Joseph Smith was a true prophet of God. May God bless us all. Amen.—Collie McIntosh, Ala.

It is indeed a pleasure to me to have the privilege of bearing my testimony to the truth of the gospel. I know that it is true and that Joseph Smith was a true prophet of God. This is my testimony in the name of Christ.—Millie D. McIntosh, Ala.

I bear my testimony to the truth of the gospel. I know it is true and that Joseph Smith was a true prophet. I am glad that I have lived to see the day come to embrace the same. I am proud to say I am a "Mormon."—J. C. McIntosh, Ala.

It affords me much pleasure to have the privilege of bearing my testimony to the truth of the gospel. I know it is true and that Joseph Smith was a true prophet of God. And I can say as did the apostle Paul: "I am not ashamed of the gospel of Christ, for I know it is the power of God unto salvation to every one that believeth: to the Jew first ,and also to the Greek."—Julia D. McIntosh.

California.

I know that Joseph Smith was a prophet of the Most High and that the Book of Mormon is the word of God for it contains the gospel of our Master in its fulness and purity. This religion called "Mormonism is everything to me, and I hope to be faithful to the end.—Adolph Bogler, Cal.

Colorado.

I was a Presbyterian 13 years and a Methodist 18 years. It was made known to me that Jesus was the Christ, but I did not know that any church on earth claimed to have been established by him until I met the elders five years ago. Now I know for myself that the Church of Jesus Christ of Latter-day Saints has the true gospel restored in these last days.—Sarah T. Ray, Colo.

Connecticut.

I can say boldly and without fear that I know the gospel as taught by the Latter-day Saints is the true gospel. I was baptized 28 years ago and at that time in answer to prayer, I received the words distinctly "it is true." I have never had any reason to doubt it.—Emily Scott, Conn.

Georgia.

I know the gospel as taught bythe Latter-day Saints is true. I am going to try to live the gospel and die a faithful member of God's kingdom. I believe there should be a prophet at the head of the Church. I am opposed in religious matters by all my brothers and sisters save one sister.—Sarah Jane Odem, Ga.

Indiana.

I believe in Jesus Christ and I know this gospel is true. I am thankful for the privilege of hearing it and being baptized. I grow stronger in the faith every day. Now I can understand the word of God, but before I could not.—Nicholas G. Upp, Ind.

I know the gospel taught by the Latter-day Saints is true, that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God. I am proud of "Mormonism," for I know that it embraces everything that is good and true. —Mrs. S. B. Upp, Ind.

I know of a surety that the gospel taught by the servants of the Church of Jesus Christ ("Mormon" church) is the true gospel, that Joseph Smith was a true prophet, and that the Book of Mormon is a divine book. I thank our heavenly Father for this testimony.—Bertha Lyday, Ind.

Illinois.

I have been a member of the Church nearly three years, and while my daily life is not what it should be in many respects, yet I believe in the divine calling of the Prophet Joseph Smith, and in all his teachings as truly as I believe there is a God. And often hard sentences of scripture have been made as plain in a moment as if some one had spoken and explained it.—M. McAnelly, Ill.

Kansas.

I am thankful to have the privilege of bearing my testimony to the world. I know that the gospel as taught by the Latter-day Saints is true by the gift of the Holy Spirit and the many blessings I have received.—Alice Wood, Kan.

Kentucky.

I know Joseph Smith was indeed a true prophet of God and that the Book of Mormon is the word of God. All who will do the will of God shall know of the doctrine. —L. M. Boling, Ky.

I know that the gospel is true and that Joseph Smith was a true prophet of God, because he has restored the everlasting gospel to us. I am glad that I have accepted of it, and I wish to see everyone do the same.—G. G. Boling, Ky.

I am thankful to say that I belong to the true Church of Jesus Christ. I know that the gospel is true and that Joseph Smith was a true prophet of God. I also believe the Book of Mormon to be the word of God.—Emma Ennis, Ky.

I have been a member twelve years. I have never doubted "Mormonism" in the least. I grow stronger in faith every day. I have seen the power of God made manifest here in our family. I have been healed myself by the elders. I know that Joseph Smith was a prophet of God. I also know the Book of Mormon to be the word of God.—Flora Ennis, Ky.

Through studying the scriptures and faith and prayer I am able to bear my testimony that the gospel is true, that Jesus is the Son of God and the Savior of the world, and that I believe Joseph Smith was a prophet of God to prepare the way for the great Millennium.—Mary F. Slinker, Ky.

I am 13 years old and embraced the gospel about 4 years ago. I bear my testimony that this latter-day work is of the Lord, that this is the true Church of Christ and that Joseph Smith was a true prophet.—Captolia Slinker, Ky.

I believe the gospel as taught by the Latter-day Saints is the true gospel, and that Joseph Smith was a true prophet of God, and I also believe the Book of Mormon to be the word of God.—W. S. Slinker, Ky.

Louisiana.

I can say to the world that I know that the gospel of Jesus Christ taught by the Latter-day Saints is true. I believe that Joseph Smith was a true prophet of God, one of God's noblemen, and that the Book of Mormon is divinely true.—Mrs. W. P. Barksdale, La.

I belonged to the Baptists and the Bible seemed full of mystery and contention, and nobody could explain it. I quit the church for 8 years, knowing nothing of the "Mormons." But the Bible says the gospel should be preached without purse or scrip. Eleven years ago two elders brought me the Book of Mormon. I found it was the gospel. I can bear my testimony that Joseph Smith was a true prophet.——— Barksdale, La.

I am a reader of Liahona The Elders' Journal. I think it is a fine paper. I am well pleased to know that I am a member of the Church of Jesus Christ of Latter-day Saints; I believe it is the only true church on the earth.—Fannie L. Barksdale, La.

Minnesota.

I am a member of the Church of Jesus Christ of Latter-day Saints. I believe that Joseph Smith is a true prophet of God, and I love all the elders and the Saints. May I ever be a faithful servant of God, that I may meet with the Saints above. I ask you all to pray for me.—Miss Gladys E. Grindle, Minn.

I believe the gospel of Jesus Christ of Latter-day Saints is true. Although taken from the earth it was restored again through Joseph Smith the prophet in this present age of the world. My Bible tells me it is the same that Jesus taught when here on earth.—Dighton Grindle, Minn.

Mississippi.

I wish to testify that I know the gospel is true and that Joseph Smith was a true prophet of God. If he had not been there would not have been any Latter-day Saints' church.—L. A. Nix, Miss.

In the name of Jesus I bear testimony to all that I know, and am not deceived, that this gospel is true and that Joseph Smith was a true prophet.—J. J. Hudson, Miss.

Missouri.

The doctrine of the Latter-day Saints is true, because it is the restored gospel of Christ according to the scriptures. Joseph Smith was a true prophet of God, as were also his successors. The Church depends upon revelation from God to guide it aright. The love of unity of spirit among the Saints seen nowhere else, proves this work to be true.—John L. Anderson, Mo.

North Carolina.

I am proud of the opportunity of bearing my testimony. I know the gospel that is taught by the Latter-day Saints is God's true and everlasting gospel. I also know that Joseph Smith was a true prophet of God, and that the Book of Mormon is true. I thank God I am a Latter-day Saint.—Arlie Barnes, N. C.

I can testify that I know that the Church of Jesus Christ of Latter-day Saints is the true Church, and that Joseph Smith was a true prophet of God. The Spirit of God bears record to me that these things are true.—Alice Inman, N. C.

I can say that I feel well in the Church and know that it is the Church of Jesus Christ. I am satisfied if all of the people will investigate they will find it the true Church.—Corah L. Baldwin, N. C.

I believe Joseph Smith was a true prophet of God, and I believe God raised him up to bring forth His truth in the last days.

He was full of truth and love, and loved God better than life, and he sealed his testimony with his blood.—J. H. Baldwin, N. C.

We now bear this testimony to the gospel as taught by the Latter-day Saints. We are satisfied that it is true. The scriptures prove it, and persecution is a strong evidence of its truth. We are all bound to know it is true. Yours in the cause of truth.—William Taylor and Darthula Taylor, N. C.

I am able to bear my testimony that the gospel is true and that Joseph Smith was a true prophet of the living God. All who live up to his teachings will rise in the first resurrection.—Eliza S. Gates, N. C.

My testimony to the world is that I know the gospel taught by the Latter-day Saints is true and that Joseph Smith was a prophet of God. I am surrounded by non-"Mormons," but I read my Journal which is indeed a great pleasure to me, and I am always glad to be called a "Mormon" girl.—Evelyne Thomas, N. C.

In the gospel I believe. The gospel is true which is being taught by the elders, because it is built upon apostles and prophets.—Joseph M. Hiatt, N. C.

I am a member of the Church of Jesus Christ of Latter-day Saints, and feeling well. I am enjoying the blessing of good health. I believe the gospel is true which is being taught by the Latter-day Saints because it is founded upon apostles and prophets.—L. J. Hiatt, N. C.

I do declare to all men that the gospel taught by the Latter-day Saints is true and that Joseph Smith was an instrument in the hands of God of setting up His kingdom in these last days, with all its gifts and blessings, as at first.—W. C. Fulk, N. C.

I believe that Jesus Christ is the son of God, that the gospel taught by the Latter-day Saints is true, and that Joseph Smith was a prophet of God.—Mrs. C. J. Fulk, N. C.

Oklahoma.

Having this privilege it is with a thankful heart that we praise our heavenly Father for the precious gospel which has been restored in these last days through our prophet and seer, Joseph.—Mary N. Johnson, Okla.

It is a pleasure to bear testimony to the truth as it is taught by "Mormon" elders. Joseph Smith was a true prophet who came when the Lord saw fit to send him and he fulfilled his call and sealed his work with his blood.—P. H. Rowland, Okla.

Pennsylvania.

I now bear testimony to all the world that I know the gospel is true. I am pleased that I am a "Mormon," all alone as I am with none of my faith within 10 miles. My faith is strong and I know I am right. With the scorn and proud looks of those around me, my heart leaps with joy.—Sarah Opfar, Pa.

South Carolina.

I am glad to have the privilege of bearing my testimony, for I know that Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God. I know the gospel taught by the Latter-day Saints is true, for it is the same gospel as was taught by Christ. This is my testimony in the name of Jesus. Amen.—J. Nettie Edwards, S. C.

I am very thankful for the privilege of bearing my testimony to the world. I know that the gospel taught by the Latter-day Saints is the true and everlasting gospel. I know that the Book of Mormon is the word of God, and that Joseph Smith was a prophet, one of the greatest that ever lived.—C. W. Hair, S. C.

Sister Margaret Seely of S. C., in a letter tells how the gospel found her an invalid, given up to die, and how she recovered after being baptized. She bears a faithful testimony to the truth of the gospel.

Tennessee.

Brother Joseph H. Walker of Tenn., writes how he studied "Mormon" literature and compared the same with the Bible and he became convinced that the gospel as taught by the Latter-day Saints was true.

I have two testimonies. I was a member of the Baptist church, and complied with all its teachings, but never received the blessings promised in the scriptures. So I set out to find a church that taught the gospel as Jesus and the apostles did. I complied with the teachings of the Latter-day Saints, and can bear testimony that Joseph Smith was a prophet and that the gospel as taught by him is true.—M. S. Robinson, Tenn.

Sister Martha A. M. Richartson, of Tenn. in a letter bears her testimony that the gospel taught by the Latter-day Saints is true, that Joseph Smith was a prophet of God. and that the Book of Mormon is true. She rejoices in having such a testimony.

I have been in the Church since 1853, am not weary in well doing. I am thankful that I live when the gospel is again on the earth. I know that Joseph Smith was a prophet of the true and living God, and that the signs follow believers.—Dr. W. B. Phillips, Tenn.

Texas.

I have been a member two years last January. I can almost say that I know this

latter-day work is true. I verily believe it is the true Church of Christ, for it is scriptural and reasonable and easy to understand. I verily believe Joseph Smith was a true prophet of the living God, and that the Book of Mormon is true.—Ellis W. Starks, Tex.

I verily believe that the gospel taught by the Latter-day Saints is the true gospel of Christ, for it is scriptural and has the same organization and blessings as did the primitive church. I have been healed twice through the administration of the elders.—Mrs. Sarah J. Starks, Tex.

I have been a member two years last January. I believe the gospel as taught by the Latter-day Saints is true. They prove it by the Bible. I believe Joseph Smith was a true prophet of the living God, and that the Book of Mormon is the word of God as much as the Bible is.—John L. Starks, Tex.

I believe the gospel as taught by the Latter-day Saints is true, that Joseph Smith was a prophet of God. and that the Book of Mormon is the word of God. I was baptized Sep. 18, 1907, and thank God I am a member of the Church of Jesus Christ of Latter-day Saints. I am a girl 14 years old.—Pearl Starks, Tex.

I know this gospel preached by the Latter-day Saints is the true gospel. and that Joseph Smith was a true prophet of God. I know the signs follow them that believe as the scriptures promise. I know I have been healed by the power of God through the priesthood.—Francis Matthews, Tex.

I will add my testimony with the rest. I know this Church is the only true on on the earth. I have been healed by the power of God through the laying on of hands of His servants and the prayer of faith. I have seen others healed by the same power.—Eliga Matthews, Tex.

I am thankful to my Maker that He permitted me to come forth in this day, when the priesthood has been restored. Joseph Smith was a true prophet of God, and to the world I would say that the organization of the Latter-day Saints is proof enough to court investigation.—Geo. H. Brewer, Tex.

I am glad to bear my testimony to the truth of the gospel as restored by the Prophet Joseph Smith who was a true servant of God. The Book of Mormon is the word of God, and the Church of Jesus Christ of Latter-day Saints is the Church of our Lord and Savior.—Mrs. Maria J. Brewer, Tex.

Sister Wm. Edward Read of Texas, in a sensible letter, makes plain that Saints may worship. and win the favor of the Lord wherever their lot may be cast, by keeping His commandments. She tells how her babe, when her husband was absent, had very sore eyes. which were healed by the use of consecrated oil and the prayer of faith, after ordinary treatment had failed.

Virginia.

Sister Sallie E. Burch of Va., writes in praise of Liahona The Elders' Journal, and of the joy she finds in the gospel, of which she has a strong testimony. She has been teaching in Sunday school and has much to contend with, but trusts in God for help.

I have been a member since Feb. 9, 1908 and wish to bear my testimony. I know that the gospel is true, and I would that every honest heart could see it even as I can.—Miss Abbie Burnette, Va.

I believe the gospel taught by the elders of Israel is the true plan of salvation and the only one by which we can get into God's kingdom. I know by the Spirit of the Lord, which I have to comfort and guide me, that the gospel is true.—Mrs. Virginia Hodges, Va.

I believe with all my heart that Joseph Smith was a prophet of God and that the Book of Mormon is a divinely inspired record. I have been a member nine years and have heard the name of the prophet ridiculed many a time; but it has only served to strengthen my faith.—Gertie E. Vaughan. Va.

West Virginia.

We deem it a great pleasure to bear testimony to the world of the truth of the gospel as taught by the Latter-day Saints. We are not ashamed of the gospel of Christ. We know that it is true, that Joseph Smith was a true prophet of God and that the Book of Mormon is a divine record.—Your brother Peter T. Boyce and sisters Maude P. and Pearl M. Boyce, W. Va.

I spent some time studying and investigating the gospel, but I am pleased to say I found it true. I know Joseph Smith was a true prophet. and that the Book of Mormon is true. Four of my children are members. We are the only ones of our faith in this neighborhood and sometimes I feel very lonely. This is my testimony in the name of Jesus Christ. Amen.—E. V. Boyce, W. Va.

I know that Joseph Smith was a true prophet of God, as also those of ancient Israel. I have been raised under sectarian influences but had become disgusted with their way of worship; so I prayed to the Father that He would send His servants to me within the next ten years. In answer to my prayer I was shown in a dream the elders who first came to my door, almost ten years later. They were Elders

Wm. Clayson and Albert Fifield. I was then afflicted with heart trouble. The moment I took their hats the thought flashed through my mind that if I would be baptized I would be healed; and when I received that holy ordinance it was verified. I have studied "Mormonism" carefully to find out whether it was the gold it claimed to be, or the brass its enemies said it was. I have proved it to be pure gold.—Mrs. Annie Taylor, W. Va.

Wisconsin.

I can bear my testimony on the Lord's side. I know the gospel taught by the Latter-day Saints is the only true gospel. I am thankful that I ever heard it. It is nearly two years since I was baptized, and I am the only member here.—Lucinda Shufelt, Wis.

THE RESURRECTION.

BY ELDER C. W. KINGSTON, EASTERN STATES MISSION.

To Latter-day Saints there should be no question in regard to the doctrine of the resurrection. Yet I have known even Saints to express views in regard to this principle which are averse to the spirit of the gospel. Latter-day Saints who live up to their privileges need not be moved by "every wind of doctrine" because they have the keys of the priesthood which will unlock the hidden meaning of the scriptures.

I am not surprised to find that new doctrines and ideas are entering into other churches, or to learn that a man can be a good church member, so long as he pays his pew rent, no matter what he believes; but I am somewhat at a loss to know why any member of this Church should question that doctrine toward which all creation moves; the very bridge from a life of death to a deathless life; the resurrection. It seems that for many years there has been a growing inclination in the religious world to twist the scriptures so they will fit a belief that the resurrection was not literal as the Bible teaches it to be, but that death is truly the process of resurrection, that we are there freed from this body, born into another world and are then as much resurrected as we ever will be, and as far as the body is concerned, man has no more whatever to do with it. The scriptural proof that is cited in support of this argument is found in the 15th chapter of I Corinthians, commencing with verse 35. "But some will say how are the dead raised up? and with what body will they come? Thou fool! that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat or of some other grain but God giveth it a body as it hath pleased Him, and to every seed his own body." From this it is argued that Paul understood the resurrection to mean the dying of the mortal and the quickening of the spiritual body at death. So far as I can learn, this idea was first advanced in our day by Swedenborg, who was a great scientist and who tried to spiritualize the Bible and thus place it above criticism.

It has always been hard for believers in the Bible to answer the question: How can man after being eaten by wild beasts, again obtain his body? I believe this was one of the questions Paul had in mind when he wrote the 15 chapter of I Corinthians. How any man could read it carefully and then say that Paul did not believe in a literal reunion of body and spirit is impossible for me to see.

In the first place what is death but the separation of body and spirit? That the resurrection is the very opposite of death is seen in the 54th verse where it says that the resurrection will swallow up death in victory, and since we know this truth we can sing: "O death where is thy sting? O grave where is thy victory?" So death being the literal separation of body and spirit, the resurrection is a literal reuniting of body and spirit. "But," some will say, "How are the dead raised up?" Does this mean how is the spirit raised up? No, for the spirit does not die. After this question Paul likens the burial of the body to the planting of a seed, which teaches us that death is as necessary as life, and as the seed dies and again manifests a more abundant life, so will the body be raised up in incorruption. Then he goes on to explain how there are different kinds

of flesh, which teaches us that the vital elements of man's body cannot be assimilated or made part of the body of any animal. There are also different glories in the resurrection, which he likens to the sun, moon and stars, and then again referring to the 42d verse it says that the body is sown in corruption and raised in incorruption —"sown a natural body it was raised a spiritual body." It was the body that was buried and not the spirit, and when the body is raised and not until then can death be overcome.

Let us consider the resurrection of Christ. The record tells us that He was buried in a rich man's tomb, and a large stone was rolled to close it up. The tomb was sealed with the seal of state, and a Roman guard was placed to watch and see that the body was not taken away, for the chief priests remembered that He had said He would rise on the third day. On the morning of the third day an angel came and rolled the stone away. And when the women came the sepulcher was empty; only the linen cloths that were about His head remained. The body had risen. The spirit and the body were reunited and this was called the resurrection.

One of the most beautiful and comforting passages in the Bible is found in the 24 chapter of Luke commencing with the 36th verse: "And as they spoke Jesus Himself stood in the midst of them and He said unto them: Peace be unto you. But they were terrified and affrighted and supposed that they had seen a spirit. And He said unto them: Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet that it is myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And when He had thus spoken He showed them his hands and feet. And while they yet believed not for joy, and wondered, He said unto them: have ye any meat? And they gave Him a piece of broiled fish and an honeycomb. And He took it and did eat before them."

The Bible, the Book of Mormon and the Doctrine and Covenants all agree that the resurrection means the literal reuniting of body and spirit after death. One quotation from each will be sufficient here to show this truth. In Samuel the Lamanite's prophecy, 14 chapter and 25th verse of Heleman, we read these words: "And many graves shall be opened and shall yield up many of their dead, and many Saints shall appear unto many." The fulfillment of this prophecy is recorded in the twenty-third chapter of Third Nephi where it tells us that many graves were opened and those who raised from them did appear unto many. On page 62 of the Compendium we find the following very pointed extract from the writings of the Prophet Joseph Smith: "There is no fundamental principle belonging to the human system that ever goes into another (system) in this world or in the world to come: I care not what the theories of men are, we have the testimony that God will raise us up, and he has the power to do it. If any supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken."

Mission News.

SOUTHERN STATES MISSION.

East Tennessee: J. H. Batty, President, Box 688, Knoxville. Elders I. O. Spencer and James Abraham held a series of nine meetings at Robbins in Scott county. The meetings were all well attended and at the conclusion of the series three persons applied for baptism.

Middle Tennessee: D. S. Dorrity, President, Box 269 Memphis. On June 15th a Mr. Dodson who had heard elders preach in Tipton county called on the elders in Memphis and requested that they administer to him for rheumatism of the stomach. A few days after the administration the man reported that his health was improving.

North Carolina: W. B. White President, Box 547, Wilmington. Elders George H. Johnson and F. F. Tuckett held some good meetings at Pick Hill and sold a number of books. Elders N. M. Feik and W. E. Godwin baptized five converts in Mill Creek Pearson. About 200 people witnessed the ceremony and listened to the address of the elders.

East Kentucky: G. F. Ellsworth, President, Lexington, Box 422. Elder Joseph Palmer has been called upon to mourn the

loss of his mother. The elders sympathize with him in his bereavement. Elder G. F. Ellsworth had an interesting chat with a man who visited Utah in 1865 and saw Brigham Young. The gentleman spoke in very high terms of praise of the great "Mormon" pioneer and colonizer.

Kentucky: Thomas E. Secrist, President. Box 554, Louisville. Elders John Walker and J. P. Lesueuer held a meeting in a Presbyterian church. At night the pastor of the church occupied the pulpit and took the "Mormons" for a text, but after a few minutes he abandoned his text and spoke on a subject with which he was more familiar. The street meetings in Louisville attract crowds. The week ending June 18th witnessed 13 baptisms in the conference.

Ohio: G. W. Bills, President, Box 41, Sta. D., Columbus. During the week ending June 19th, the elders made a good record selling Books of Mormon. They disposed of twenty-three copies. Five converts were baptized at Zenia Sunday June 14th. The large crowd of spectators who came out to witness the ceremony listened with attention to the discourses of Elders George W. Bills and Raymond Hammond. Elders Elmer Johnson and Lewis A. Meeks had a pleasant visit with Brother Barrell of Era county, who told the elders that he had been a constant subscriber to the Deseret News for fifty years.

Mississippi: C. S. Carter, President, 416 George street, Jackson. Elders George J. Gray and Henry M. Hodgson found some very prejudiced people near Strayhorn, who threatened the elders with rotton eggs. The threats were not executed. Elders D. H. Carlson and Ernest Koepsel found Saints in Leflore county, who had not seen any elders for seven years. They were still true to the faith "once delivered to the Saints." The elders comprising company "A" held open air meetings in the shade of the court house at Kosciusko. Large crowds were present and many books were sold.

Georgia: L. L. Myers, President. 821 Phillips St., Augusta. Mr. Daily residing at Empire, when on his deathbed requested that the elders call and talk to him. Elders Harvey Arline and A. E. Mortensen were with him when he died. For a few hours he suffered intensely and his wife requested the elders to pray for his relief. They did so and the pain immediately left the man and he passed away peacefully a few minutes later. An open air meeting was held by Elders L. L. Myers and E. C. Walker in Jackson. A listener expressed himself as follows: "Those men sure preached the Bible and proved everything they advanced. I don't care to accuse them: they are in earnest and I don't know but they are right." The lady missionaries, Sisters Lillian V. Jones and Florence Zundell, are doing good work in Atlanta. Sister Zundell had an interesting experience recently. She was invited into a house by a lady and when the lady learned that the caller was a "Mormon," she exclaimed "'Mormon,' you a 'Mormon!'" Sister Zundell tried to reason with the woman, but like other prejudiced people the woman would not listen to reason, but ordered Sister Zundell away. In most instances the sisters are treated with the utmost respect.

CENTRAL STATES MISSION.

Arrivals.

We are in receipt of a letter from Wm. H. Heaton, president of the North Texas conference, from which we quote the following: "At Waxahachie I wrote an article filling a column and a half of a large paper printed there, giving the history of the organization of the Church and the vision of the Prophet Joseph Smith. The elders say it helped them a great deal in getting into the homes of the people."

The following elders arrived at Mission Headquarters on Saturday July 11 and have been appointed to labor in the different conferences as follows:

Hyrum A. Campbell of Haden, Idaho, to the Oklahoma conference. Henry M. Bishop of Inkom, Idaho, to the East Kansas conference. LeRoy Murdock of Blackfoot, Idaho, and Ellis Bennion of Murray, Utah to the Independence conference. Hyrum J. Hardy of Marysville, Idaho, and Albert Chadwick of American Fork, Utah, to the St. John conference.

Released.

Elders James A. Ralphs of Rockland and Cornelius H Hendrickson of Lehi, Idaho, who have been laboring in the Missouri conference, have been released to return to their homes in the west, after spending some twenty-five months in the mission field, where they have performed a good work.

Elder Thomas H. Boyce returned to his home in Lewisville, Idaho, on account of sickness. Elder Boyce has only been in the field a little over six months but in that time has performed a good work and made many friends both in the Oklahoma and East Kansas conferences. He leaves a son, Wm. H. Boyce in the mission, so we feel that the family will be well represented.

Transferred.

Elder L. John Nuttall, who has been acting as president of the East Kansas conference, has been transferred to the Missouri conference, and will labor in St. Louis. There is quite a flourishing branch of the church in that city. Elder Nuttall, being a man of experience and ability, will be able to do much good there. Elder Jeremiah Reece, who has been laboring in the St. John conference, will also labor in the Missouri conference.

Liahona The Elders' Journal

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ANSWER TO PRAYER.

BY ELDER B. CECIL GATES, EASTERN STATES MISSION.

It is probable that every mother, sister, wife or sweetheart as well as the fathers and brothers will be interested in knowing that the Lord really answers the petitions so often repeated by them to the effect that He will raise up friends to provide for the wants of their loved ones who labor as missionaries among strangers in strange or distant countries. An incident of this kind which was at once impressive and convincing has just been witnessed by the elders laboring in the East Pennsylvania conference.

One of our associates, Elder G. H. Hansen, from American Fork, Utah, in the course of his tracting, called on Dr. Hickey, who is a professor of the Hahnemann medical college, and also a practicing physician in Philadelphia. Although the former was a young and inexperienced boy, and the latter a matured man with scholarly attainments, there seemed to be a link of sympathy binding them together, for this casual acquaintance soon ripened into a sincere friendship. The doctor became interested in the gospel message which this humble missionary had to deliver, and so far as spiritual information was concerned he seemed willing to assume the role of a student.

Elder Hansen's physical strength was not equal to his spiritual enthusiasm. As the winter wore away he showed signs of weakness, and as spring opened he fell ill with what afterwards proved to be an attack of typhoid fever, with other serious complications.

During his sickness he was given by Dr. Hickey that tender and sympathetic attention which one never expects to receive other than from his own mother. The power of the fever was finally broken, but nothing short of the clear, pure air of the patient's mountain home could cure a disease which still threatened him. Delay was dangerous, and the long journey without professional care might prove fatal. The question of what to do in the case weighed so heavily on the doctor's mind that according to his own statement he made it a matter of prayer, and a voice whispered to him, "Go." This impression remained until he resolved to leave his practice and accompany the patient to his home. He accordingly made the long journey and delivered the boy safely to his parents in American Fork.

A trip from Philadelphia to Utah and return is quite expensive in itself, but when we add to this outlay the amount which a professional man would lose in being absent from his practice for twenty or thirty days, we will readily understand that the sacrifice on the part of the doctor was far greater than any social or friendly obligation would suggest, and he acknowledged that some power above and beyond himself was moving him to so act.

While this incident is rather extraordinary in its nature, still it is only one among thousands which might be related by the elders to prove that the Lord is not unmindful of His servants. There is, we are aware, a widespread

public prejudice against the Latter-day Saints, so unjust and unreasonable in its manifestations that we feel justified in associating its influence with the source that has opposed God almost from the beginning. But on the other hand there is an individual charity and toleration which are manifested almost daily in such acts of hospitality and sympathetic kindness that we cannot help looking to the "fount of eternal love" in order to find the source of this unfailing stream of benevolent influence.

To our loved ones at home we wish to say that as elders we feel the sustaining power of the prayers you offer in our behalf. To the readers of our mission paper scattered throughout the world, who have generously provided for our wants, we desire to express our gratitude. But above all we feel to give honor to the "Captain of our salvation" who is mindful of all who gather beneath His banner.

While in Salt Lake City Dr. Hickey met the First Presidency of the Church. They each expressed to him, in a very feeling way, their appreciation of the kindness he had shown to the elders in general and to Brother Hansen in particular. President Smith made arrangements for his entertainment while there. He was driven around the city, shown through the hospital, city and county building and the Temple grounds. Benjamin Goddard arranged a special organ recital in his honor, and in the evening he was taken to Saltair Beach where he had a bath in the Great Salt Lake.

On arriving at Elder Hansen's home town the news of his coming and the circumstances connected with it soon spread; and the people of American Fork in both a public and private way tried to show their appreciation of what had been done. Some hunting and fishing trips were planned and the doctor had a good opportunity to see the beauty of our canyons and mountain streams.

I have had a short talk with him since his return to Philadelphia. He had many good things to say about Utah. He thought that a people surrounded with so much native grandeur should furnish to the world not only prophets and missionaries but also musicians, poets and artists.

WHAT CAN WE DO?

Judging from experience I will say that there are six out of every ten (and possibly more) Latter-day Saints who say to themselves, "What's the use of my trying to make a showing? I don't count." There seems to be within us a certain amount of carelessness that gives us these feelings.

Feeble enough though our efforts may be, there are none of us whose influence is not felt much more in the world than we think. It may be that we live in a small place, or it may be that we live in the city where there are thousands and all doing no more or no less than we; yet we do not live in a place where our efforts cannot be felt for great good or great evil. We do not realize the power we have within us nor the results of our efforts.

No one knows how far his or her testimony may travel. It may be carried around the earth several times. We have all seen the results of a small tale told to hurt the character of some person, how it travels and how it grows. Apply this to your testimony and you cannot trace its course.

I met and helped to baptize an old gentleman in San Francisco who heard the testimony of the elders in Missouri over fifty years before, and he told me he had talked to thousands about the gospel. No matter how isolated we are we have chances to bear our testimonies, and more chances when we live where the many are.

Most of the churches pay their preachers and missionaries out of the funds collected for that and other purposes. Most Latter-day Saint preachers and missionaries pay their own expenses and preach for nothing (speaking of money). Did you ever stop to think of the thousands and thousands of dollars that are saved for the Church in this way? Saved for other purposes, while other churches are hiring ministers? No matter how many thousands are given, gladly given, there are very

few of us but could give a dollar now and then to some elder in the field and never miss it three months later. Never miss it a month after. It would be feeble effort to give some elder in the field fifty cents a month, but if fifty of us in his home town did it, it would pay his expenses, and see what a reaction it would be when we got in the field.

Too many of us neglect tithing just a little. We may pay a few dollars now and then, and think it won't make much difference, and any way it will do us as much good as the Church. This is not so. There are none of us but can pay a strict tithing. None of us but would be better men, or women, more regular, more business like, better fitted for larger things, did we pay a strict tithing. Not only this but let us put our mite with the mite of 500,000 and say one fourth of them are making $25.00 a month (there are thousands who make from $50.00 to $100.00 and some even much more). Let each be strict in paying his or her $2.50 each month and what is the result? The result would be $3,750.000 a year in tithing. How long would it take to buy out Jackson county and some other things besides?

This is only a foreshadow of what might be done with the law of consecration.

What are the results of these, and many more, efforts? Church History is familiar to most Latter-day Saints. Did they all ever see it from this point of view? The Church of Jesus Christ of Latter-day Saints was organized on the sixth day of April 1830 with six members. April the sixth, 1908, its members numbered something like 500,000, not counting those who have died. On the Joseph Smith monument in Vermont, are these words, "Over a million converts to this testimony have been made throughout the world." Feeble efforts these? In seventy-eight years the Church grew to be eighty-three thousand times as large as when organized. Let's begin now and see if our efforts, feeble efforts, and those who follow us can multiply as fast as the efforts of those six and those who followed them. Just go over it in your head, but while you are doing it don't forget and say eighty-three times five hundred thousand are forty-one million, but say it right, "Eighty-three thousand times five hundred thousand are 41,500,000,000." That's a long row of figures and none of us even dream of such results, but none of us can say that it is not "A marvelous Work and a Wonder."

How marvelous are the results of human efforts blessed by the hand of the Almighty.

S. R. W.

From Far-off Africa.

Elder Alma T. Jones, writing to Pres. S. O. Bennion from Grahamstown, Cape Colony, South Africa, says:

For sometime I have been getting the Liahona, which, now I know its value, is almost indispensable. I look forward to its coming every week. It not only benefits myself and companion but our friends who are investigating the gospel and all others who take the time to read it. After a person (especially an elder) has read the Liahona once. he no longer wonders at the large circulation it has obtained in so short a time. Liahona The Elders' Journal and the Millennial Star go hand in hand with us; they each have a great influence with the people. When our friends read the testimonies therein they have more courage to come forward and ask to be baptized. They see how the people in other parts are taking advantage of their opportunities and they want to do the same. They have a desire to be numbered with the true fold of Christ.

At present there are twelve elders and a sister, from Zion, in this country, spreading the gospel's glorious message to the inhabitants of the Dark Continent. Although many of Africa's people are colored, we work only among Europeans, and have made great headway, considering what we have to battle against. This is a new mission, and of course a large part of our work is to remove prejudice, which is very strong; still we have had about sixty baptisms since the first of the year, and intend having many more in the near future. Zion is growing and we indeed rejoice in the work here in South Africa.

May the "stone" continue to roll until it fills the whole earth, and may all concerned work enthusiastically.

And again I say unto you, if ye observe to do whatsoever I command you. I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.—D. & C.

Liahona The Elders' Journal

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B. F. CUMMINGS, Editor.

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Editorial

REPLY TO A CRITIC.

From Raymond, Alberta, Canada, comes the following communication to which space is given, partly because it is an attempt at a logical refutation of the teachings of the Latter-day Saints, and partly because it affords an opportunity to contrast those teachings with those of the critic, and of orthodox Christians generally, of whom he evidently is one:

To the Editor:

I am in receipt of a few numbers of Liahona The Elders' Journal lent me by a friend and must express my surprise that a people can be found so gullible as to accept the statements of some of your editorials and articles.

(1) You seem to assume that some system of doctrine or form of church organization is necessary to salvation. Now, you must surely admit that Jesus Christ and He alone can save, and that there is no salvation in any system of church doctrine, form of church organization, or rite of baptism. Once we accept Jesus Christ by simple faith and we are saved, even supposing we have no formulated system of doctrine or belief in any particular form of church government. No doubt, once we have accepted Christ, we will feel it to be our duty to study His Word and ascertain as best we can what form of church government, whether Episcopal, Presbyterian or Congregational, or all three prevailed in the early apostolic church. So far as I can learn, we do not find the office of patriarch or high priest there; we find bishops, elders, and deacons. The terms bishop and elder, as is admitted by the best Christian scholars, are used interchangeably, showing that they refer to the same office.

(2) You confound, allow me to say, unity with uniformity. Christian unity is not necessarily uniformity. A tame uniformity has never existed in the Jewish or Christian church. It could only be accomplished by the suppression of all liberty of thought. God never meant that we should all think alike, otherwise, He would not have given us the mortal make-up we have. Difference of opinion is a necessity and quite allowable on non-essential points of duty and doctrine. Uniformity on essential points is possible, and now practically exists in the various Christian bodies. As regards non-essential points we are to hold the view we can best support from reason and scripture. Christian unity, therefore does not consist in a tame, outward uniformity which, constituted as we now are, is really unattainable, except in the possession of a common spiritual life flowing from Christ as its source and centre—a spiritual life which will manifest itself in different views on minor points of doctrine and duty, different forms of church government, different types of Christian character, different modes of presenting and receiving the truth.

(3) Your third error, permit me to say, lies in affirming as practically you seem to do, that baptism by immersion, is the only scriptural form of baptism, and that it is essential to salvation. There is no positive evidence that Christ was baptized by immersion. My view is that He was baptized by affusion, as appears to be evidenced by plates which have come down to us from the early centuries in which Christ is represented as standing in the Jordan, while John stands beside Him pouring water upon His head. Baptism is simply a symbol of the Spirit. This being so, a

drop of water serves the purpose as well as an ocean. The Spirit again, is invariably spoken of as being "poured out" upon the person; affusion or sprinkling, in which the water is poured from above, would best seem to symbolize the Spirit's mode of operation. Besides, as every Greek scholar knows, the Greek word, "baptizo," means to sprinkle as well as to immerse. The mode of baptism, therefore, we contend, is of minor importance; the baptism essential to salvation is spiritual baptism, baptism by the Holy Spirit of which the water we apply is a mere symbol, or sign. The mere application of water to the body cannot possibly have any saving value. By so affirming we confound the shadow with the substance, dishonor the Holy Spirit, and dogmatize regarding an outward form concerning which the most scholarly and devout Christian men ever since apostolic times, have differed.

(4) Another error, which in our judgment you make, is in holding that the revelation made by Christ was not final. It must be supplemented by subsequent revelations. Now we believe that revelation is continuous in the sense that God is constantly revealing Himself to His church and people. The Spirit of God is ever leading His true servants on to larger views of truth, as they are able to bear them, but this is very different from saying that there can be any substantial addition to the truths essential to salvation. As it is not the moon as he presents his different phases to our eye, which changes, but we who change our position, causing him to appear to change, so it is not God's truth which changes, but we, as with brighter light and deeper, more prayerful study, we examine it. To affirm that the truths which Christ revealed must be supplemented by subsequent revelation is to say that the revelation made by Christ was defective or incomplete, which is again to say, that Christ was not Divine, that He was not what he claimed to be—the absolute, the eternal Truth. "I," His words are, "am the way, the truth and the life." We need no fuller revelation, no plainer way, for as the prophet has it, "the way-faring men though fools, shall not err therein." Admitting, as we do, the possibility of subsequent revelation, the supreme test of the genuineness, we contend, must be their harmony with the revelation made by Christ.

John J. Cameron.

It is a matter of surprise that a man who is "gullible" enough to believe that God became man; that a virgin conceived and brought forth a male child; that a despised Gallilean wrought the miracles attributed to Jesus; and that the resurrection of Christ actually occurred, should charge the Latter-day Saints with being too credulous. It ill-becomes any orthodox Christian to make such an accusation against them. The foregoing great basic truths of the Christian religion are firmly held by them in common with the leading denominations of Christendom; but they teach no other doctrines that are more difficult to believe than those are. The Latter-day Saints are "gullible" enough to accept the Bible just as it reads, interpreted as any other book ought to be; but that is the full extent of their "gullibility."

Yes, we do most emphatically believe that "some system of doctrine," and also some "form of church organization" are "necessary to salvation." We believe that, unless a man accepts fully, as his rule of faith and life, the "system of doctrine" taught by the Savior and His apostles, and becomes a member of the "church organization" which He has established, salvation is impossible. Mr. Cameron says: "Now you must surely admit that Jesus Christ and He alone can save, and that there is no salvation in any system of church doctrine, form of church organization or rite of baptism." We admit that salvation comes by Jesus Christ, but deny point blank the rest of this assertion. Before a man can be saved he must become a member of the "body of Christ," which means the church of Christ; and this membership is gained by baptism and in no other way.

It is Christ that saves; but He saves by certain means. Outside of the means He has provided for the purpose, He will never save a single soul. His means of salvation include the teaching by Him and His servants of a grand and perfect "system of doctrine," commonly called the gospel, and the bringing together of His fol-

lowers into one body with a perfect organization, commonly called His church.

Mr. Cameron continues: "Once we accept Jesus Christ by simple faith and we are saved, even supposing we have no formulated system of doctrine or belief in any particular form of church government." This sentence contradicts itself. A man cannot "accept Christ" without doing those things which Christ has commanded. To refuse obedience to Christ's commandments is to reject Him. Acceptance and obedience mean the same thing. When a man obeys Christ he believes in His teachings, repents of all sin, makes with God the covenant of which baptism is the expression, (by which act he unites with Christ's church,) and complies with all the other requirements which are laid down by the Savior and His apostles, and by doing these things becomes a "member of the body of Christ," a most perfect, beautiful and wonderful "organization."

To say that a man can "accept Christ" without embracing His "system of doctrine," and becoming a member of His "church organization," is exactly equivalent to saying that a man can enlist in the army of his country and do his duty as a soldier, without ever drilling, marching or fighting in the ranks. To "accept Christ" by a mental act merely and do no more is as ineffectual for salvation as planting corn in imagination only would be for raising a crop. Suppose a farmer were to sit in the shade of a tree and spend his time imagining that he was planting a crop; what sort of a harvest would he reap? Exactly the same that a man will who "accepts Christ" but neglects or refuses to do the things He has commanded—a harvest of bitter disappointment.

Jesus made this truth clear when He said: "In vain do ye call me Lord, Lord, and do not the things I command you." James, the apostle, made it still more emphatic, if possible, when he declared: "Faith without works is dead." Mr. Cameron would probably attempt to support his position by quoting those passages, especially from Paul, which teach that men are saved by faith in Christ. But what is meant by the word "faith" as used in all such passages? A belief, a conviction so strong that it impels its possessor to the performance of those works of righteousness that produce salvation. If Bible believers would give a sane and reasonable definition of the word "faith" as used in this connection throughout the good book, a flood of light as to the meaning of the scriptures would illuminate their minds.

Science, revelation and experience all unite to teach us that faith is the principle of action, of power and of progress. It is faith that impels to action; it is faith that generates power; it is faith that produces progress. Hence faith is the means of salvation. Faith in what? In truth. What is truth? The word of God; the system of religion established by Jesus Christ; the plan of salvation commonly called the gospel of Christ. In other words truth, the word of God, the gospel of Jesus Christ, the plan of salvation of which He is the Author and Finisher, are different expressions that convey the same meaning.

The universe is founded upon certain principles and is governed by certain laws. Salvation is attained by a human soul when that soul is brought into harmony with those principles and laws: and the more perfect the

harmony the higher the degree of salvation. The mission of Jesus Christ was to disclose those principles and laws to men. But in order that men may profit by the disclosure, they must believe it with that form and degree of faith that will prompt them to act in accordance with it. Their faith, in order to be a saving faith, must impel them to comply with the principles and obey the laws that Jesus laid down.

"Repent and be baptized;" "except a man be born of the water and of the Spirit he cannot see the kingdom of heaven;" "pray always lest ye enter into temptation;" "take up your cross and follow me;" "he that believeth on me the works that I do shall he do also;" "but be ye doers of the word and not hearers only;" "what doth it profit though a man say he hath faith and not have works? Can faith save him?" "Even so faith if it have not works is dead." These and hundreds of other passages in the Bible go to show that works must attend faith, or faith will avail nothing. What works? Those specified by Jesus and His apostles, among which was baptism, by which act a repentant sinner was admitted into the church of Christ.

Mr. Cameron virtually admits that he does not know what form of church government, Episcopal, Presbyterian or Congregational, prevailed in the primitive church, nor what officers the church had, nor what their duties were. We cannot go far into this phase of the subject for lack of space; but we will point out the fact that among the officers of the primitive church were apostles and prophets. Having these officers it was easy for the church to find out what others, and what form of church government, the Lord required, because these officers had power to obtain the necessary information from God by revelation. The primitive church was "built on a foundation of apostles and prophets," and only one form of government for it was ever authorized by the Almighty, and that form was wholly different from any seen in Christendom today except among believers in modern revelation.

We must also be brief in replying to what Mr. Cameron says about "unity" and "uniformity." Christ prayed most earnestly that His disciples might be one, so that their oneness might be evidence to the world that the Father had sent Him. His prayer was that they might be one in faith, works and worship. Such oneness would of course produce uniformity, so that the latter was included in what Jesus prayed for. He intended that among His followers there should be only one Lord, only one faith, only one baptism, only one body of believers, only one form of church organization and government. Not until grevious wolves had entered the flock was uniformity superseded by diversity. Not until apostacy had begun to spread was the primitive church divided into sects, which took the names of Paul, Apollos, Cephas, etc. "These differences of opinion" instead of being "necessary and quite allowable," were in violation of the commandments of God and proof of apostacy and of the departure of the Holy Spirit from those who indulged in them. Diversity in religious faith means error, as two and two mean four. All who believe the truth believe alike. That a man loses his independence by believing the truth is preposterous. There are no non-essential points of "duty and doctrine" in the system of Jesus Christ.

On the subject of the proper form

of baptism we do not care to say much at this time. Whole libraries have been written upon it, and yet "Greek scholars" are quite as much divided as to the meaning of the word "baptizo" as they were in the fourth century when the controversy began to spread. If any man supposes that John the Baptist led Jesus down into the waters of the Jordan merely to sprinkle a little water on His head, he holds that view because he has been so taught, or from bias, and not because the proposition is reasonable. We agree with Mr. Cameron that the mere application of water to the body will not remit sin. But we hold that, in order to be saved, a man must enter into covenant with God, that the form of this covenant is a burial in water in the similitude of the burial of Christ. and a rising from the liquid grave to newness of life, even as Christ rose from the sepulcher, an immortal and glorified Being. By making this covenant in this way the person who does it obtains a remission of his sins, which is essential to salvation, and can be obtained in no other way. Hence baptism by immersion is essential to salvation.

Millions of professing Christians refuse to believe this. They pass their lives upon the earth, die and enter the spirit world in this state of unbelief. But there they find they have been mistaken. There they are confronted by the tremendous fact that they still are in an unsaved condition. They cannot pass by the angels who guard the entrance to the kingdom of heaven. What then? They remain as they are, unsaved and disappointed, denied admission among the redeemed, until they repent of their unbelief, and become willing to make the covenant of baptism, which, in course of time and in the providence of God, they will be permitted to do by proxy through a representative in mortality in the Temple of the Lord on the earth. But it would be vastly better for them if they would repent and be baptized before they die.

The Latter-day Saints do not believe that new revelation from God adds "to the truths essential to salvation." It only discloses those truths. They are eternal and unchangeable. They have been lost to mankind for centuries. Men by searching can not find them. The only way to obtain them is by new revelation. Hence new revelation is necessary to salvation. But the truths thus given to the Latter-day Saints are not new. They are portions of the plan of salvation which is older than this world, and are vital to that plan.

Some minor points presented by Mr. Cameron are not mentioned because space will not permit. To cover them we will make a brief general statement: The Son of God came into the world and introduced among men a perfect system of life, and organized His church, which was a creation within which every member could live according to that system. This church was led by apostles and prophets, grew rapidly in numbers, and extended its branches throughout the then known world. But within the life time of the apostles whom Jesus chose, the whole body of the church became permeated with apostacy, and within a comparatively short time after their death, partly from this cause and partly from persecution, the true church of Christ disappeared, and a vastly different organization superseded it. Instead of apostles and prophets, popes and cardinals arose. Christian doc-

trine and worship became corrupted by a commingling with paganism.

The fullness of the gospel of the Lord Jesus Christ, together with authority to preach it, and administer in its ordinances, disappeared from the earth, and only disconnected fragments of it remained within the knowledge of men. Out of these fragments different reformers tried to construct a system that would harmonize with the scriptures, but all such attempts failed, and for many centuries the world was without a system of religion that was adequate for the saving of the souls of men in the kingdom of God. But the fragments of the gospel that remained in the possession of mankind gave hope and comfort, and a promise of future salvation.

The earth drew near the close of the sixth thousand years of its history. It was time to begin preparations for the opening of the seventh thousand years, the Millennium. For this purpose angels were sent to the earth and the fullness of the gospel, with its miraculous gifts and blessings, and with authority to administer in its ordinances, was restored to men. The Church of Christ, in the form and with the officers given to it by Him when He was on the earth, was organized, and from all civilized nations its ranks have been swelled. This Church is led by revelation. All questions of doctrine, organization and government are solved by this means. Such is the Church of Jesus Christ of Latter-day Saints.

A SAMPLE LETTER.

Under a recent date a sister residing in Springfield, Ill., wrote the following letter, which is reproduced as a sample of hundreds that we receive:

Herewith please find $1.00 and names to whom I wish you to send Liahona The Elders' Journal as per coupon offer. I will just use the leaf provided for same in the Journal.

I think so much of Liahona The Elders' Journal that I wish all could hear the beautiful truths it teaches. I have learned more concerning the gospel since taking it than I ever knew before, and I was raised in the Church. I love the gospel and thank God every day that I am a Latter-day Saint, even though I am far away from all who sympathize with me or my religion.

With all the temptation I meet, with God's help I will try and remain true to my religion. God bless the good work the Liahona is doing and the faithful ones who send so many beautiful messages to tried and discouraged souls who look with longing and anticipation for its arrival each week.

Kindly include the last number, June 27, 1908, with those you send, as there is an article I want my friends to read particularly, "A Woman's Questions" in the editorials.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now there was a place in Shemlon, where the daughters of the Lamanites did gather themselves together to sing, and to dance, and to make themselves merry.

2. And it came to pass that there was one day a small number of them gathered together to sing and to dance.

3. And now the priests of king Noah, being ashamed to return to the city of Nephi, yea, and also fearing that the people

would slay them, therefore they durst not return to their wives and their children.

4. And having tarried in the wilderness, and having discovered the daughters of the Lamanites, they laid and watched them;

5. And when there were but few of them gathered together to dance, they came forth out of their secret places, and took them and carried them into the wilderness; yea, twenty and four of the daughters of the Lamanites they carried into the wilderness.

6. And it came to pass that when the Lamanites found that their daughters had been missing, they were angry with the people of Limhi; for they thought it was the people of Limhi.

7. Therefore they sent their armies forth; yea, even the king himself went before his people; and they went up to the land of Nephi, to destroy the people of Limhi.

8. And now Limhi had discovered them from the tower, even all their preparations for war did he discover; therefore he gathered his people together, and laid wait for them in the fields, and in the forests.

9. And it came to pass that when the Lamanites had come up, that the people of Limhi began to fall upon them from their waiting places, and began to slay them.

10. And it came to pass that the battle became exceeding sore, for they fought like lions for their prey.

11. And it came to pass that the people of Limhi began to drive the Lamanites before them: yet they were not half so numerous as the Lamanites. But they fought for their lives and for their wives, and for their children; therefore they exerted themselves, and like dragons did they fight.

12. And it came to pass that they found the king of the Lamanites among the number of the dead; yet he was not dead, having been wounded and left upon the ground, so speedy was the flight of his people.

13. And they took him and bound up his wounds, and brought him before Limhi, and said, behold, here is the king of the Lamanites; he having received a wound, has fallen among their dead, and they have left him; and behold, we have brought him before you; and now let us slay him.

14. But Limhi said unto them, ye shall not slay him, but bring him hither that I may see him. And they brought him. And Limhi said unto him, What cause have ye to come up to war against my people? Behold, my people have not broken the oath that I made unto you; therefore, why should ye break the oath ye made unto my people?

15. And now the king said, I have broken the oath, because thy people did carry away the daughters of my people; therefore, in my anger I did cause my people to come up to war against thy people.

16. Now Limhi had heard nothing concerning this matter; therefore he said, I will search among my people and whosoever has done this thing shall perish. Therefore he caused a search to be made among his people.

17. Now when Gideon had heard these things, he being the king's captain, he went forth and said unto the king, I pray thee forbear, and do not search this people, and lay not this thing to their charge.

18. For do ye not remember the priests of thy father, whom this people sought to destroy? And are they not in the wilderness? And are they not the ones who have stolen the daughters of the Lamanites?

19. And now behold, and tell the king of these things, that he may tell his people of these things that they may be pacified towards us; for behold they are already preparing to come against us; and behold also, there are but few of us.

20. And behold, they come with their numerous hosts; and except the king doth pacify them towards us, we must perish.

21. For are not the words of Abinadi fulfilled, which he prophesied against us? and all this because we would not hearken unto the words of the Lord, and turn from our iniquities.

22. And now let us pacify the king, and we fulfill the oath which we have made unto him; for it is better that we should be in bondage, than that we should lose our lives; therefore let us put a stop to the shedding of so much blood.

23. And now Limhi told the king all the things concerning his father, and the priests that had fled into the wilderness, and attributed the carrying away of their daughters to them.

24. And it came to pass that the king was pacified towards his people; and he said unto them, Let us go forth to meet my people, without arms; and I swear unto you with an oath, that my people shall not slay thy people.

25. And it came to pass that they followed the king, and went forth without arms to meet the Lamanites. And it came to pass that they did meet the Lamanites; and the king of the Lamanites did bow himself down before them, and did plead in behalf of the people of Limhi.

26. And when the Lamanites saw the people of Limhi, that they were without arms, they had compassion on them, and were pacified towards them, and returned with their king in peace to their own land.—Mosiah 20.

In this department the last few weeks we have been reading the story of an ancient wicked king and his cabinet of priestly advisers. We have noted the baleful effect that the rule of a coterie of such bad men has upon a whole nation. We have seen how the monarch has already been cut off by an ignominious death—been paid in his own coin—met the very form of

death that he himself, administered to the prophet Abinadi in return for his message of repentance. In the present chapter we again have to deal with the wicked priests of the defunct sovereign who fled from death at the time of the execution of their chief by the enraged people.

These miserable individuals, isolated from their families through their cowardice, plan a depredation against the unsuspecting damsels of their swarthy-skinned Lamanite neighbors. They capture twenty-four of them and carry them into the wilderness for wives. This naturally arouses the ire of the dark warriors, who desire that the crime should be laid at the door of Limhi's people. These people are entirely blameless of the whole affair, but the sword of Lamanite wrath falls upon them anyhow. The Nephites defend themselves. The two armies meet in battle array. Blood flows in profusion, lives go out in great numbers. The carnage is dreadful; many souls take their flight to the unknown as a result of the hot fray.

And all through a misunderstanding. There was really no cause for this bloodshed and consequent anguish of wives and children who had been made widows and orphans by it. It was unnecessary. Had the truth been known all this strife might have been averted.

It was a misunderstanding. The same old story that is repeated in human history over and over. In the case of individuals as well as nations and peoples. Perhaps nine-tenths of the petty feuds between neighbors may be found to be placed to the account of a misunderstanding, if traced to bedrock. The cause of a very large percentage of the broils between man and man and between nation and nation, seem to point to that great strife-brewer—the misunderstanding. How many of our prejudices against one another, how much ill-will, bad feeling and prejudice of one religious system against another, might be entirely swept away and dissolved did we know our brother as he really is or that proscribed religious system as it really is —and not as it is thought to be.

Another value-laden lesson may be extracted from this incident of two races that dwelt in South America long ago. This insignificant body of weak priests by one depraved, selfish act plunged two nations into bloody conflict, and scenes of death. So, too, may a trifling deed of covetousness or rapacity vitally affect and even ruin a promising life or blight the fair name or the fond hopes of a family or community. What may not be the doleful consequences of one little venom-tipped word spoken in malice of carelessness, or a single mean, contemptible, selfish act incited by greed or lasciviousness?

As is usually the case in misunderstandings, the Nephite and Lamanite armies upon mutually finding that there was really no cause for war, were pacified, disbanded and went to their homes wiser men. But the besotted priests, who had really been at the root of the mischief, seem here to be lost to history. It may be regretable and it may be not, that the miserable end of these miscreants is not here depicted. For it must have indeed been a miserable end for them when, crushed beneath the weight of a sin-laden conscience, they were ushered into eternity to receive the promised wages—death, spiritual as well as temporal, unless, indeed, they might, after a long period of penitent reform, after paying "the uttermost farthing," be again in possession of the power to ultimately get on the way of salvation again. The chief danger of such an ill-spent, iniquitous life is that the evildoer may have sunk himself so deeply in the mire of vice and corruption that he has absolutely lost the power to repent and patiently wait till the claims of justice shall have been satisfied in his behalf.

But we need concern ourselves but little about the punishment of this group of vile men. Their lives and works will be weighed in the balance, as will those of all of us. And how awful the misery of remorse to those that are "found wanting;" and how swelling the joy of them that are found on the right hand of a just and eternal God!

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Reasons For Tolerance.

There are many reasons why man should be allowed to worship God as he pleases, think as he pleases, believe as he pleases, act as he pleases—so long as he does not infringe on the rights of his fellows. One is that only with a free rein can he ultimately find the truth. He may be driven to the "truth" from the standpoint of a man, but would this necessarily be the truth from the standpoint of God? History answers, No.

All men set up their own standard of truth. This may or may not be the standard of the all-knowing Supreme Being. It does not follow, however, that all men's criterions are false ones. Some approximate the truth more nearly than others. Some may even arrive at a perfect knowledge of things as they are and are to be. In other words, they may be given the privilege to stand with God on the summit of existence and view the whole vast universe of eternal truth as He views it. There have been but very few men that have had this chance. Such men are called prophets. They are of the noblest of our Father's children; they are rare spirits who have, in the past ages of their pre- existent growth, developed themselves to a high degree of perfection. So that they have attained that fine mental, moral and spiritual balance which makes them strong enough to bear the resplendent light of all truth.

Ordinary mortals in their imperfect condition would not be able to endure this flood of glorious light all at once. So the All-wise has ordained that they receive a little of it at a time, as their souls may be fitted for it. Hence the prophets wrote in a more or less vague way what they saw in the realms of perfect truth, that we may get a glimmer of it as reflected through them. And even then we can only absorb that light and make it a luminant to our souls just to the extent that we are able to climb to the heights of soul-perfection from which those prophets viewed the field of eternal knowledge.

It is like viewing the light of the sun. The human eye is at present unable to endure the glare of the sun, but for a moment. Should one steadily gaze at the lustrous orb of day for a very short time, it would cause pain and even destroy one's sight. But he may contemplate and even enjoy that same light as reflected from the moon, or in the air on the earth. Indeed we all admire it in the varied beauties of the splendid sunset.

As the human eye cannot bear the powerful blaze of the midday sun, so would the human being be very mis-

erable without any light at all. In total darkness he would languish, droop and die. So also spiritually and intellectually. Man is at first given what light of truth he is able to assimilate naturally and without danger of an overflux, which would be detrimental to him. As his spirit develops and his soul becomes more and more nearly attuned to the infinite, then more and more of the illumination of intelligence or truth is vouchsafed to him. And as he climbs toward the summit of perfection the whole landscape of truth broadens and its aspect continually changes to his view and he sees where he surveyed phases of life and doctrines from an imperfect or false viewpoint lower down.

Just as a mountain-climber, as he ascends the rugged peak, finds the aspect of the landscape below is continually changing to his eye. As he rises, he gets a better, a clearer, a more all-sided view. If he reaches the highest point he then gets a correct survey of the whole scene below and sees the exact relation of one phase of the landscape to another, and finds how wrong he was in some of his conclusions about the relationship of one point to another when he was farther down the mountain-side, with obstructing cliffs only blocking his vision and hence could see a part of the whole.

With these incontrovertible facts in view how presumptuous and utterly foolish it is for any man, groping, stumbling, looking "through a glass darkly," to set up his conceptions, his belief, his creed, as the standard of truth! That is the chief reason why humankind should be allowed to believe as they want to about anything, or to worship how or what they want to. So that, with a free rein, they may gradually gravitate toward the topmost heights of perfect and everlasting truth, as they slowly ascend toward the goal of soul-excellence and purity and development.

This, it seems to us, is the plan of the omniscient Jehovah to bring men and women to Him—to save their souls. God has never driven nor attempted to drive men to truth and goodness; He has always *led* them to it.

Yet in history's past do we see all down the line how some man or set of men, has held up their dear opinion as the creed that every man should follow. No other view could be tolerated by them; neither could they permit another to exploit his contrary belief. This is well illustrated in the experience of Jesus. So obstinate were the Jews in insisting that their religious position was the true one that they were willing to stake the future welfare of their souls upon it and those of their posterity. They cried "His blood be upon us and our children." So they crucified him for the doctrines He believed and taught. Peter, afterward sponsor for the same doctrines, admitted that they did the deed ignorantly. (Acts 3:17). Their condemnation lies in the fact that they did not let others entertain and propagate their faith, and worship in the way that their consciences dictated.

The Master very well understood the principle that mortals only have a more or less rudimental knowledge of things as they really are, that they often look at things from a viewpoint diametrically opposed to the correct one. Here His words to His followers:

> And these things will they do unto you, because they have not known the Father, nor me.—John 16:2-3.

Yet the Jews thought they knew the Father, and they thought they knew Jesus. The Apostle to the Gentiles beautifully voices this great truth and the natural tendency of erring man to hug his own opinion and bolster it up to be "the righteousness of God," when it is really the opposite. Hence his fears for the house of Israel as they unbendingly clung to their erratic religous faith to the exclusion of the better system of the Redeemer:

> Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
>
> For I bear them record, that they have a zeal of God, but not according to knowledge.
>
> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. —Rom. 10:1-3.

They had a "zeal of God," but they

were really serving Satan. This peculiar heritage has come down to the kindreds of the earth even to this day. Therefore, the crying need for the exercise of religious toleration. The greatest reason in the world why every child of God should be granted the boon of thinking, believing, acting, worshiping as he pleases, unmolested, so long as he does not trespass.

How about this, ye who would measure every man's life by your own yard stick, and every man's religion by your own petty creed or raise the ancient clamor, "Crucify him"! Are you sure your yard stick is three feet long?

PROOFS OF LIFE ON MARS.

We are certainly justified in regarding the oases on Mars as the apple of the eye of Martian life—what corresponds with us to centers of population.

An interesting phenomenon about the oases makes this the more probable. Observation discloses that the oases are given to change of size and tone. They fade at certain seasons, retaining only a relatively diminutive dark kernel. They are thus formed of two parts, pulp and core. The pulp itself indicates vegetation, since it follows the same laws as the canals; the core may well be the evidence of the permanent population. That they are the largest, some seventy-five miles across, seems to give sufficient space for living and the means to live. If our cities had to be their own sources of supply, they might well be of this size. As it is, Tokio is ten miles by ten, and London yet larger. But we must in this be careful to part surmise from deduction.

In our exposition of what we have gleaned about Mars, we have been careful to indulge in no speculation. The laws of physics and the present knowledge of geology and biology affected by what astronomy has to say of the former subject, have conducted us, starting from the observations, to the recognition of other intelligent life. We have carefully considered the circumstantial evidence in the case, and we have found that it points to intelligence acting on that other globe, and is incompatible with anything else. We have, then, searched for motive and have lighted on one which thoroughly explains the evidence that observation offers. We are justified, therefore, in believing that we have unearthed the cause and our conclusion is this; that we have in these strange features, which the telescope reveals to us, witness that life and life of no mean order, at present inhabits the planet.

Part and parcel of this information is the order of intelligence involved in the beings thus disclosed. Peculiarly impressive is the thought that life on another world should thus have made its presence known by its exercise of mind. That intelligence should thus mutely communicate its existence to us across the far stretches of space, itself remaining hid, appeals to all that is highest and most far reaching in man himself. More satisfactory than strange this; for in no other way could the inhabitants of the planet have been made known to us. It simply shows again the supremacy of mind. Men live after they are dead by what they have written while they were alive, and the inhabitants of a planet tell of themselves across space as do individuals athwart time, in the same mind manner.

Thus, not only do the observations we have scanned lead us to the conclusion that Mars at this moment is inhabited, but they land us at the further one that these denizens are of an order whose acquaintance was worth the making. Whether we ever shall come to converse with them in any more instant way is a question upon which science at present has no data to decide. More important to us is the fact that they exist, made the more interesting by their precedence of us in the path of evolution. Their presence certainly ousts us from any unique or self-centered position in the solar system, but so with the world did the Copernican system the Ptolmaic, and the world survived this deposing change. So may man. To all who have a cosmoplanetary breadth of view it cannot be repugnant to contem-

plate extra-mundane life and to realize that we have warrant for believing that such life now inhabits the planet Mars.

A sadder interest attaches to such existence—that it is, cosmically speaking, soon to pass away. To our eventual descendants life on Mars will no longer to something to scan and interpret. It will have lapsed beyond the hope of study or recall. Thus to us it takes on an added glamour from the fact that it has not long to last. For the process that brought it to its present pass must go on to the bitter end, until the last spark of Martian life goes out. The drying up of the planet is certain to proceed until its surface can support no life at all. Slowly but surely time will snuff it out. When the last ember is thus extinguished, the planet will roll a dead world through space, its evolutionary career forever ended.—Percivall Lowell in the Century.

OPPOSING CHRISTIAN SCIENCE.

Mr. G. K. Chesterton is a noted champion of British orthodoxy, who recently gave out the following views respecting Christian Science:

I say that Christian Science is a mean and disgusting philosophy, preached by people who are quite nice—preached, in fact by many of my personal friends. They are all right; it is only their creed that comes from hell. I use the phrase quite calmly and quite literally. The doctrine that pain and death are not real at all, except in so far as their victims are cowardly enough to submit to them, is a diabolical doctrine, obviously calculated to produce all the purely diabolical qualities such as intellectual cruelty and contempt for the weak. To tell any man that it is his own fault that he has the toothache is to cease to be a Christian while uttering eight words. If there is one thing that is against the whole trend and tide of Christianity, it is any method which permits the man called strong to triumph over those whom he calls weak-minded. Christ came on earth to smash the man who felt himself strong. And he did in the most effective and final manner smash the man who felt himself strong; for he opposed to him the God who felt himself weak. Human beings henceforward were not to be humiliated by the limitations of pain and death; for Deity itself has admitted them.

Christian Science says that pain is not a reality. Christianity says that pain is so great a reality that even the Creator could feel it. Christian Science says that a man need not think of death at all. Christianity says that even God thought of it with awe. And the ethical results of the two prinicples have been exactly what might have been expected. Marred by a million other mistakes, betrayed and tortured through the agony of eighteen centuries, Christianity has never lost its strongest and most distinctive note, the physical note; the talk of the body and the blood. Ever since the crucifixion a certain actuality, and thence a certain sanctity, has clung round the hard pain of prosaic men. Men in misery were sometimes, in hours of impatience, dismissed as nuisances who could not be cured. But they were never despised as cowards who ought to have cured themselves. Even in the refusal there was pity; therefore, even in the pity there was respect. And while Christianity has run for so many centuries and Christian Science not yet for one, yet Christian Science also has already produced its own tone of manners and even its own type of face, a type of face which provokes the Christian to experiments upon the reality of the body.

TESTIMONIES.

XVII.

Alabama.

I can boldly say I know that Joseph Smith was a true phophet of God. The Spirit of God has borne witness with my spirit that he was one of the greatest prophets that ever lived. I have been healed when sick and have had the sweet influence of the Spirit from time to time since I embraced the gospel he taught.—Mamie McIntosh, Ala.

Arkansas.

I bear my testimony to the truth of the gospel as taught by the Church of Jesus Christ of Latter-day Saints. It has been nearly seven years since I joined the Church and I know that the gospel is true, and that Joseph Smith was a true prophet. I have that truth abiding with me at all times.—John W. Ault, Ark.

Florida.

I am glad to send my testimony. I know that the gospel as taught by the Latter-day Saints is true. I know that Joseph Smith was a prophet of God and that the Book of Mormon is the Word of God. I am glad I am a Latter-day Saint.—Mrs. Elizabeth Brown, Fla.

Brother J. R. Smith and his wife, Matilda C. Smith, of Florida, in communications too long to be given here, bear testimony to the truth of the gospel and the divinity of the mission of the prophet Joseph Smith.

Georgia.

I gladly tell you I know this gospel is true. I believe the Bible is the word of

God, and I also believe the Book of Mormon to be His word. I know that Jesus is the Son of God and that Joseph Smith was a true prophet of God.—Samantha C. Burden, Ga.

My wife and I and one of our daughters were baptized Aug. 12th, 1906, and another one of my daughters was baptized Aug. 11th, 1907 into the Church of Jesus Christ of Latter-day Saints; and we feel proud that we have had the privilege of joining the true Church of Christ, and we know that Joseph Smith was a prophet of God.—P. G. White, Ga.

In a letter, Sister Rachel Bartlett of Georgia, says she has a testimony of the gospel on account of which she feels proud and thankful. She expresses strong faith in and devotion to the gospel, and speaks in praise of Liahona The Elders' Journal.

Illinois.

I am not a member of the Church but I am thoroughly convinced of the truth of its teachings. The administration and prayers of the elders saved my sister's life, so I know, without a doubt, they are servants of the living God or they could not do these things. I know their message is true and hope a way will be opened very soon so I may be baptized.—Minnie E. Ward, Ill.

I want to bear my testimony to the world that I know that Joseph Smith was a prophet of the true and living God and also that Joseph F. Smith, who stands at the head of the Church today is also a prophet; and that the Book of Mormon is a divine record. I know that I have been healed by the power of God through the elders. All who reject the "Mormon" elders will bring condemnation upon themselves.—Kittie Barricklow, Ill.

Indiana.

I have a great and grand testimony. I know that the gospel is true, that Joseph Smith was a true prophet of God, and that the signs follow the believers. I was healed of a sickness of 7 years standing on being administered to.—Maimie Skinner, Ind.

I am thankful to bear the testimony that I truly believe the gospel as taught by the Latter-day Saints is true; and I do believe that Joseph Smith was a true prophet of God. I hope to learn more about Joseph Smith's teachings.—Mrs. Ellen Bradfield, Ind.

Iowa.

It is a pleasure to me to tell others of my knowledge of the gospel, yes, this gospel, which God, through the instrumentality of Joseph Smith has restored to earth. It is the same which Christ once brought here, but this time it has come to stay. The Book of Mormon is, I know, what it claims to be.—Katie Justesen, Iowa.

Kansas.

I bear testimony that the gospel taught by the elders of the Church of Jesus Christ of Latter-day Saints is the same that Jesus and His disciples taught. I thank God that the elders brought it to me, and that I accepted it. I thank God for the prophet Joseph Smith.—John Stone, Kan.

I wish to bear my testimony to the restored gospel of Jesus Christ. I know it is true as well as I know I live. I know that Joseph Smith was a true prophet of God, and I want to say to the world that you can know the same if you will obey the gospel as taught by the Latter-day Saints.—C. H. Miller, Kan.

Kentucky.

I have belonged to the Church for 4 years and have an ever increasing faith that the gospel as taught by the Latter-day Saints is the true gospel of Jesus Christ; and I live in full faith of all the blessings that pertain to those who live obedient to the same.—B. H. Smither, Ky.

I believe that the gospel as taught by the Latter-day Saints is true. I surely believe that Joseph Smith was a true prophet of God or I never would have accepted him as such. I know that I do not live as obedient as I should. May the Lord help us all to live better.—Mrs. Eliza Smither, Ky.

I know without a doubt that the gospel taught by the Latter-day Saints is the only pure gospel on earth, and that the gifts are with the people of God. Three of my children have been healed through the elders. I know the Book of Mormon is an inspired book, and that Joseph Smith was indeed a prophet of God.—Robert Stevens, Ky.

Sister Georgia W. Henline of Kentucky, in a letter bears a faithful testimony to the truth of the gospel and the divinity of the mission of the Prophet Joseph Smith. Her little daughter Mary, when nigh unto death with diptheria was healed under the hands of the elders.

I know the true and everlasting gospel has been restored to the earth again in these last days. I know Joseph Smith was a true prophet of God, I know it by the gift of God. My husband and I were baptized one year ago last August and I am truly thankful we accepted the gospel.—Mrs. Ilitea Turpin, Ky.

I am glad I live in the dispensation of time when the Lord speaks to His people. and am thankful that I have been permitted to see the glorious light of the gospel. I know it is true and that Joseph

Smith was indeed a prophet of God, and I am proud to be numbered among the Latter-day Saints.—Mrs Martha A. Davis.

I know that the gospel as taught by the Latter-day Saints is the true plan of salvation, that the Book of Mormon is a divine record, and that Joseph Smith was a true prophet of God. I am not a member but a true believer.—Nealie Davis, Ky.

I know the gospel is true if the scriptures are. The gospel the elders are preaching is the true gospel. Let us be kind to each other, and pray for one another.—Amy Wedington, Ky.

Louisiana.

I know that God lives, and His Son Jesus Christ also; and I know He will answer prayer. I prayed to know if there was any existence for man after death, and I received a manifestation by which I knew there was. I have not language to express my thanks to our Heavenly Father for the knowledge He has given me.—Chas. E. Holt, La.

I can testify that I am a member of the Church of Jesus Christ of Latter-day Saints and that this is the true gospel, and that Joseph Smith was a true prophet of God.—James Silas Smith, La.

This is to certify that I am a member of the Church of Jesus Christ of Latter-day Saints and am proud that I have the pleasure of testifying to the world that the true gospel has been restored to the earth in these the last days through the hands of the prophet Joseph Smith.—Ellen Drucila Smith, La.

Michigan.

That "Mormonism" is the gospel of Jesus Christ in its fulness and that Joseph Smith and his successors are true prophets of God—How do I know? By the gift of the Holy Ghost. Why? Because the signs do follow them. Every principle of the gospel which I have tested has brought the promised blessing.—Mrs. E. E. Ogden, Mich.

I am a member of the Church of Jesus Christ of Latter-day Saints. I bear my testimony to the world that I know Joseph Smith was a true prophet of God. I know the Book of Mormon is the word of God. I am thankful to my Heavenly Father that I am worthy to be a "Mormon."—Catharine Arner, Mich.

Minnesota.

Mr. P. H. Tucker of Minnesota speaks in high praise of Liahona The Elders' Journal. He states that he is not a member of any church, and that if he ever joins one it will be the Church of Jesus Christ of Latter-day Saints. He has compared the Book of Mormon and other "Mormon" literature with the Bible and found them to agree. He believes Joseph Smith was a prophet of God. His wife shares his sentiments.

Mississippi.

I wish to bear my testimony to the world that the gospel preached by the elders of the Church of Jesus Christ of Latter-day Saints is true. I have just as much assurance that Joseph Smith and his legal successors were prophets of God as I have of Peter, James and John or any of Christ's apostles. I thank my Heavenly Father for the testimony He has given me. In the name of Jesus. Amen.—Eugene Perry Dilley, Miss.

I wish to bear my testimony in behalf of so-called "Mormonism." I wish all could see the light as I see it. I know Joseph Smith was a true prophet of the living God. May God bless and prosper this great Latter-day work until it covers the earth.—Annie W. Dilley, Miss.

I bear my testimony to the world that I know that Joseph Smith was a true prophet of God. And I also know the Book of Mormon is a divine record. I am glad I have had the opportunity to bear this testimony.—T. W. Jones, Miss.

I bear my testimony to the world that I do know the gospel as taught by the Latter-day Saints is the true gospel. I know that Joseph Smith was a true prophet of the living God, and that the Book of Mormon is the word of God; and I thank God I have lived to know the truth.—Mrs. Elizabeth A. Jones, Miss.

I know that Joseph Smith was a true prophet of the living God and I also know the Book of Mormon to be the word of God. I embraced the gospel last November and am thankful I have had the opportunity to do so.—Lawrence Lee Jones, Miss.

Missouri.

I have been a Latter-day Saint for nearly two years and know that it is the true Church of Christ because it is the same as the Savior founded. I believe that Joseph Smith was a true prophet called of God and I thank God that he has opened my eyes to the true gospel. Also I know that the Book of Mormon is the true gospel.—Edith Anderson, Mo.

New Hampshire.

I wish to say with Peter "be ready always to give an answer to every man that asketh you a reason for the hope that is in you." I know the gospel of Christ has been restored, and that Joseph Smith was a true prophet.—Mrs. A. M. G. Hook, N. H.

New York.

It is a great pleasure to me to have the privilege of bearing my testimony. I can

say of a truth that I know the gospel as taught by the Latter-day Saints is true, and that Joseph Smith was a true prophet of the living God; and I can truthfully say that flesh and blood did not reveal this unto me, but our Father in heaven.—T. T. Larrabee, N. Y.

North Carolina.

I know the gospel that the Latter-day Saints are teaching is the pure gospel gospel of Christ, that Joseph Smith was a prophet of God, and that the Book of Mormon is a true record of the gosepl. I have been healed by the power of God given to the elders. Our Savior said, "These signs shall follow them that believe."—Jane Ervin, N. C.

I know the gospel is true. I was administered to before I joined the Church and once since, and received great blessings. I am truly glad I was baptized. I know that Joseph Smith was a true prophet of the living God. I would not be out of the Church again for all the wealth in the world. I have been persecuted, but I can pray for my enemies. Before I was baptized I could not.—Martha McAdams, N. C.

In a letter Sister Elizabeth Wilson of N. C. says: "It is time for all to awake from the long sleep of darkness to the true light of life before the judgments of God are poured out upon the nations. * * What a great consolation it is to know you are a member of the true Church. I have a testimony that Joseph Smith was a prophet of God."—

I know that the gospel taught by the elders is true, that Joseph Smith was a true prophet of God and that the Book of Mormon is true. May all the Saints be blessed and gathered together.—F. Kearns, N. C.

I wish to bear my testimony that the gospel taught by the elders is the same gospel that was taught by Paul and Peter, and also by Jesus Christ the Son of the living God. Joseph Smith was a prophet of God and I know the Book of Mormon is true.—Mrs. Margaret J. Kearns, N. C.

I can boldly and without fear say that I know that the Book of Mormon is the word of God and that Joseph Smith was a true prophet of the living God. I cannot express my thankfulness for the many blessings I have obtained from my Heavenly Father.—Miss Minnie Ola Kearns N. C.

I am thankful that I can bear testimony that I know the gospel taught by the Latter-day Saints is indeed true, that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God. —Nancy L. Moring, N. C.

I feel to rejoice in the gospel of Christ, for I know that it is true, and that Joseph Smith was a true prophet of God. I believe the Book of Mormon to be true. I was baptized Oct. 29th, 1896 and my testimony becomes to me every day better.—M. L. Tunnell, N. C.

I believe Joseph Smith was a true prophet of God and that the Book of Mormon is the everlasting word of God. Our doors are always open to the elders. We have entertained scores, more than I remember—all that labored in the county.—Pattie Tunnell, N. C.

Ohio.

I know for sure that the gospel the Latter-day Saints are teaching is true, for after I was baptized I saw everything in a new light. Things that were mysteries to me became clear, and my testimony grows stronger day by day.—Mrs. Maria S. Marsh, Ohio.

I want to bear my testimony. I know that the gospel the elders teach us is true, and I know that Joseph Smith was a true prophet of God. I have received many blessings since I was baptized. Although for one so young I have had disappointments which have sometimes made me doubtful, I thank God that I have never strayed from the true Church.—Anna M. Marsh, Lucasville, Ohio.

Oklahoma.

By studying the scriptures, and by faith and humble prayer, and by obeying the commandment of our Heavenly Father I am able to bear my testimony. I know that the gospel the Latter-day Saints teach is true, and that Joseph Smith was a true prophet of God. I know the Book of Mormon is a divine record.—Leslie Johnson, Okla.

I am glad that I accepted the gospel as taught by the Latter-day Saints. I believe it is the only true gospel.—Mrs. Flora Johnson, Okla.

I want to bear testimony to the truth of the gospel. I know it is true. I have seen the power of God manifested many times in my family. I was healed of a disease I had 18 years, and my children have been healed many times. My family and one more Saint are here alone. I expect to live and die a "Mormon."—Fannie Sturgell, Okla.

I want to bear my testimony. I am a little boy ten years old. I was baptized by Elder Ira H. Bradshaw, on the 17th of March. I know that Joseph Smith was a true prophet of God. I know the Book of Mormon to be the word of God and also the Bible. I know the doctrine that the Latter-day Saints teach is true. Amen.—Walter B. Sturgell, Okla.

I know the gospel of the Latter-day Saints is the true gospel of Jesus Christ, and that the Book of Mormon and the Doctrine and Covenants are the word of God. I know that Joseph Smith was a true prophet of God, and I know that God's servants are here on earth, for I have been healed through them.—J. H. Teater. Okla.

I have a testimony of the gospel of Jesus Christ as taught by the Latter-day Saints. I know it is true because I was told by the Spirit when seeking a better way. Till that time I knew nothing of such a people, and it was a year before I could find one. It seemed like I had known it before. I can say the Book of Mormon is the word of God, for I sought through prayer and it was revealed to me. Joseph Smith was a true prophet of God.—Nancy A. Teater, Okla.

I know the gospel of Jesus Christ as taught by the Latter-day Saints is true. I am persecuted by the world and that is one evidence for they persecuted Christ and slew Him. The Bible, the Book of Mormon and Doctrine and Covenants are the word of God.—Tillie A. Teater, Okla.

I know this is the only true Church because I have been healed by the servants of God, and have had many other manifestations. I know that Joseph Smith was a true prophet of God, as also was Brigham Young. I have been a member of the Church 6 years.—Sarah C. Teater, Okla.

South Carolina.

I believe Joseph Smith was a true prophet of God, and that the doctrine the Latter-day Saints preach is the true gospel of Christ. I have been a member of the Church for ten or twelve years. I have learned more about the Bible than I ever knew before, since the elders have been visiting me. I regret I was not born a "Mormon." This is the testimony of myself and wife.—T. D. Smith and N. C. Smith. S. C.

I know that the Church of Jesus Christ of Latter-day Saints is the only true Church on earth; and that Joseph Smith was a true prophet of God. It don't matter what the people of the world may say, nor how much they persecute me, it only makes me stronger.—John F. Herron, S. C.

I bear testimony that I know the gospel is true, that Joseph Smith was a true prophet, and that this is the only true Church of Christ on the earth. I am 14 years old.—Mary P. Herron, S. C.

I bear testimony that the gospel is true and is the power of God unto salvation. I know that Joseph Smith was a prophet of God. I am 10 years old and have belonged to the Church two years.—Emma Herron, S. C.

What joy it gives me to tell the world that I have been grafted into the true Church of Christ. I am not ashamed of this gospel for I have a knowledge that it is true. I know Joseph Smith was a prophet of the living God, that the gospel has been restored to earth, and that the Book of Mormon is true.—Alice B. Herron, S. C.

I can bear testimony that I know Joseph Smith was a prophet of God and that the Book of Mormon is the word of God. If we will do what is right we will know of the doctrine.—P. E. Freeman, N. C.

We do surely know that the gospel is true and that Joseph Smith was a true prophet of the Lord; and we strive to live up to the gospel as taught by the elders. We ask God to help us to do this, in the name of Jesus. Amen.—Jackson H. Owens and Mary Owens, his wife, and Ida M. Owens, their daughter-in-law, S. C.

Tennessee.

I can say boldly and without fear that I know that the doctrine of the Latter-day Saints is true, and that Joseph Smith was a true prophet. I am the only one among my relations who is a "Mormon" that I know of.—Jake Keasling, Tenn.

I can say sincerely that I know "Mormonism" is the true gospel taught primitively, that the Book of Mormon is the true gospel of Jesus Christ, and that Joseph Smith was a true prophet of God. This is my testimony. I was baptized into the Church of Jesus Christ of Latter-day Saints Sept. 4, 1881.—Sarah C. Vaughan, Tenn.—I fully endorse the above April 23, 1908.—R. D. Vaughan, M. D., Tenn

I want to bear a strong testimony. I know that the gospel is true and obedience to it will bring untold blessings.—G. W. Wall, Tenn.

Please accept my testimony. Although I am as small comparatively as the little mustard seed, I know of the truthfulness of the gospel of Christ.—Mrs. G. W. Wall, Tenn.

I know through the Spirit of God and in answer to prayer, that the gospel as taught by the Latter-day Saints is the true plan of salvation, and that Joseph Smith was a true prophet of the living God. The Book of Mormon contains the gospel, pure and complete.—A. A. Nicholson, Tenn.

Texas.

I know that Joseph Smith was a true prophet of God and that this latter-day work is the work of the Lord. I am proud to know that I am a "Mormon."—Glyndon M. Hague. Texas.

I joined the Church of Jesus Christ of Latter-day Saints June 26, 1904, and I know through the Holy Spirit that the gospel is true, that Joseph Smith was a prophet of God, that the gospel has been restored in its fulness, and that we are now living in the dispensation of the fulness of times.—Mrs. Lula Hague, Texas.

I am proud to give my testimony. I was baptized Oct. 14, 1905, and I know that Joseph Smith was a true prophet of God and that the doctrine preached by the Latter-day Saints is the gospel of Jesus Christ.—Nellie Hague, Texas

I want to bear my testimony. I am 14 years old and have been a member of the Church of Jesus Christ of Latter-day Saints since Oct. 14, 1905. I know the gospel is true and that Joseph Smith was a true prophet.—Ruby Hague, Texas.

I will tell why I believe the doctrines taught by the Latter-day Saints to be true. First, they are the most persecuted people on earth, but if they were of the world the world would love them. Second, they practice the way given in the Bible to receive the Holy Ghost, that of laying on hands. I am not a member of the "Mormon" Church, but an investigator.—Mrs. Nora Cook, Texas.

I wish to express why I believe the doctrines taught by the Latter-day Saints are true. I am not a member of the Church, but am convinced of its truth. I believe that Joseph Smith was a true prophet of God for I believe the gospel had to be restored through a prophet, and I believe it has been restored.—Mrs. Willie Riggs, Tex.

I am a little girl 11 years old. I have not been baptized but I want to be. I believe the elders preach the gospel for the Bible teaches what they preach.—Gladys Riggs, Texas.

I know that the gospel is true and that Joseph Smith was a true prophet, and I know that there is a great work to be done on the earth in the near future. I am a member of the Church but have never had the privilege to be associated with any members only the elders.—Mrs. S. E. Griffin, Texas.

I know through the Holy Spirit that the gospel has been restored to earth again, I know that Joseph Smith was a true prophet. I have been a member of the Church three years and am proud of it.—Mollie Griffin, Texas.

I know this is the gospel of Jesus Christ, and that Joseph Smith was as true a prophet as any we read of in the good book. I know that the Book of Mormon is the word of God, as much so as the Bible. I was seeking light when God sent two of His servants to our home. I had scarcely read the Articles of Faith when I knew their message was from God.—Martha H. Quinnelley, Tex.

I believe the gospel of Christ, and I believe the Book of Mormon to be the word of God. I also believe Joseph Smith was a true prophet of God, as much so as any ancient prophet. I know this is the only true Church on the earth.—Edna Balkam, Tex.

I can truly say that the Church of Jesus Christ of Latter-day Saints is the only true Church of God now on the earth. I know that Joseph Smith was a prophet of God who held the keys of the priesthood, and that his successors have all been true prophets. I believe the Book of Mormon to be the word of God.—J. L. Balkam, Tex.

I am a little girl, 9 years old, but I know this Church is the only true Church on earth, and that Joseph Smith was a prophet of God.—Luttrell Balkam, Tex.

I believe that Joseph Smith was a true prophet of God, and that angels visited him and conferred upon him the priesthood. I believe the Church of Jesus Christ of Latter-day Saints is the true Church of God, and that all the others are wrong.—S. W. Starling, Tex.

I am pleased to bear my testimony to the truth of the gospel. I know this is the only true Church on earth. Joseph Smith and his successors were true prophets of God. I have received revelation by means of dreams.—Stella Starling, Tex.

Virginia.

Sister Myrtie T. Vaughan of Va., in a letter bears testimony that Joseph Smith was a true prophet who ushered in the dispensation of the fullness of times. She says she never knew true happiness until she became a Latter-day Saint.

I am a little girl just 9 years old. I am not a member of the Church, but I hope to be before I am much older. I keep fast day and pay my fast offerings. I wanted to be baptized some time ago, but papa wouldn't consent; he said I was too young. —Eva Belle Vaughan.

I believe without a doubt that Joseph Smith was a true prophet of God, that Christ lives, and that we are living in the dispensation of the fullness of times. I also believe the Book of Mormon to be a divine record. My family are all members except my sons, four in number, and I pray that it may not be long before they are all brought into the fold of Christ. They believe it to be true. I feel that I have been blessed in obeying the will of the Lord and thank God for sending us the restored gospel.—Mrs. Maria L. Martin, Va.

I am only a twelve year old girl and have been a member of the Church only ten months. Yet I thought it would be nice to bear my testimony along with the others. I believe the gospel taught by the "Mormons" is true, and hope as I grow older my faith will grow stronger, so that I soon may be able to say "I know that Christ lives and that Joseph Smith was a true prophet of God."—Bessie Martin.

I am glad to be numbered with the people who are so despised by the world. I believe without a doubt that Joseph Smith was a true prophet of God in establishing this gospel upon the earth; also, that the Book of Mormon is a divine record.—Miss Emmie Martin, Va.

I know this Latter-day gospel is true. I believe that Joseph Smith was a true prophet of God. Myself and little boy have been healed by the power of God through the administration of the elders. I know that there is only one way to find out the true plan of life and salvation and that is with a prayerful, investigating heart.—Maria J. Rowland.

I am glad to say I am a "Mormon." It is the only true religion upon the earth. I believe Joseph Smith was a true prophet of God. This gospel could not have stood the persecution which has been heaped against it, unless it was true.—Miss Fannie Rowland, Va.

I believe Joseph Smith was a true prophet of God. I know the gospel taught by the elders is the only true gospel. I believe the Book of Mormon to be the word of God. I have been a "Mormon" 7 years, and my mind has been enlightened more than ever before.—Laura E. Woodson, Va.

I know the gospel is true as taught by the Latter-day Saints. I have been healed through the administration of the elders by the power of God. I know Joseph Smith was a true prophet, and that the Book of Mormon is the word of the Lord.—Mrs. Susan W. Woodson, Va.

How I wish I could say as do some others, that I know the gospel is true. I have not received that knowledge yet, but pray I may before I die. The following is my testimony: I do believe the gospel as taught by the Latter-day Saints is true, and that it will save all mankind if they live up to it. I believe Joseph Smith was a true prophet of the Lord, and that God sent him to bless the people with a true gospel in the last days.—Mrs. N. S. Keen, Va.

We as Latter-day Saints sincerely believe Joseph Smith was a true prophet of God, that the plan of salvation he put before the people is true, and that the Book of Mormon is true. We expect to live this gospel called "Mormonism" to the end of our days in this world. It has been of great benefit to us.—T. T. Adams and wife, Va.

Wisconsin.

In a very interesting letter which breathes a beautiful spirit, Sister Allen Thrall of Wisconsin recites experiences that led up to her becoming a Latter-day Saint. A copy of the Voice of Warning fell into her hands, and she knew she had found the truth. She sent for the elders, feasted on their teachings, and after meeting with delays and surmounting obstacles was at length baptized. She possesses a strong testimony of the gospel.

Ontario, Canada.

It gives me pleasure to bear my testimony to the truth of the gospel. I know that it is true, for I have the assurance within. It embraces all truth and I know that if every Latter-day Saint does his or her duty, they will have a testimony that the gospel as taught by the so-called Mormon Church is true.—Clara Kindy, Ont.

How do I know? Because by their fruits ye shall know them. I know it has helped me to be a better woman. Helped me to try and do unto others as I would want to be done by, and so it will help every one that will live true to the teaching of the Latter-day Saints.—Mrs. Annie Kindy, Ont.

Mission News.

SOUTHERN STATES MISSION.

Death of a Saint.

A letter from Sister Isabella H. Putnam conveys information of the death, from cancer, on May 13, of Brother A. W. Sweeney, of Tumbling Shoals, S. C. He was a staunch Latter-day Saint and well known to many elders to whom his home was ever open.

Local Workers.

Brother Samuel Norman and wife of Columbus Grove, Ohio, are local workers for the spread of the gospel. Recently they forwarded several names to whom they ordered Liahona The Elders' Journal sent, and they tell of their efforts in the way of circulating gospel literature, etc. Their labors will certainly bear fruit in time.

In Alabama.

Elder Harry A. Gardner, president of the Alabama conference, writes encouragingly of the condition of the work in that state. This year 50 children have been blessed and 50 converts baptized, and more baptisms are in prospect. The elders are mak-

ing many friends who are pleased with Liahona The Elders' Journal. The outlook in Montgomery is especially good. Three baptisms lately occurred there. One of them was that of Brother S. S. Halsey, a man of brilliant mind, who was formerly a merchant. Ten years ago he decided that all the churches were wrong, but he promised the Lord that if there was a man on earth who had the truth he would follow that man if the Lord would send him to him. Elder Gardner, in tracting, called on him, and left with him some of our literature, which Brother Halsey eagerly declared was just what he was looking for.

An Elder Admitted To The Bar.

Elder C. A. Callis was admitted to the bar of the supreme court of South Carolina Tuesday July 14. The motion for his admission was made by one of the leading attorneys of Columbia. In response to a question from the chief justice the attorney who made the motion stated that Mr. Callis bore a letter of introduction from Major Richard W. Young, a prominent attorney of Salt Lake City, to influential business men of Charleston. In this letter Mr. Callis was highly recommended for admission to the bar of South Carolina. His application was endorsed by men prominent in the business and professional circles of Charleston. The oath of office was then administered to Mr. Callis and his certificate signed by the chief justice and the three associate justices. He was treated very courteously by the judges, lawyers and court officials. Elder Callis is also a member of the bar of the supreme court of Utah, and the bar of Florida. He is presiding over the South Carolina conference.

It seems an odd thing to most Church members that a man engaged in active missionary work should seek and obtain admission to the bar. But Elder Callis is a lawyer by profession and he abandoned his practice to serve a term in the mission field, not only without compensation, but at his own cost for traveling expenses. Liahona The Elders' Journal extends congratulations to him on his admission to the bar of the state of South Carolina.

Summary for June, 1908.

June was a very prosperous month for the Southern States. The elders prosecuted their labors with vigor and reaped a harvest of 151 souls. This is the largest number of baptisms for June in the history of the mission. The elders were also successful in selling Books of Mormon. They sold 310 copies.

During the month President Ben E. Rich visited Cincinnati and Lexington, and held meetings in Jacksonville, Florida, Douglas, Georgia, Columbus, South Carolina, and Atlanta, Georgia. He also held conference with the Catawba Indians in South Carolina.

The following are the arrivals and appointments for the month:

Clarence O. Wayman, Logan, Utah, to Kentucky.

Raymond E. McEntire, Rexburg. Idaho, to Kentucky.

Ashton S. Nebeker, Alama, Nevada, to Kentucky.

Lorin Taylor, Rigby, Idaho, to Florida.

James L. Saline, Pima, Arizona, to Florida.

Emmett C. Walker, Rexburg, Idaho, to Georgia.

W. Claud Green, Thatcher, Arizona, to Georgia.

Transfers.

Elder H. C. Carlson, Georgia to Kentucky
A. G. Gunn, Georgia to Mission Office.
Leo Lowry, Office to Virginia.
J. W. Hiatt, Alabama to North Carolina.

Releases.

Gus Williams. East Tennessee.
O. R. Child, Mississippi.
Henry C. Walk, Middle Tennessee.
Galvin Maxwell, East Tennessee.
Bert M. Crump, Mississippi.
Julius Jepson, Mississippi.
J. R. Hooton, South Carolina.
R. C. Long, Mississippi.
Davie E. Tracy, Mississippi.
William H. Elkington, Middle Tenn.
E. E. Huntsman, Alabama.
Duncan Stewart, Kentucky.
David Session, Kentucky.
Milando Rich, Kentucky.

EASTERN STATES MISSION.

A Good Week's Work.

Elders Thomas R. Urie and Wm. C. Fitzgerald write from Ticonderoga, N. Y., July 19, as follows:

On the morning of July 7th, we left Glens Falls, after having had a very successful week, and traveled through the country east and south of Glens Falls to the small farming towns in Washington county. At each town we left our message in pamphlet form as well as leaving a vocal testimony, with a liberal distribution of books. From July 7th to July 18th we sold 60 books, distributed 475 tracts, two of us spent 46 hours each tracting, visited while tracting 422 families, spent 48 hours in gospel conversation; number of gospel conversations 72. We also held some cottage meetings and open air meetings. We feel to thank the Lord and ask His blessings upon the seed we in His name have sown. Liahona The Elders' Journal is a welcome weekly visitor at quite a number of homes in this section and we hope that in the near future the number will be multiplied many times.

NORTHERN STATES MISSION.

Another member has been added to our little Church at Hill, Illinois. Sister Leysia Willet was baptized July 5th, 1908, by Elder John C. Dyer.

Well Treated.

Recently Elders Geo. A. White and Thos. G. Hunt of the Western Iowa conference had a pleasant experience in Pollina, that state. They reached the town about 5 p. m. and at once sought and obtained the consent of the mayor for a street meeting. The editor of the local paper published a notice of it, and at 8 p. m. the elders began singing. A large crowd gathered and listened attentively to the discourses of the elders, who, at the close of the meeting, disposed of nearly all the literature they had with them. They were tendered rooms at a hotel for the night and the proprietor of a restaurant invited them to take breakfast next morning. The elders greatly appreciated the treatment they received in this town.

Big Record of Books Sold.

President Louis Fugal writes:—"West Iowa is Yankee to the bone so we didn't hold meetings on the greatest day of all days. Uncle Sam's great day was the 4th; but Sunday we held two good meetings. Today we left 19 Books of Mormon and about 100 small books with the business men of the beautiful city of LeMars, and last week we disposed of 114 Books of Mormon and 286 small books—not bad for sixteen humble servants of God. I have always figured that we are just sowing, which is being done as well as noble elders can do it. I have not expected to see but very little of the harvest while in this mission, but if work, faith, humility and courage will bring a bounteous harvest, West Iowa will not be behind."

In Joliet.

President Jos. Campbell and Sister Anna Hindley of the Northern Illinois conference have been visiting the Saints and friends in Joliet. Elder Wm. E. Eyre and family with Elder S. B. Fairbanks have been laboring there. A good open air meeting was held Saturday evening on one of the principal streets, and a large crowd listened attentively to what was said. A Sunday school was organized with the following officers: John F. Wheeler, superintendent; Frank Bird and Hugo Fehmel as counsellors; Ella King, secretary; Frank Bird chorister. Sunday evening a large number of Saints and investigators met at the home of Sister Gardner and held a very good cottage meeting. A good spirit prevails among our Saints in Joliet and there are prospects for a very prosperous branch to be organized there soon.

In Southern Illinois.

Elder William L. Wanless from the mission office has just returned from a pleasant visit with the Southern Illinois elders, meeting with Company A at Colfax and Company B at Gilman, Illinois. A number of good meetings were well attended in both places, but the elders felt especially proud of the good showing at Colfax where a big Chatauqua was taking place at the same time they were holding meetings, and many people preferred to listen to them, and five Books of Mormon were sold in less than an hour and a half.

From Colfax President James Rasmussen accompanied Elder Wanless to Bloomington, Illinois, where some of the elders had labored last winter. They found some good friends and investigators and were received very courteously. Some had applied for baptism to Pres. Rasmussen, but only one felt she was ready at that time. Arrangements were made with the proprietor of the swimming resort at the city park for suits and rooms, etc., and about 8:30 in the evening Elder Wanless baptized Sister Sarah N. McGill. It was a beautiful night. A large crowd witnessed the ceremony and a reporter made a note of it in the town paper.

We believe that much good will result from those laboring at the mission headquarters visiting with the conferences, as it helps to establish a closer relationship and is encouraging to the elders in the field.

Elders J. T. Beckstead and Loran Manwill have recently spent a week at Carthage, Ill., repapering and painting the "Old Jail." In the evenings they spent their time preaching to the people of Carthage. There are apparently none of the bitter feelings of a few years ago, for the elders were treated kindly by all whom they met.

In Minnesota.

Following is a quotation from an interesting letter received from two elders of the Minnesota conference:

"The country where we have traveled has been very thinly settled, but not withstanding this we found many good, honest people, who were willing to listen to our message and we always had a good bed and plenty to eat, and that too many times without asking for it. One family asked us to stay and when we left they bade us God speed and said if we or any of our people came that way again, we will be welcome with them. We also met an old gentleman who lived among our people in Nevada for a number of years and he had many good things to tell us that he knew about them, which of course made us feel good to hear. He said he once owned a Book of Mormon, but loaned it to a young lady and never got it back, and when we told him we had the book for sale, he purchased one." * *

"We have just returned from Rogers where we called last Sunday to conduct the funeral services of Bro. Thomas Dean, who died of old age Sunday morning. Bro. Dean was 88 years of age and joined the Church about eight years ago. We had the privilege of telling part of the gospel story to a house full of listeners, and believe some good will result therefrom. One gentleman there told us that of all the generals the

world had ever known, Brigham Young was the greatest, and that no other man had ever accomplished as much with any people, as Brigham Young had with the 'Mormons.' This morning a railroad agent came in to get the song, 'O My Father.' His fellow-workers had heard it, had been impressed with the thoughts expressed in the words, and recommended it to him."

CENTRAL STATES MISSION.

Two Baptized.

Elders Wilford F. Phippen and Samuel Butterfield, lately baptized at Hannibal, Mo., Charles Rarden and his father-in-law, John McRae. Other baptisms are in prospect.

Releases.

Elders Stephen Simmons of Charleston, Utah, James W. Depriest of Manassa, Colo., and H. Parley Burke of Alpine, Ariz., who have been laboring in the Missouri conference, and Elder William Ashby, Jr., of Vernal, Utah, who has labored in the Oklahoma conference, have been honorably released to return to their homes.

Transferred.

Elder J. F. Robertson who has been laboring in Oklahome for some time past as president of that conference, has been transferred to be president of the East Kansas conference. Elder Robertson has been very successful in this capacity in the past, and we wish him success in his new field of labor.

Death.

Bro. John A. McRae of Hannibal, Mo., who was baptized on the 12 of July by Elder W. F. Phippen, passed to the great beyond on Sunday July 19. Bro. McRae's experience in the Church of Jesus Christ of Latter-day Saints was of short duration, but he won the unbounded respect and confidence of all the elders and Saints who knew him. He was a man of superior character.

A Favorable Editor.

Elder J. L. Workman, president of the South Texas conference, writing from San Antonio, says the elders are interested in their work and are increasing the sale of Books of Mormon and other books. The following is taken from his letter:

"I have found an editor who has been to Utah and is favorably impressed with our people, and has given us the use of his paper for a series of articles on 'Mormonism.' He has published one article and another will be out this afternoon. I am preparing a lengthy article on the Book of Mormon, which I will have published some time this week. Our first article aroused a great deal of curiosity and our crowds have been doubled since the people read it."

MISCELLANEOUS.

A Dream.

Homing, Okla., June 28, 1908.

To the Editor:

Some time ago I sent you for publication my testimony, which duly appeared in the Liahona.

But I feel impressed to write again and tell you of a dream I had shortly after I became a member of the Church.

I was baptized October 14, 1900. Many of my relatives and friends became very angry with me, and said many things that were hard to bear, and some even accused me of going insane.

Ministers wrote letters to me in which they tried to turn me away from the Church of my faith, but through it all the testimony of the truth of the gospel filled and thrilled my heart. I leaned very heavily on the arm of Christ, fasting and praying often for wisdom and guidance.

One night after retiring to my bed, a sweet peace seemed to fill every faculty of my being, I could feel that the smiles and approbation of my Heavenly Father rested upon me. It seemed that I could almost feel the presence of the angels, and thus I went to sleep.

And I dreamed that I was in a large room awaiting some expected guests. While waiting I was walking to an fro through the room, meditating on the things pertaining to eternal life, when to my joy, but not to my surprise, my Savior came and took me by my hand and walked by my side, as I continued to walk back and forth through the room.

His look was youthful, as a pure young man looks at about the age of twenty-five. His eyes were tender and He looked down upon me as a loving Father would look upon his little child. His tender smile showed His approval. He talked with me as we walked but it is only His look of compassion and love that I remember.

Oh! what joy, what reverence, what adoration, what humility, filled my heart! His visit ended. Then the same elder that preached the first gospel sermon I ever heard and who had instructed me in my search after the truth and light, and so often patiently answered all my questions, and expounded to me the scriptures, came again and gave me further instructions, and counsel, and the vision closed.

This was no ordinary dream. It was of God. I can not think of it without emotion.

It proves to me plainly that the doctrines taught by the Latter-day Saints are the true and only gospel, and my testimony is that Jesus lives, and that He has established His kingdom again on the earth, never to be taken away.

Your sister in Christ,
Mary Leonie Williamson.

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THE RESURRECTION.

Discourse by

PRESIDENT JOSEPH F. SMITH

At the Quarterly Conference of Cache Stake, October 27, 1907.

President Joseph F. Smith then arose and occupied the rest of the time. He said: We speak to you this morning largely upon matters temporal. We believe in a temporal gospel of salvation just as much as we believe in a spiritual gospel of salvation. But the spiritual is not without the temporal, and neither is the temporal without the spiritual. It has been impossible for me yet, so far in life, to divide between the spiritual and the temporal, entirely. One is so mixed with the other that that which affects one affects the other, and we cannot consistently draw the dividing line between the temporal and the spiritual in this mortal life or probationary state.

I do not feel very much like talking to you, but I will attempt to do so, hoping that the prayers of the saints, their friendship and kindly feelings and their desires, with the blessings of the Lord upon me, may enable me to speak to you so that I will be understood; for I desire to speak in plainness and be understood in all I say. listening to the presentation of the authorities of the Church, general and local, that I would make an attempt, at least, to speak upon a subject that was talked over by a few of us at our dinner today; and I was reminded that I have a clipping I took out of one of our papers a few days ago, which reads as follows: "Resurrection of the body. Discussion of question by Ministerial Association." This was at Salt Lake City. "A spirited discussion was occasioned at the meeting of the ministerial association, in the Young Men's Christian Association rooms yesterday, by a paper by the Reverend J. L. Alfeton (Alpheton), entitled, "The Nature of the Resurrected Body." The paper, which was an eastern sermon, advocated, in effect, a belief in the absolute identity of the body, viz., that it is the same organism as in life. The contention of the opposing ministers, of whom there were half a dozen, was a belief that when the body is brought to life by the resurrection of the dead it will not be in its earthly form, but in the one in which it will live in the coming world."

This brings to my mind a conversation that I had with a very noted minister who was the presiding genius over the Congress of Religions at the World's Fair. He did us the honor of calling upon us at our office, and in the course of our conversation the question of the dead came up, or the resurrection of the body; and he informed me that he believed that all the resurrection there would ever be would be the raising of the spirit on the death of the body, that that was the resurrection from the dead. Of course I took the liberty to differ from him in that view; but he waved aside my objection with the overwhelming remark that the literal rendering of the scriptures would not answer for this dispensation, for the world today, that we were entering upon a different sphere, a different condition of things, and that religions had to change with the progress of man, and so on and so forth.

Resurrection of Jesus.

Now I am going to take the liberty of reading a little scripture to you, and then, as I go along, express my belief and conviction in relation to what we believe as Latter-day Saints with reference to the resurrection from the dead. I shall not take the pains or time to go into the subject in detail, for there are a great many scriptures that can be brought to bear upon the subject scattered through the New Testament in the declarations of the Son of God; but I will content myself by reading the description of his resurrection. We all know that he was lifted upon the cross; that he was pierced in the side, and that his life blood flowed from his body; that he groaned upon the cross and gave up the spirit; that his body was taken from the cross, embalmed and wrapped in clean linen and laid in a new sepulchre wherein the body of no man had ever been laid. And then, remembering the remark that he was to lay down his body and take it up again, the claim that he made that that temple would be destroyed but that it

would be raised up the third day, the chief priests went to the chief authorities and demanded that a great stone be placed at the mouth of the sepulchre and that a seal be placed upon it, and that also a guard should be placed there, lest His disciples should come at night and take away the body and impose upon the public the claim that He had risen from the dead. So a cordon of soldiers were placed to guard the tomb, and a great stone was placed at the mouth of the sepulchre, and a seal was placed upon it according to the history given in the scriptures of it, so that it would be absolutely impossible for the disciples of Christ to perpetrate a deception upon the world by clandestinely stealing and taking away the body of Christ and then proclaiming to the world that his body had been raised from the dead. Some times even the enemies of the truth and those who are seeking to destroy it become the unwitting means of verifying the truth and of putting it beyond the possibility of a doubt; for if they had not taken this precaution themselves and if the guard had not been placed at the tomb to guard the sepulchre to see that no fraud could be perpetrated, then they could easily have gone out to the world and said, "Why, his disciples came and took the body away; they slipped in and stole it at night." But they closed their own mouths in their vain attempt to destroy the effects of the resurrection from the dead upon the minds of the people and upon the history of the world.

Now I will read to you in the 20th chapter of St. John the following description of the resurrection of the body of Christ:

"The first day of the week, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." The disciples had not done it. If they had the soldiers that were there would have declared it. They were there to watch and to see; they were there to be witnesses against the disciples coming, to see that the disciples did not go there by night and roll away the stone and take away the body, because they could not do it, for the reason that it was guarded by Roman soldiers; they were prevented from doing it, even if they had desired to do it. But unfortunately for them, the disciples themselves had not yet become converted to the declaration that Christ made to them, that he would rise again the third day; it had not entered into their hearts, they could not comprehend it, for it was almost immediately after his death, or rather, after his burial, they said one to another: "Come I go a fishing;" come and go with me after our own pursuits, and so they went, each to his net or to his fishing, one to his occupation and another to his. "And they murmured among themselves, and they said, We thought indeed that he was to deliver Israel, but lo he is dead." And their hopes had vanished, for they did not comprehend the scriptures, and they did not comprehend the principle of the resurrection Jesus Christ had come to exemplify to the world.

"And then she (Mary) runneth and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down and looking in, saw the linen clothes lying; yet he went not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the scripture, that He must rise again from the dead."

This is another witness, another evidence that they were perfectly innocent of any attempt whatever to roll away the stone by night and steal away the body all unbeknown to the world and then perpetrate the fraud upon the world that he had risen from the dead. They did not understand it, did not expect it; did not have any such intention whatever.

"Then the disciples went away again unto their own home. But Mary stood without the sepulchre weeping; and as she wept she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman why weepest thou? She, supposing him to be the gardener, said unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni, which is to say Master. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the dis-

ciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you; as mv Father hath sent me, even so send I you. And when he had thus said, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto him, and whosoever sins ye retain, they are retained."

Bestowal of the Holv Ghost.

Now just a moment of digression. A few years ago I discovered that there was a diversity of opinion among the leading men in the Church with reference to the bestowal of the Holy Ghost upon the Twelve Apostles of Christ. Some declared that when Christ baptized them, he conferred upon them the Holy Ghost. Why shouldn't he? That was the order of the Church. Why shouldn't he bestow upon them the Holy Ghost? Others declared that they had not yet received the Holy Ghost. If Peter, the presiding apostle of Christ, had been endowed with the Holy Ghost on the eve of the betrayal of the Son of God, when he stood before the gathered crowds on that eventful eve, and denied the Lord, and even, to emphasize his denial of him, declared that he never knew him, and began to verify his denunciation of him by an oath, it would have been amen to Peter for ever, and don't you forget it. No men can deny Christ after they have received the Holy Ghost and the testimony of the Holy Spirit in their heart that he is the Christ, and escape the condemnation that pertains to the crucifixion anew of Christ and the putting of him again to an open shame. But if Peter had been endowed before this with the Holy Ghost, he could not have done what he did; it would have been impossible. The spirit of God would not have permitted it, and he could not have done it. Well, what was the matter with Peter? He was left to himself. He had been walking in the light of the Son of God, greater than the Holy Ghost. He had drawn his inspiration from Christ, and he walked by the light of one greater than the Holy Ghost that was with them; and it was not until Christ rose from the dead, and until he was prepared to ascend unto the Father, his Father and their Father, his God and their God, when he was about to leave them in the world and withdraw himself from them, that he bestowed the Comforter upon them, and said Receive ye the Holy Ghost. After that do you think Peter ever denied Christ? No, never, never. Did any one of the disciples ever deny Christ? No, never, never. And when Peter was being crucified because of his testimony of Jesus Christ, he plead with his executioners not to honor him by crucifying him as they had crucified his Master. He was ready to die for his testimony. He was ready to test his faith in His mission by his death. And they crucified him head downward; but he did not deny Christ. He had received the Holy Ghost. It is this Holy Spirit bestowed upon the children of men that takes of the things of God and shows them unto men;; that testifies of the Father and of the Son, that bears record of the truth to men, and when they receive the Holy Ghost they had better look out what they do and not be guilty of the crime of crucifying anew the Son of God and of putting him to an open shame. This is the unpardonable sin. "All manner of sin and blasphemy will be forgiven unto men, but the sin against the Holy Ghost." These are the words of Christ himself. You have received it; beware what you do. Do not put Christ to an open shame. Do not blaspheme the name of the Son of God, the Savior of the world. Do not go back upon his redeeming grace and love and the sacrifice of his life and blood for the salvation of the human family. Remember that he is the Savior of the world; that his is the only name given under the heavens by which man can be saved. Remember it, you Latter-day Saints, and don't you go back on it. So the disciples of Christ walked in the light of their Redeemer, in the light of their elder brother, the Son of God, while they walked with him in the flesh; but when he was ready to depart from them, he gave them the Holy Ghost, which should be a Comforter unto them until he should return again. I desired only to mention this to emphasize this fact and put it clear in the minds of the Saints, and especially the Elders of Israel, if there be any who have not had it clear in their minds till now that the disciples of Christ, the twelve that he chose, were not endowed with the Holy Ghost until after his resurrection from the dead. He sent them out to preach, it is true. He sent them out to heal the sick, to cast out devils, to speak with tongues, and to do all manner of things necessary for the salvation of the human family; but they went by his grace and by the power and knowledge that emanated from him, and not by the presence and influence of the gift of the Holy Ghost unto them, until after his death and resurrection.

Doubters.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

We have a great many Didymuses in our day and generation, but we hope that there are none of them here, but rather the other class Jesus named.

"And after eight days again his disciciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said Peace be unto you. Then saith he to Thomas, reach hither thy finger, and behold my hands,

and reach hither thy hand and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed."

Now says the disciple who wrote this, the beloved disciple, the personal witness himself, he who ran to the sepulchre and who outran Peter and came to it first and looked into it, and who afterwards went into it after Peter had. And he who has written these words says further: "And many other things truly did Jesus in the presence of his disciples which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

The Resurrection Literal.

Now what I want to call to your mind is, emphatically, the undeniable and unequivocal and direct description of the body, the resurrected body of the Lord Jesus Christ given in this description of his resurrection, and appearance to his disciples, which dissipates all imagination or thought that the death of the body and the departure of the spirit from the body is the resurrection from the dead. Does it not? If Christ be the Son of God, and his disciples bear faithful record of the truth as they witnessed it, as they declare they did witness it, for they declare that they saw with their eyes, heard with their ears, were pricked in their hearts, and they examined him with their own hands, to see and feel that he was indeed the same individual, the same person the same body, that was crucified, bearing the same marks that were inflicted upon the body while it was extended upon the cross, to show to you that the resurrection of Christ was the resurrection of himself, and not his spirit. Before I proceed further, there is another scripture that I will read to you, from the 24th chapter of Luke:

"And behold two of them went the same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed together and reasoned, Jesus drew near, and went with them, and their eyes were holden that they should not know him."

And he journeyed with them, and talked with them on the way, and unfolded the scriptures unto them, but they did not know that it was he. They did not personally know that it was Christ resurrected.

"And it came to pass as he sat at meat with them, he took bread and broke, and gave to them."

Now this is not the testimony of John. This is the testimony of Luke, another of the disciples of Christ.

"And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done on the way, and how he was known to them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted and supposed that they had seen a spirit. And he said unto them, why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto him, Have ye any meat? And they gave him a piece of broiled fish and of an honey comb, and he took it and ate before them. And he said unto them. These are the words which I spake unto you while I was with you, that all things must be fulfilled which were written in the law of Moses and in the Prophets and in the Psalms concerning me."

Now shall we accept the scriptural definition of the resurrection of the body? Shall we accept Christ's manifestations in his own person resurrected from the dead? or shall we take the Rev. Mr. Phillips' opinion of it, that the death of the body and the separation of the spirit from it is the resurrection of the dead? Which do you choose?

Joseph Smith the Prophet declared in this book, the Book of Doctrine and Covenants, that the Father has a body of flesh and bones as tangible as man's. And the Son of God has a body of flesh and bones, as he himself has declared that he has and is not a mere spirit, but is a risen being, a resurrected soul. And the Holy Ghost is a personage of spirit, but not a personage of bones and flesh, as are the Father and the Son. Consequently the Holy Spirit or the Holy Ghost may be conferred upon men, and he may dwell with them for a while, or he may continue to dwell with them, in accordance with their worthiness, and he may depart from them at his will.

Book of Mormon Witnesses.

Now I am going to read a little from the Book of Mormon, a book of scripture, that was translated by the gift and power of God, for the voice of God declared to the three witnesses that it had been translated by the gift and power of God, and that it was true. The three witnesses declared and testified to its truth, and other eight witnesses, besides the Prophet Joseph, declared that they beheld the plates and handled them and saw the engravings upon them, and that "they do know that Joseph

Smith did have the plates from which the Book of Mormon was translated." And it is one of the greatest puzzles to scientists that they are discovering in the path of the ancient civilization of this continent evidences and proofs of the divinity of the Book of Mormon, that they cannot dispute nor gainsay. And their wonder is, how Joseph Smith, a man unlearned in history, in theology, in science, a man without book learning, practically, could ever so closely hit upon facts that are now being discovered by explorers and scientists throughout this historical country that the Book of Mormon covers, and they say it is perplexing to them. It is astonishing to them that three men could testify as the three witnesses to the Book of Mormon have testified, and that the other eight witnesses could testify as they have done, and yet not one of them ever went back upon their testimony. They cannot understand, and they cannot account for it upon any scientific principle. If it was a fraud and these men were deceived or led into a trap, and did it by sophistry or with a purpose of deceiving the world, surely some one or more of them would have risen to the truth before they died and have divulged the fraud. But no, not one of them did. They apostatized from Joseph, but they did not deny the divinity of the Book of Mormon. They remained faithful and true to their testimony to that. True, they declared that Joseph Smith had gone astray, that the church had gone astray, just like all other apostates have declared. You never saw an apostate anywhere who would admit that he was wrong; but they always claim that they are right, and the Church is wrong. So it was with Oliver Cowdery until he repented and came back to the Church. So it was with David Whitmer until the day of his death. He believed that Joseph had been led astray, first into receiving the Melchisedek priesthood as well as the Aaronic priesthood, That he received the Aaronic priesthood and was ordained under the hand of John the Baptist he admitted and believed, but he denied any ordination under the hands of Peter, James and John to the Melchisedek priesthood; and consequently, he went to work and organized a church and a presidency after the order of the Aaronic priesthood. But never, up to the time of his death did he deny his testimony as one of the three witnesses; and in his dying words he declared that his testimony contained in this book is true. So did Oliver Cowdery. He came back into the church after saying many bad things and after wandering about for a while, and confessed his follies and his wrong, and claimed that if he could only be permitted to come back as a member in the church it would be all that he could ask, or would ask for. He felt that he was unworthy of anything better or greater and he was permitted to come back and be baptized. Martin Harris also came back and was baptized into the Church, and died with his testimony on his lips, for not one of them ever went back on his testimony. Furthermore, not one of the eight witnesses, ever did either. Neither did the Prophet Joseph. So here you have a record, the witnesses of which remained unimpeached, and whose integrity no power beneath the kingdom of God can impeach, for they told the truth, and they abode in the truth which they told until they died in the flesh.

A Nephite Prophet On The Resurrection.

Now here, one of the ancient disciples or prophets that lived upon this continent, who was inspired of God and who delivered this message to the world afterwards that was engraven upon the plates of gold, and preserved and handed down and revealed in this dispensation of the world, has something precious to say upon this subject. This is not from Jerusalem. This is not a message that was delivered to the disciples of Christ in Jerusalem; but this is a message that was delivered by a prophet who lived upon this continent; and here are his words:

"And he shall come into the world (for this was before the coming of Christ to redeem his people) and shall take upon him the transgression of those who believe on his name. These are they that shall have eternal life, and salvation cometh to none else."

Now let me say a word here. "He shall come into the world and he shall take upon him the transgression of those who believe on his name." And those who believe will do the works that he commands. No man that will believe in truth will ever refuse to do what is required.

"And these are they that believe, that shall have eternal life and salvation cometh to none else. Therefore the wicked remain as though there had been no redemption made except it be the loosing of the bands of death. For, behold, the day cometh that all shall rise from the dead, and stand before God and be judged according to their works. Now there is a death which is called a temporal death, and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death. The spirit and the body shall be restored to its proper frame, even as we now are at this time. And we shall be brought to stand before God, knowing even as we know now, and having a bright recollection of our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous, and even there shall not so much as a hair of their head be lost; but all things shall be restored to its perfect frame as it is now in the body, and shall be brought and shall be arraigned before Christ, the Son, and God, the Father and the Holy Spirit, which is one eternal God, to be judged according to the works whether they be good or whether they be evil. Now behold, I have spoken to you concern-

ing the death of the mortal body, and also concerning the resurrection of the mortal body (not the resurrection of the spirit, but the resurrection of the mortal body). I say unto you that this mortal body is raised to an immortal body; that is, from death, even from the first death, unto life, that they can die no more. There is brought to pass a unity of the soul with the body, never to be divided. Thus the whole becoming spiritual and immortal, that they can no more see corruption."

Our Belief.

Now that is the doctrine of the Latter-day Saints. That is the resurrection of Jesus Christ; and, as he is the first fruits of the resurrection from the dead, as he was raised up, so he will raise up all the children of His Father upon whom the curse of Adam came. For as by one man came temporal death upon all men, so by the righteousness of Christ all shall come to life through the resurrection from the dead upon all men, whether they be good or whether they be evil, whether they be black or white, bond or free, learned or unlearned, or whether they be young or old, it matters not. The death that came by the fall of our first parents is eradicated by the resurrection of the son of God, and you and I cannot help it. You will come forth from your graves, these same mortal bodies as they are now, bearing the marks just as much as Christ's body bore the marks that were upon him. They will come forth from their graves, but they will be immediately immortalized, restored to their perfect frame, limb and joint. And the poor, unfortunate creature who has lost a leg or an arm or a finger will have it restored to its proper frame, every joint to its place, and every part to its part, and it will be made perfect, for that is the law of restoration that God has instituted by which His own purpose cannot fail, by which His own designs concerning His children must be consummated. Now this is the restoration that I believe in. I believe in the resurrection as Joseph Smith the Prophet declared it. He said when he died he wanted to be laid beside his father and his mother and other kindred, that when the trump should sound and the word of God should go forth to rise from the dead, he might have the privilege of striking hands with his father and his mother and his loved kindred, the first thing. And I, and you—you husbands that love your wives, and wives that love your husbands and that are true to each other, and have been united together under the bond of the new and everlasting covenant, for eternity as well as time; what else in the world, what else in the religion of the world can meet your want, your desire, your longing, the yearning of your soul, but this doctrine of Christ revealed in the scriptures of divine truth and verified and declared by the Prophet Joseph Smith in the day in which we live, and borne record of in our own minds and hearts by the testimony of the Spirit of God, which is our privilege to enjoy? What is more desirable than that we should meet with our fathers and our mothers, with our brethren and our sisters, with our wives and our children, with our beloved associates and kindred in the spirit world, knowing each other, identifying each other by the marks we knew in the flesh and by the associations that familiarize each to the other in mortal life? What do you want better than that? What is there for any religion superior to that? I know of nothing. To me it meets my wants, it fulfills my desires, it meets the longing of my heart; it is the fulfillment, or the promise at least, of the fulfillment of my ambition and of all my hopes. So I would not give any one point in the doctrine of Christ for all the doctrines of men, and for all the promises that men can make. The divine authority that God has revealed to the Church, and bestowed upon the Church of Jesus Christ of Latter-day Saints is worth Oh, all the religions of the world; aye, there is nothing to compare with it, because it is the only thing that will stand. Usurpation will be thrown down, presumption will be dissipated, hopes based upon foolish notions and foolish creeds adopted by men to suit the growth and the development of the race will vanish into thin air, while the truth of God will stand, and will endure forever, and it will not perish.

We Must Accept The Scriptures.

We have got to come back to the scriptures; the world will have to come back to the scriptures and to the doctrine of Christ, or they will be damned. They will go where the Antedeluvians went, because of their rebellion and unbelief. And those that do not have the opportunity of getting a knowledge of the truth in this life will then, by and by, have Brother Smith and myself, Brother Linford and a few of us to go and preach the gospel to them behind the veil; and we will preach to them just what we preach here, because it is God's truth and God's gospel, the everlasting gospel of life and salvation that was instituted in the beginning by the Father to reach the conditions and necessities of all mankind, in all their conditions in life or in death. And those that have a chance to know the truth, but have not received it, have rejected it in their hearts, because they loved darkness rather than light, it will be said to them, Depart from me, ye cursed, for I do not know you. Now, my brethren and sisters, these are my views, and they are the doctrines of the Latter-day Saints, what the gospel teaches to me and to you. And I thank the Lord for the gospel, and for the privilege of learning something about the gospel; and I am gratified, my heart swells with gratitude to my Heavenly Father, that He will permit me, if I am in any degree faithful, if I do not depart from Him, and from my love for Him and His work in the earth, the Lord will bring me, by

and by, after I have suffered for my sins, if I have not committed sins that have not gone before to judgment and have not been atoned for, that I will have to pay them, and He will permit me to be reunited with those I love here.

Future Associations.

And then I shall not be associated with just my father and mother, and the Prophet Joseph Smith, but I will want the association of Brigham Young, of John Taylor, of Wilford Woodruff, Lorenzo Snow, Erastus Snow, George A. Smith, Charles C. Rich, and all those noble, true and faithful men and witnesses of God to the world, with whom my life has been cast, with whom I have served my mission in the earth, with whom I have been associated in public and in private, and whose hearts I know, and knew during their life's work here upon the earth. I want to be associated with them; and I will be—I will be! I mean to be, I am determined that I will be, God being my helper. How do you feel about it? Do you feel that you want to be associated with those men, and be worthy to meet with them in the spirit world or in the resurrection from the dead? Most emphatically I do. And the good women, the mothers in Israel, with whom I have been associated, and with whom I have labored in sacred places in the house of God, I expect to meet them there, as I knew them here, and they will be the same identical persons, only cleansed from mortality, cleansed from corruption, made immortal, and pure and holy and eternal, and in the possession of the gifts of God and the gift of eternal life to them. And I expect to meet them there. No spiritualization of these. They are literal; they are real, and they are true.

Now, my brethren and sisters, let us cleave to these things. And we have got the scriptures on our side; we have got reason on our side; we have got tradition on our side, and we have revelation from God on our side. And we can face the world on these grounds, and there is no danger of our being overthrown, because we are based upon the foundation of eternal truth.

God help us to be true, to be faithful to Him and to His truth, forever, is my prayer, in the name of Jesus. Amen.

MISCELLANEOUS.

Latter-day Saint School in New Zealand.

Brother John Reading of Salt Lake City, Utah, sends the following clipping from the Auckland (New Zealand) News:

Elder Rufus K. Hardy, the head of the Mormon mission in New Zealand, gave a Napier Daily Telegraph reporter some details of his church work at Bridge pa, near Hastings, where it is intended to establish an institution at an expenditure of about 8,000 pounds. In the course of the interview Elder Hardy said that, within the past four months, the Mormons had purchased 130 acres of good land at Bridge Pa, and had an option over another 130 acres. On this ground it was intended to establish a sort of college to impart a little higher education to young Maori men than they received at ordinary schools, and at the same time train them manually in such industries as they showed a preference for, and as were afforded by the dominion.

When the buildings are erected the Mormon mission will be able to accommodate a hundred students, and a capable staff of teachers will instruct them, amongst other things, in scientific farming, stock raising, carpentry, blacksmithing, engineering, draughtsmanship, etc., the idea being to place in the hands of the young Maoris a trade or profession, enabling them to become skilled, independent, and self-supporting citizens. Plowing has been commenced and crops will be put in. Plans of the buildings have been prepared. The mission will take anyone, irrespective of creed, who will conform to the rules of the establishment, the only qualification necessary being a desire for learning, freedom from the use of alcohol and tobacco, and absence of moral taint, but the main thing is that pupils must not use alcohol or tobacco, and all this is to be done free of charge. Money for the land and buildings or equipment has not come from the natives nor from anyone in New Zealand, but has been given by the Mormon Church as a whole, and sent here from Salt Lake City.

Part of the staff will come from America, but some will, of necessity, be practical, up-to-date New Zealanders, with a thorough knowledge of local conditions. It is also anticipated that a great deal of the machinery for equipping the various departments will be of modern American manufacture. It is intended to experiment with the best of stock, and if the land proves good the mission will probably go in for horticulture.

The True Reason.

Under a recent date, Elder W. D. Gledhill, president of the Pueblo conference, Colorado, furnishes the following significant incident:

He and Elder Nephi Harker were conversing with a group of men on a street corner in Colorado City, telling them about the Book of Mormon, when one of their listeners called to an aged gentleman who was standing some distance away, and said to him:

"We are talking about the Book of Mormon. Now, you lived in Illinois in the early history of the Mormon Church, tell us the real reason why those people were driven from their homes."

The old gentleman replied:

"Well, you know at that time people thought that a man who differed on religious views from the majority was worthy of death. Joseph Smith advanced new ideas contrary to theirs. He was put to death and his followers were driven out. This is the only reason I know."

As he said this he walked away. Elder Gledhill learned that he was a retired Methodist minister from Illinois.

Liahona The Elders' Journal

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Editorial

PASSAGES EXPLAINED.

To the Editor:—

Kind Sir: I am almost convinced that the "Mormon" doctrine is true. Please explain through your paper Luke 9: 49-50. I notice in your paper that you claim that no one has authority to administer in any of the ordinances of the gospel unless called of God. Also, please explain Luke 20: 35. I notice you claim man and wife can be married so as to remain so throughout eternity.

If you will please explain these two things to me, and will be kind enough to notify some of the elders, if there are any in Arkansas at present, I am ready to be baptized and receive the Holy Ghost.

Yours respectfully,

So runs a letter from a gentleman residing in Arkansas, a stranger to all connected with our magazine, whose pages seem to have been his principal source of information concerning the teachings of the Latter-day Saints. The first passage which he asks us to explain reads thus:

> And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.
>
> And Jesus said unto him, Forbid him not: for he that is not against us is for us.

Jesus had begun His ministry and had organized His church by calling twelve apostles and other officers, between two and three years before this incident occurred. During this time a certain person who had heard of or witnessed miracles wrought by Him, and in His name by His disciples, became convinced that there was a power in His name which could be applied for the relief of the suffering, and he invoked it for that purpose. But the person who did this was not a follower of Christ. This means that he had not been baptized into His church. His failure to become a follower of Christ by becoming a baptized member of His church may have been due to either of several causes. He may not have been sufficiently instructed in Jesus' doctrine to justify the officers of His church in administering baptism; or he may have desired to adopt that part of Jesus' teachings which related to healing the sick and casting out devils, without wishing to adopt any more; or, what is more likely, he may not have been willing to make the sacrifices of selfishness and popularity involved in becoming a Christian—for at that time Christians were hated, despised and persecuted, very much as the "Mormons" are now—but he was willing to go far enough in accepting the gospel as taught by Jesus to ob-

tain some of the temporal blessings that flowed from it.

Now evil spirits which at times acquire control over the bodies of living human beings, know very well who Jesus is. They know that He is the Son of God, and that He has been given power over them, and they tremble when His name is spoken by men and women on the earth who have firm faith in Him. Consequently, when a man or woman, who is a sincere believer in Christ, and in the power of His name, prays earnestly and humbly to the Father in that great name for relief from the afflictions of an evil spirit, the relief will be granted and the evil spirit will flee, provided the prayer be accompanied by sufficient faith; for faith is the principle of power by which the desired result is accomplished. In other words, the principle of faith in Christ, not church membership, is the means by which devils are cast out, the sick are healed, etc. Any person in any church or no church at all, who has the necessary faith in Christ, and invokes that all-powerful name in a prayer addressed to the Father, can cast out an evil spirit.

But a man's faith is made much stronger by his becoming a member of the true church of Christ. By taking this step he realizes that his sins have been remitted, which naturally tends to greatly strengthen his faith; and he receives the Holy Ghost, one of the miraculous gifts of which is faith. So, other things being equal, a member of the true church of Christ will have a much stronger faith, and consequently will be much more likely to be successful in healing the sick, casting out devils, etc., than a person will be who is not a member of that church.

But there is another element to be considered in this connection, namely, the natural gifts which God bestows upon individuals independent of the course they take in life with reference to religion. Paul says: "For the gifts and calling of God are without repentance." (Rom. 11: 29.) That is, men sometimes possess and exercise extraordinary gifts before they repent of their sins and become converted to the gospel of Christ, and the gift of healing and casting out devils may come under this head, in some cases. It is not at all unlikely that the person referred to in the above passage from Luke possessed a natural gift which he was exercising in the name of Jesus, without first repenting of his sins.

While uniting with the true church of Christ will greatly strengthen a man's faith, being ordained to the priesthood which Jesus bestowed upon the twelve apostles will have that effect in a still more marked degree. Not only this, but the powers of darkness are governed by a law which compels them to heed the mandate of a servant of the Lord who holds the holy priesthood and is in the discharge of his duty. This is what the passage of scripture means which says:

> And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.—Matt. 10: 1.

The power here referred to is the power which the apostles held by virture of the ordination which they received under the hands of Jesus. It was a power which augmented and supplemented the power they might have possessed by virtue alone of their faith in Christ; but it was given for reasons far more important than any temporal blessing, even to the saving of life, could be. The chief reasons

why this power was given were spiritual rather than temporal.

For a person who is afflicted by an evil spirit, or by sickness or disease, to obtain relief, is to obtain a temporal blessing merely, a blessing which relates to this life only. It has no necessary connection with or effect upon the state of the soul hereafter. That a man has obtained such a temporal blessing as this by calling upon the Father in the name of Jesus, is no proof that that man is a member of the true church of Christ, nor that his sins have been remitted, nor that he has received the Holy Ghost. It only proves the power that may be exercised by faith in Christ. This power may be enjoyed apart from divine authority to administer in the ordinances of the gospel, but conditions being equal will be much greater in those who hold such authority.

It is proper here to explain that, while Latter-day Saints hold that no man has a right to "administer in the ordinances of the gospel" without first receiving divine authority, the rule does not extend to prayer for the relief of the afflicted. Persons who have not been ordained to the priesthood may nevertheless anoint the sick with oil and lay hands upon them and pray for them. It is much better, however, for the sick to "call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord" (James 5: 14), for thus the scriptures direct; and as the elders are men who hold the priesthood, and are therefore likely to have a stronger faith than lay persons have, it is better for the sick that they be called. Lay persons should act only when elders are not within reach.

Persons who have not been ordained have no right, under any circumstances, to assume to act by virtue of the authority of the priesthood. God has given to all His children the right to approach Him in prayer in the name of His Son Jesus Christ; but the right to invoke the authority of the priesthood belongs only to those who have been lawfully ordained thereto. This is so reasonable that proof ought not to be required, though many passages of scripture support it.

To pursue this subject we must pass from the temporal to the spiritual; from the things of this life to those of the life to come. Most Bible believers will agree that a man cannot be saved in heaven in his sins. How is he to become cleansed from them?

> Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

When the righteous man, Ananias, in obedience to a vision from the Lord, went to Paul to tell him what he must do to be saved, this was part of his message:

> And now why tarryest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.——Acts 22: 16.

Space will not admit of further quotations from the scriptures, many more of which might be offered, to prove that baptism is the means provided by the Almighty for the remission of sins. But shall a man baptize himself? Shall one neighbor baptize another without authority other than a desire to do a kind act? No. Baptism is a process by which an alien is made a naturalized citizen of the kingdom of God; and a man must be an officer in that kingdom, and must hold authority from its King, in order to admit aliens to citizenship therein. Persons who have been baptized by men who did

not hold proper authority to so administer will have to be baptized all over again in order to be saved. We have in the New Testament an example to prove this.

In the nineteenth chapter of Acts we read that Paul found at Ephesus certain disciples, about twelve. He asked them if they had received the Holy Ghost since they believed, and they replied that they had not even heard that there was such a thing as the Holy Ghost. That persons should claim to be disciples of Christ, yet not even know there was a Holy Ghost, was a matter of surprise; and so Paul asked again: "Unto what then were you baptized?" That is by what authority or into what church were you baptized? They answered: "Unto John's baptism." Equivalent to: "We were baptized by a man who claimed to be a follower of John the Baptist." Then Paul knew that their baptism had been performed by an unauthorized person who did not teach the same doctrine that John the Baptist did. When they heard Paul's explanation, "They were baptized in the name of the Lord Jesus Christ," this time by proper authority, for this their second and valid baptism was performed either by Paul himself or under his direction. Thereupon Paul "laid his hands upon them and the Holy Ghost come on them and they spake with tongues and prophesied."

Jesus told Nicodemus that a man must be born of the water and of the Spirit in order to be saved. The birth of the Spirit and the conferring of the Holy Ghost by the laying on of hands mean the same thing. We have just shown how the Holy Ghost is conferred, namely by the laying on of hands. But to show that no man can confer the Holy Ghost unless he has received divine authority to do so, we will, for lack of space, cite only two illustrations from scripture. The eighth chapter of Acts tells that Philip went to Samaria, preached Christ to the people, converted many and performed many miracles, such as casting out devils and healing the sick; and many were baptized; but the Holy Ghost did not fall on any of them. The apostles at Jerusalem, hearing of Philip's success, sent two of their number, Peter and John, to join him. These two apostles laid their hands upon those who had been converted and baptized under Philip's ministry, and they received the Holy Ghost.

Why did they not receive the Holy Ghost under the hands of Philip? The only answer we can give is that he did not have authority to confer it. Men higher in authority than he, namely, two of the apostles, had to go from Jerusalem to Samaria to baptize with fire and the Holy Ghost the converts who had been baptized with water. Philip had power to baptize with water, and to perform wonderful miracles, but he did not have power to confer the Holy Ghost. Such is the plain inference. How strikingly does all this prove the necessity of the baptism of the Spirit by the laying on of hands, and that such a baptism can be performed only by men who hold the necessary authority.

But the same chapter further illustrates these truths. Among Philip's converts was one Simon, a sorcerer:

> And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money.
>
> Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
>
> But Peter said unto him, Thy money perish with thee, because thou hast thought

that the gift of God could be purchased with money.

The apostles had power to confer the Holy Ghost by the laying on of hands. It was a power which could not be purchased with money, nor could it be obtained by prayer. It was conferred upon them by ordination to the priesthood under the hands of the Savior Himself. This power relates not merely to temporal things, but to things that are spiritual and eternal. Men are prohibited from "taking this honor to themselves;" to acquire it they must be "called of God as was Aaron." (Heb. 5: 4.) From the foregoing we see that such temporal blessings as relief from physical ills may be obtained by the prayer of faith in Christ; but that such spiritual blessings as remission of sins and the baptism of the Holy Ghost can only be obtained at the hands of servants of the Lord who hold divine authority to confer them.

Luke 20: 35 is as follows:

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.

A somewhat different version of these words of the Savior is given in Matthew 22: 30:

For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.

The Sadducees, who denied the resurrection, presented to Jesus a hypothetical case for the purpose of entrapping Him. They cited the law of Moses which required a man to marry his brother's widow in certain cases, and then said that seven brothers had married the same woman under this law. As an argument against the resurrection they asked whose wife of the seven she should be? It must be remembered that Jesus was discussing advanced princples of doctrine with persons who were not only ignorant and skeptical concerning them, but also concerning primary principles of the gospel, such as the immortality of the soul and future rewards and punishments. Jesus did not attempt to teach the higher and more mysterious truths of His gospel to those who would not receive the first principles, and He closed the discussion by telling them briefly: "Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

What He said was true, literally, fearfully true. Those who postpone marriage until the resurrection, like those who postpone baptism till then, will find it too late. Marriage, like baptism, is an ordinance of the gospel, which should be attended to in mortal life. It pertains to this state of existence, is a preparation for the resurrection, and is the foundation out of which will grow some of the greatest joys, blessings and privileges of the future life. It may not be profitable to try to teach the truths that relate to this subjec to persons who cannot accept such primary doctrines of the gospel as faith, repentance, continuous revelation through living prophets, etc.; but there are strong arguments both in nature and scripture in its support.

Take a husband and wife who love each other, and who are devout and consistent believers in the scriptures, and what wish, pertaining to the world to come, is dearest to their hearts? The wish that they may not be separated, but that the sweet solace they find in each other's love, the unspeakable happiness they find in each other's society, may be continued in that

world which they enter when they leave this one. Akin to this wish, yea, a part of it, is the unutterable longing to know that, in heaven, their children, both those that are dead and those that are living, may be with them. God has not bestowed upon man power to conceive of happiness greater than that which grows out of the family relation; He has not planted in man's nature longings that are stronger than those that cause him to yearn for his dear ones to be with him in heaven.

Was man endowed with such instincts in vain? No. They were given to him for the enhancement of his joy and exaltation in the world to come, as well as in this. It is not the divine intention that they shall be thwarted nor disappointed. On the contrary, our Father in heaven has made provision whereby those who will keep His commandments may realize them to the uttermost. The Savior said to Peter:

> And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matt. 16: 19.

Why was such extraordinary power given to Peter, power to bind or unite in this world in such a manner that death would not dissolve the bond? One of the chief purposes for which the Savior conferred this power upon Peter was that he might use it in uniting husbands and wives, parents and children, for the next world as well as for this. Peter received power from the Savior to perform a marriage ceremony that would endure after the husband and wife were dead, so that, in the resurrection, they would still be husband and wife, and their children would still be theirs. Paul referred to such marriages when he said: "Neither is the man without the woman, neither the woman without the man, in the Lord;" that is, perfect in the Lord. An unmarried person will be as an angel in the resurrection; a messenger, a servant. But men and women whose family relations are made eternal will be exalted far above such a station.

For a knowledge of the glorious principle of marriage and family organization that will endure beyond the grave, the Latter-day Saints are chiefly indebted to modern revelation; but there are passages in the Bible which prove that this principle was revealed to servants of the Lord in ancient times, though space will not admit of further treatment of the subject here. The foregoing attempt to make the explanations requested by our correspondent is submitted with a humble prayer that the Lord will manifest the truth to him in plainness, and also to all who may read these words and whose minds may be reaching after the light which he is seeking; for truth is seen only by those to whom the Father shows it.

People talk of liberty as if it meant the liberty of doing what a man likes. The only liberty that a man worthy the name ought to ask for, is to have all restrictions removed which prevent his doing what he ought.—F. W. Robertson.

THE GREAT UNKNOWN.

I thank thee, Lord, that thou dost lay
These near horizons on my way.
If I could all my journey see
There were no charm of mystery,
No veiled grief, no changes sweet,
No restful sense of tasks complete.
I thank thee for the hills, the night,
For every barrier to my sight;
For every turn that blinds my eyes
To coming pain or glad surprise;
For every bound thou settest nigh,
To make me look more near, more high;
For mysteries too great to know;
For everything thou dost not show.
Upon thy limits rests my heart;
Its safe horizon, Lord, thou art.

—Helen Hunt

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And it came to pass that Limhi and his people returned to the city of Nephi, and began to dwell in the land again in peace.

2. And it came to pass that after many days, the Lamanites began again to be stirred up in anger against the Nephites, and they began to come into the borders of the land round about.

3. Now they durst not slay them, because of the oath which their king had made unto Limhi; but they would smite them on their cheeks, and exercise authority over them; and began to put heavy burdens upon their backs, and drive them as they would a dumb ass:

4. Yea, all this was done that the word of the Lord might be fulfilled.

5. And now the afflictions of the Nephites were great, and there was no way that they could deliver themselves out of their hands, for the Lamanites had surrounded them on every side.

6. And it came to pass that the people began to murmur with the king, because of their afflictions; and they began to be desirous to go against them to battle. And they did afflict the king sorely with their complaints; therefore he granted unto them that they should do according to their desires.

7. And they gathered themselves together again, and put on their armour, and went forth against the Lamanites to drive them out of their land.

8. And it came to pass that the Lamanites did beat them, and drove them back and slew many of them.

9. And now there was a great mourning and lamentation among the people of Limhi; the widow mourning for her husband; the son and the daughter mourning for their father, and the brothers for their brethren.

10. Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them.

11. And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanites; and they went again to battle, but they were driven back again, suffering much loss.

12. Yea, they went again even the third time, and suffered in the like manner; and those that were not slain returned again to the city of Nephi.

13. And they did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies.

14. And they did humble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God, that He would deliver them out of their afflictions.

15. And now the Lord was slow to hear their cry, because of their iniquities; nevertheless the Lord did hear their cries, and began to soften the hearts of the Lamanites, that they began to ease their burdens; yet the Lord did not see fit to deliver them out of bondage.

16. And it came to pass that they began to prosper by degrees in the land, and began to raise grain more abundantly, and flocks, and herds, that they did not suffer with hunger.

17. Now there was a great number of women, more than there was of men; therefore king Limhi commanded that every man should impart to the support of the widows and their children, that they might not perish with hunger: and this they did because of the greatness of their number that had been slain.

18. Now the people of Limhi kept together in a body as much as it was possible, and secured their grain and their flocks;

19. And the king himself did not trust his person without the walls of the city, unless he took his guards with him, fearing that he might by some means fall into the hands of the Lamanites.

20. And he caused that his people should watch the land round about, that by some means they might take those priests that fled into the wilderness, who had stolen the daughters of the Lamanites, and that had caused such a great destruction to come upon them:

21. For they were desirous to take them, that they might punish them; for they had come into the land of Nephi by night, and carried off their grain, and many of their

precious things; therefore they laid wait for them.

22. And it came to pass that there was no more disturbance between the Lamanites and the people of Limhi, even until the time that Ammon and his brethren came into the land.

23. And the king having been without the gates of the city with his guard, discovered Ammon and his brethren; and supposing them to be priests of Noah, therefore he caused that they should be taken, and bound, and cast into prison. And had they been the priests of Noah, he would have caused that they should be put to death;

24. But when he found that they were not, but that they were his brethren, and had come from the land of Zarahemla, he was filled with exceeding great joy.

25. Now king Limhi had sent, previous to the coming of Ammon, a small number of men to search for the land of Zarahemla; but they could not find it, and they were lost in the wilderness.

26. Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled, and which had been destroyed; and they having supposed it to be the land of Zarahemla, returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon.

27. And they brought a record with them, even a record of the people whose bones they had found; and they were engraven on plates of ore.

28. And now Limhi was again filled with joy on learning from the mouth of Ammon that king Mosiah had a gift from God, whereby he could interpret such engravings; yea, and Ammon also did rejoice.

29. Yet Ammon and his brethren were filled with sorrow because so many of their brethren had been slain;

30. And also that king Noah and his priests had caused the people to commit so many sins and iniquities against God; and they also did mourn for the death of Abinadi; and also for the departure of Alma and the people that went with him, who had formed a church of God through the strength and power of God and faith on the words which had been spoken by Abinadi;

31. Yea, they did mourn for their departure, for they knew not whither they had fled. Now they would have gladly joined with them, for they themselves had entered into a covenant with God, to serve Him and keep His commandments.

32. And now since the coming of Ammon king Limhi had also entered into a covenant with God, and also many of his people, to serve Him and keep His commandments.

33. And it came to pass that king Limhi and many of his people were desirous to be baptized; but there was none in the land that had authority from God. And Ammon declined doing this thing, considering himself an unworthy servant;

34. Therefore they did not at that time form themselves into a church, waiting upon the Spirit of the Lord. Now they were desirous to become even as Alma and his brethren, who had fled into the wilderness.

35. They were desirous to be baptized, as a witness and a testimony that they were willing to serve God with all their hearts; nevertheless they did prolong the time: and an account of their baptism shall be given hereafter.

36. And now all the study of Ammon and his people, and king Limhi and his people, was to deliver themselves out of the hands of the Lamanites, and from bondage.—Mosiah 21.

In this state of grievous bondage were the people of Limhi when Ammon, the adventurer, found them. Ammon, with his fifteen men, it will be recalled, had set out from Zarahemla to find this branch of the Nephites. Zarahemla city and the country of that name were most probably located within the present state of Columbia, South America, but did not reach to the Isthmus of Panama. Such, at least, is the opinion of some careful students of the Book of Mormon. Ammon's party started out from the Nephite capital and journeyed southward a considerable distance to the city of Nephi in the land of Nephi-Lehi. This territory, as near as may be learned, constituted what is now the state of Ecuador and environs.

King Limhi, ruling over his little nation, was glad to welcome his brethren from the north. For his little nation was in a deplorable condition of servitude. Enthralled and driven and goaded as dumb cattle, they must have had a lively remembrance of the dying words of the Prophet Abinadi, whom they had martyred because he reproved them for their sins. He predicted that they would come to this, that they might be taught to know the Lord.

But need this condition of slavery go on forever? The monarch and his subjects had been humiliated to an attitude of repentance and supplication to their Creator. Limhi began to look about him for some effectual means of escape. In the coming of Ammon's company with a word from their coun-

trymen of Zarahemla the ruler thought he saw a probable means.

He had once sent out a search-party himself to try to locate the main body of the Nephites whom his grandsire, Zeniff and colony, had left about three-quarters of a century before. But they were unsuccessful in finding the capital. Instead, through the guiding hand of Providence they were led to a strange section of the country, upon which the bones of a numerous and still more ancient race lay bleached in the sun. They chanced to discover a book of gold plates, too, which they took for granted contained the story of this antique nation.

They could not decipher the writings on the metallic records, but they brought them home to Limhi, whose ardent hope was to some time find someone that could. Fancy his joy when a few days later Ammon and his fellow scouts stood before him with the assurance that his liege lord, King Mosiah of the Zarahemla nation, had received supernatural power to read strange languages through sacred instruments called Urim and Thummim.

This increased Limhi's desire to escape from his people's red taskmasters almost to the bursting point. With these powerful incentives to join their long-lost brethren of the land of Zarahemla, we will leave the sovereign, Limhi, devising with his leaders means of escape from their Lamanite slave-drivers. And as to the other wonder, suffice it to say that the contents of the metallic record, which had been brought to light by his exploring party on the plain of dry bones, is embodied in this chronicle of ancient American history, the Book of Mormon, and in due time that interesting account will be spread before our readers.

IF I THINK SO.

Life is just one vale of tears,
Naught for me but doubt and fears,
Nothing left but doubt and fears,
If I think so.
Life is just one glad sweet song,
Courage boosts me right along,
Smiles and cheers for all the throng,
If I think so.
—Harry C. Murphy.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Loyalty or Disloyalty?

We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.—12th Article.

The Latter-day Saints believe in being subject to "the powers that be." They believe in it as a principle. They have tried to practice it, notwithstanding what is largely believed to the contrary. Appearances are often deceptive. To the eye of the world the "Mormon" people have been law-breakers;

to those that have studied them and know them best, they are the most law-abiding and temperate of Uncle Sam's subjects.

A great people rising out of the mighty vortex of humanity and destined to become history-makers, are always misunderstood at first. Just as great truths, flashed upon the world-scene of knowledge, are at first misapprehended and bitterly fought, by an only semi-lighted world. Because to the half-enlightened and self-sufficient mind these great truths appear in the garb of lies. But as time wears on the new gem of light grows more lustrous to the eye of the multitude; fewer doubting Thomases question it; fewer Pharisees rail against it. It stands because it is grounded on the solid rock. It cannot be shaken. It has come to stay, because it is good, though it appeared to be bad to the casual onlooker. By and by its virtue and beauty become gradually more apparent, till at length what was thought to be an abomination, shines out in all its strength and purity. And the people now jostle one another to embrace it.

The bearers and advocates of new principles of eternal verity always come in for the bulk of hatred, malediction and bad breath emitted by the disciples of the know-it-all school. This is because they cannot hurt the principle itself. All their thrusts and shafts of opposition rebound and tend to shatter their own fancied stronghold—their own cherished theories. They cannot impair the truth, so they vent their spleen upon its sponsors. And in proportion as the magnitude, scope, importance and splendor of the new truth revealed is great, so the ill-will, false-swearing, misrepresentation of a misguided and a misunderstanding public is pronounced.

So it was that Froebel with a new idea, Galileo with a new idea, Columbus with a new idea, were made the butt of ridicule and the target of malediction. Yet their new ideas have lived because they were true, and humanity is better off for it. When the great burst of light that the Savior brought began to flood the twilighted earth, what a whirl of evil-speaking and violence immediately arose and directed its fury against the great Teacher and His followers! No need here to depict the terrible scenes of persecution that haunted the path of the humble devotees of His principles for decades and even centuries afterward. But peculiar though it may seem, we find by reading the history of those times that the Christians, among the multitude of charges brought against them, were accused of being an immoral people and a danger to the state. This, notwithstanding the now generally recognized fact that in Christ's doctrines which they had espoused, is to be found the very essence of purity of living and of life and obedience to authority.

Yes, the early Christians were accounted an unvirtuous clan. It was, too, thought that they were a band of conspirators with evil designs against the Roman empire. This is what for some time the authorities at Rome generally supposed the "Nazarene sect" to amount to. It was thought that this allegiance to a supposed God necessarily made them a menace to the law of the land. Yet were they following the voice of their crucified Leader: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Little wonder, then, that those who today stand firm for the fullness of the Redeemer's doctrine should be accused of the same offenses that the first believers were. For that is what "Mormonism" stands for—the *fullness* of the gospel of Jesus Christ, whereas Christendom had in the centuries of darkness lost much of it. Now that the All-Wise has seen fit to reveal it anew it is only to be expected that a trace, at least, of the same black charges should be filed against it and its advocates, charges of immorality and disloyalty to governments. The fact that such accusations are less persistent, less inflammable, less believed, less capable of bringing down perecution upon the accused, is because the world is far more intelligent, tolerant and filled with nobler spirits generally than it was then.

We believe in being subject to the temporal laws under which we live, in any country in which we may be. Not primarily because we have to, as perhaps not a few do who subscribe to them, but because we believe it is right. We believe that the King of Kings will in due time rule over the nations of this globe, but until that time, He allows men to make and execute laws for the protection of society. This is for the best, and the will of God, till the world is fitted for the reign of the Prince of Peace. As Paul exhorted the ancient church, so we as a people teach today:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.—Rom. 13: 1.

Let us see how this teaching squares with the word of the Lord which was given to Joseph Smith in 1831, and forms the "Mormon" creed on this question to this day:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land:

Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet.

Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.—Doc. & Cov. 58: 21-23.

This is our position. This rule we try to follow. The past attitude and conduct of the Church, and alleged infractions of this law we will air in a further consideration of the subject in this department.

TESTIMONIES.

XVIII.

We still continue the publication of testimonies, allotting as much space to them as we can spare. We have not yet published all that were received in April; two or three more issues will be required to do this. We have made some attempt to give them in the order in which they were received, but this rule has not been closely followed. The invitation to send in testimonies closed with the month of April, but many have been received since then. Space will be given to these as it can be spared until they all appear. The scattered Saints have taken such pleasure in bearing testimony to the gospel that we will not curtail the privilege within the limit of time originally specified. But we must ask them to bear with us until their turn comes; our invitation brought a greater flood of responses than we anticipated. Of course it is understood that we are condensing the letters received so as to give only their pith. Their great number compels this.

Alabama.

I have a testimony of the gospel of Jesus Christ. I know it is the only true gospel in the world. I know that Joseph Smith was a true prophet of God, and that the Book of Mormon and Doctrine and Covenants are the word of God.—Robert E. Manwaring, Ala.

I know that the Latter-day Saints' work is true, and that Jesus Christ is the Son of the living God. I know that Joseph Smith was a true prophet of God, that the Bible is the word of God; also that the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price are the word of God. This is my testimony in the name of Jesus Christ. Amen.—Daniel Phelps, Ala.

I have a testimony of the truth of the gospel taught by the elders of Israel. I know Jesus Christ is the Son of the living God, that Joseph Smith was a true prophet of God, and that the Book of Mormon is true. This is my testimony in the name of Jesus Christ. Amen.—Rachel Phelps, Ala.

I have a testimony of the gospel. I know it is true. I know that Joseph Smith was a true prophet of the living God. I also know that the elders are the true servants of God in bringing the gospel before us in these last days. This is my testimony in the name of Jesus. Amen.—Annie Phelps, Ala.

I have a testimony to bear unto you that I know that the gospel of Christ is indeed true. I also know that Joseph Smith was a true prophet of the living God. I am truly grateful unto our heavenly Father that we have been permitted to live in this day and age, when the gospel has been restored to the earth. This is my testimony in the name of Jesus Christ. Amen.—Susie Phelps, Ala.

I know the gospel as taught by the Latter-day Saints is true, because it is the only Church that has all the officers that existed in Christ's church when He was upon the earth. I know Joseph Smith was a true prophet, because he restored the gospel back to the earth. This is my testimony in the name of Christ. Amen.—Celie Phelps, Ala.

I know the gospel of Jesus Christ taught by the Latter-day Saints is true, for God has revealed it to me through faith and prayer. I want to say to all people who seek after truth with honest hearts, God will show them the way. Be humble and sincere; pray for His Spirit to guide you.

God is just; only trust Him.—W. M. Jordan, Ala.

I have a true testimony of the gospel and I thank God for this knowledge. I know this is the true Church of God. I have many trials where I live, but God's people are a tried people. I have seen miracles performed in my home. I know Joseph Smith was a true prophet of God, and I know the Book of Mormon is true. I was baptized June 5, 1898.—Mrs. M. E. Jordan, Ala.

I have a testimony of the truth of the gospel. I know that Joseph Smith was a prophet of the living God, and that the Book of Mormon is true.—Busby Manning, Ala.

Arkansas.

I know the gospel which has been restored is true, and that Joseph Smith was a true prophet of God. I feel thankful to our heavenly Father for sending the true and everlasting gospel to our home.—Agnes Hampton, Ark.

Colorado.

I bear my testimony to the world that I know that the gospel as taught by the Latter-day Saints is true, from the fact that the Spirit of Truth bears witness of the same to me. The privilege of expressing myself in regard to this knowledge has given me great joy, and I trust that many may be benefited by this testimony of truth. —Mrs. Nellie E. Gesford, Colo.

Florida.

I bear my testimony to the world that Jesus is the Christ and that the gospel is true. I know that Joseph Smith was a prophet. I did not receive this knowledge from man, nor from any book, but by praying to God.—J. J. Banks, Fla.

I know that the gospel is true, that Joseph Smith was a true prophet of God, and that the Book of Mormon is true.—Lola Banks, Fla.

In a letter Sister Zoda Banks of Florida bears a faithful testimony that Joseph Smith was an inspired man of God; that the Book of Mormon is true, and that Jesus is the Christ.

I know through the manifestations of the Holy Spirit that Joseph Smith was a true prophet of God, and that the Church he established is the true one, and will never be taken away nor given to another people.—J. R. Terrell, Fla.

Georgia.

I will bear my testimony to the world that I know the gospel as restored through the Prophet Joseph Smith is true, and I say it in the worthy name of Jesus.—J. W. Martin, Ga.

I will gladly bear my testimony. We are four in family, and I am thankful we have heard and accepted the gospel. I know that Joseph Smith was a true prophet. We have all been baptized, and we all have a testimony.—Mrs. Mary F. Martin, Ga.

I am not ashamed of the gospel, for it is the power of God unto salvation. I know that the gospel as taught by the Latter-day Saints is true, and that Joseph Smith was a true prophet of God.—Annie Lee Martin, Ga.

I know that the elders of the Church of Jesus Christ of Latter-day Saints preach the only true gospel there is on the face of the earth. I also bear my testimony that Joseph Smith was a true prophet of God.—Mamie Martin, Ga.

As I have for some time been a diligent investigator of the gospel as taught by the Latter-day Saints, I can bear a testimony of belief that it is the true plan of salvation. I also believe that Joseph Smith was a true prophet, divinely inspired to bring to light the Book of Mormon.—Annie I. Hayes, Ga.

Indiana.

I was baptized August 25, 1901, by Elder James Oleson, and I know that a man must be called as was Aaron to preach the gospel, and that apostles and prophets must remain in the Church until we all come to the unity of the faith. John the Revelator saw an angel earthward bound bearing the gospel, which I believe is here on the earth. —Frances Hood, aged 75, Ind.

Brother George L. B. Hood of Indiana, in an interesting letter, tells how he became convinced of the truth of the gospel, and was baptized by Elder James Oleson, August 25, 1901. He expresses firm faith in the divinity of Joseph Smith's mission and the Book of Mormon.

I know that the gospel is true as taught by the elders of Israel, and that Joseph Smith was a prophet raised up in these last days. I investigated two years before I was baptized and have been wonderfully blessed since. When at death's door with typhoid fever I was healed by the elders.—Mrs. George Wood, Ind.

I was baptized when 10 years old. I believe the gospel is true as taught by the elders, and that Joseph Smith was a true prophet.—Alphonso Wood, Ind.

I have been a member since I was nine years old. I believe Joseph Smith was a true prophet of the living God. The Church of Christ has apostles and prophets as set forth in the Bible. I am thankful to know something of the gospel, and hope I will be a "Mormon" all my life.—Lewis Wood, Ind.

Kansas.

I am 72 years old, and have been trying to serve God since I was 15. About ten years ago I wanted to be baptized, as I was not satisfied with the baptism I had received. After being immersed I felt all right. I believe the gospel as taught by Jesus Christ is true, and I believe the Latter-day Saints are teaching the same.—Sarah Poteet, Kan.

Kentucky.

I wish to bear my testimony to the true gospel of Jesus Christ, that the Book of Mormon is a divine revelation, and that Joseph Smith was a true prophet. I dreamed before I was baptized, June 25, 1907, of seeing Joseph Smith and talking with him. I have seen the effect of the healing power through the elders in my own family.—Wm. H. Cooley, Ky.

I know that the gospel is true, and that the Book of Mormon is the word of God. I also know that Joseph Smith was a true prophet of God. I was baptized March 20, 1907.—Martha E. Cooley, Ky.

I bear my testimony that I know this latter-day gospel is true, and that Joseph Smith was a true prophet of God. I am not ashamed of the gospel of Christ. I enjoy reading Liahona The Elders' Journal very much. I was baptized March 20, 1907.—Mary F. Cooley, Ky.

Brother J. W. Farley of Kentucky, in a very interesting letter, states that, having tried three different churches, he left them all, but after hearing Latter-day Saint elders preach he became convinced that their teachings were true. He bears a faithful testimony.

I have a testimony of the truth of the gospel as taught by the Latter-day Saints. I have been a member eight years, and thank God for sending the elders with their message, and that I have received the same. I pray that I shall always be true to the teachings of the much-despised and much-loved "Mormons."—Nancy A. Farley, Ky.

My testimony to the world is that the gospel as taught by the Latter-day Saints is true, and I know that Joseph Smith was a true prophet of the living God. I have seen the power of God manifested in my family by the laying on of the hands of the elders. —Silas H. Coffey, Ky.

I feel it my duty to bear my testimony that the gospel as taught by the Latter-day Saints is true, if the Bible is true; and I also believe that the Book of Mormon is a divine record of ancient America. To take "Mormonism" out would leave us in ignorance and darkness.—T. C. Ennis, Ky.

I wish to bear my testimony to the truth of the gospel as taught by the Latter-day Saints. I am not a member of the Church, but have investigated their doctrine, and find their plan of salvation to accord with the one Christ established while here on earth. I believe the Book of Mormon to be a history of a prehistoric race, just as sacred as the Bible.—Mrs. Florence Holbrook, Ky.

I prayed earnestly for a testimony of the gospel, that I could say I know it is true. I thank my heavenly Father for the manifestations of His Spirit, by which I can say I know Joseph Smith was a true prophet of God. Honored and blessed ever be his great name.—Mrs. W. M. Blake, Ky.

I have a testimony to bear to the world that the gospel which the Latter-day Saints are teaching is the true gospel. and that Joseph Smith was a true prophet of God. I know it because I have seen God's power manifested in my house through His servants.—W. M. Blake, Ky.

My testimony is that the gospel that is preached by the Latter-day Saints is the true gospel of Christ, set up in olden times; that the Church of Jesus Christ of Latter-day Saints is the true Church of Christ, and that Joseph Smith was a true prophet of God. These things I do know.—Cynthia A. Cook, Ky.

I only wish I could tell every one personally of the great joy "Mormonism" has brought into my life. It is the only true gospel, and I know that belief in and practice of its principles will tend to raise one to a purer life. God speed the day when "Mormonism" will reign supreme.—Flossie G. Davis, Ky.

I am a member of the Church of Jesus Christ of Latter-day Saints. I believe the Book of Mormon to be the word of God, and I believe that Joseph Smith was a true prophet, chosen by God to set up His true Church again on earth. Oh, I thank the Lord for such blessings in these the last days.—Fannie Davis, Ky.

Louisiana.

I am a "Mormon" and thank God for the happy privilege. I know the Book of Mormon is the true word of God. Some of my friends turned their backs on me when I joined the Saints, but I pray for them that they may live to see the light before it is too late.—Mary Pledger, La.

Mississippi.

My testimony is that the gospel is true. My faith has grown to knowledge. The apostacy of primitive times has been clearly shown, so the restoration is a truth. To Joseph Smith these things were revealed. So it is with us. They are true.—J. R. Bevell, Miss.

Joseph Smith was surely a prophet of God, sent to usher in the dispensation of the fullness of times. All the laws and ordinances of this Church are in accord with all scripture. My little girl has been healed by the power of God when it looked like she was bound to die.—Andrew L. Brady, Miss.

I know that the gospel is true, and that it has been restored in these last days, and that God used the boy Joseph Smith to bring about this great work; and I also know that the Book of Mormon is an inspired record and that it has been translated by the power of God, and not of man. I also know that the authority is upon the earth to heal the sick, for I have been healed myself.—Rhoda E. McAllister, Miss.

Nebraska.

I have been in the Church eight years, and feel blessed beyond measure. I testify before the world in soberness that I have been healed through the administration of the "Mormon" elders. Through prayer I have received a testimony that this is the work of the Lord.—Corintha Conklin, Neb.

I wish to bear my testimony to the gospel of Jesus Christ, for I know it is the power of God unto salvation to all who will believe and obey it. I know that Joseph Smith was a true prophet of the living God, and an instrument in His hands to restore the everlasting gospel in the fullness of times.—Emanuel F. Deffers, Neb.

Ohio.

Brother J. G. Good of Ohio, in a letter which breathes a commendable spirit, bears testimony to the truth of the gospel, and the divinity of the mission of the Prophet Joseph Smith.

I am feeling fine in the gospel. It becomes plainer every day. I know the Church of Jesus Christ of Latter-day Saints is right. The Liahona is a great help to us. Your sister—B. C. Heiss, Ohio.

Oklahoma.

I was baptized in Fort Worth in 1903, and have had many testimonies of the truth of the gospel as revealed through the Prophet Joseph Smith; and I am willing to risk my salvation upon the same, for I know it is the power of God unto salvation. —David H. O'Connor, Okla.

I bear my testimony by the knowledge given me from God that the gospel taught in the Book of Mormon is true; that Joseph Smith was a true prophet of God, and that the gifts and blessings will follow them that believe and are baptized. This is my testimony in the name of Jesus Christ. Amen.—Mary Bryan, Okla.

My testimony is that the Book of Mormon is the word of God, and contains the everlasting gospel; that Joseph Smith was chosen and given authority to deliver this gospel of the kingdom to the world; that gifts and blessings follow the believers, as of old, when they have complied with the commandments.—Wm. Copple, Okla.

My testimony is that the Church of Jesus Christ of Latter-day Saints is the true Church of God, for there is only one Church on earth that is true. He that believes it shall be saved, and he that does not believe it shall be lost. We must be baptized in the name of Father, Son and Holy Ghost.—Harper Copple, Okla.

My testimony is that Joseph Smith was a true prophet of God, and that the Bible is the word of God, and also the Book of Mormon is a true book of God. "For ye must be baptized in the name of the Father, Son and Holy Ghost before you can enter the kingdom of heaven." In the name of Jesus Christ. Amen.—Jessia Copple, Okla.

I know that Joseph Smith was a prophet of God, that through him the everlasting gospel was restored to earth, spoken of by John the Revelator (Rev. 14: 6-7). That his work was accepted of God is proven by the gifts and blessings following the baptized believers, as they did the former-day Saints. This is my testimony in the name of Jesus. Amen.—Rachel Stevenson, Okla.

My testimony is that Joseph Smith was a prophet of God. The authority which he said he received from heaven was his; for the doctrine he delivered to mankind carries with it the gifts and blessings, as Jesus said it should, and has prospered and become a mighty work and a wonder, and shall fill the whole world.—John E. Stevenson, Okla.

I bear my testimony by the Spirit which Jesus said should guide us unto all truth, that Joseph Smith was a true prophet of God, chosen to set up the Church of Jesus Christ in the latter days. I know this is true, for I have had the gifts and blessings. This is my testimony in the name of Jesus Christ. Amen.—Annie Hubler, Okla.

My testimony is that the Church of Jesus Christ of Latter-day Saints is the true Church of God, for there is only one true Church on earth. The Bible is the word of God, and the Book of Mormon is a true book of God; for you must believe all of the truth—don't believe part of it and throw the rest away.—Warren Williams, Okla.

I know Joseph Smith was a true prophet of God and that the Bible is the word of God, and that the Book of Mormon is true. We must be baptized in the name of the Father, Son and Holy Ghost before we can

enter the kingdom of heaven. This is my testimony in the name of Jesus Christ. Amen.—Mrs. Mallery White, Okla.

I know that the gospel as the Latter-day Saints teach it is the gospel of Christ, and the power of God unto salvation to all who believe. I believe in Jesus Christ, and I bear my testimony by the Spirit of God within me that Joseph Smith was a true prophet of the living God, sent to earth to restore the gospel in the last days.—W. N. Triplett, Okla.

I know that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God, as is proved by our blessed Bible. We as a family feel very much strengthened in reading the testimonies of so many Saints and investigators. —Nancy P, Triplett, Okla.

Pennsylvania.

I wish to testify that I know that the gospel as taught by the Latter-day Saints is true; that the Book of Mormon is of divine origin; that Joseph Smith was a true prophet of God, and that I received a manifestation from God of these things through prayer. No priest or preacher, doctor, lawyer or infidel can take these testimonies from me.—Frank H. Beeman., Pa.

South Carolina.

I know that Joseph Smith was a true prophet of the living God, and that this gospel was revealed to him by an angel in these the last days. I also believe the Book of Mormon to be the word of God.—J. B. Windham, S. C.

It is with pleasure that I accept the privilege of bearing my testimony to the truth of the gospel. I know that it is true, and it is just the same as Jesus and His disciples taught. I know that the Book of Mormon is true, and that Joseph Smith was a true prophet of God.—Edith Windham, S. C.

I know that the gospel is true. I also know that Joseph Smith was a true prophet of God. I know that all who will accept and obey the gospel of Jesus Christ as it is taught by the elders of the Church of Jesus Christ will gain eternal life.—J. E. Eddings, S. C.

I wish to be numbered among those who have a knowledge of the gospel. I know it is being taught by the Latter-day Saints, and is true. I also know the Book of Mormon to be the word of God, and that Joseph Smith was a prophet of God, likewise his successors. Joseph F. Smith is a prophet today.—Mrs. Pearl Eddings, S. C.

I can bear my testimony to the truth of the gospel taught by the Latter-day Saints. I can also testify to the Book of Mormon being the word of God, and Joseph Smith being a true prophet of God.—J. T. Windham, S. C.

I know that the gospel of Jesus Christ is true as taught by the Latter-day Saints, and I know that Joseph Smith was a true prophet of God. I feel it my duty to say so, for I have been blessed.—Your sister.—M. L. Windham, S. C.

Tennessee.

It is a pleasure to have the opportunity to bear my testimony. I would be glad to bear it to the world, for I know the gospel is true, and that Joseph Smith was a true prophet. I was baptized August 12, 1906. —Mrs. Mary A. Campbell, Tenn.

It is a pleasure to me to bear my testimony. I was baptized a member of the Church of Jesus Christ of Latter-day Saints October 13, 1907, and I know the gospel as taught by the elders is true, and that Joseph Smith was a true prophet of God.—Barbara F. Campbell, Tenn.

Fifteen years ago I first heard the elders preach. Being in doubt of all whom I had before heard, I got some of their literature and began to investigate. I found their teachings to be the true gospel of Christ returned to earth through the Prophet Joseph Smith, which will stand forever.—W. F. Campbell, Tenn.

I am not ashamed of the gospel. I would be glad to bear my testimony to the world. I am willing to give my life for the gospel. I know it is true as taught by the Latter-day Saints. I also know that Joseph Smith was a true prophet of God. I have father, mother, brother and sister who bear the same testimony that I do.—Daniel W. Rhodes, Tenn.

I am glad to bear my testimony to the world that the gospel the Latter-day Saints teach is the true gospel of Christ. I know that the gifts and blessings still follow the believers, for my husband, my baby and myself have been healed by the administration of the elders.—Laura Coupples, Tenn.

Texas.

I know that the gospel taught by the Latter-day Saints is true, and that Joseph Smith was a true prophet of the living God. He lived and died next to our Savior, and sealed his testimony with his blood. All of his successors have been true prophets. This Church is the stone Daniel saw—Sarah Ann Hill, Texas.

I know through the Holy Ghost that this gospel is true, and that the prophecies we have seen brought to pass were by the Holy Ghost. The noble blood of our leaders was shed, but through their teachings the poor have the gospel preached to them. —T. M. Crittenden, Tex.

I was baptized twelve years ago, and have been wonderfully blessed. I know the Book of Mormon is the revealed word of God, and that the Doctrine and Covenants is holy scripture, given through the Prophet Joseph Smith. Without that grand little volume of scripture there could not be a true church on the earth.—J. W. Jones, Tex.

I have a testimony of the gospel. I know it is true. The Spirit of God bears witness with my spirit that Joseph Smith was a prophet of God. I have seen my daughter healed through the servants of the Lord.—Matthew McKnight, Tex.

Our little girl, Alma, was born deaf, and by Elders Albert Harris and W. H. Jardine she was blessed with her hearing at once. Members of our family have been healed many times of different diseases.—L. M. and Mattie Miller, Tex.

I was taken very sick with congestion and had two chills. My mother thought that I would die, and sent for Elders Angus Sproul and H. J. Bodily. They put their hands upon my head, and by faith and prayer I was healed. I know this gospel is true.—Armintie Stewart, Tex.

I know the gospel of Christ is true and that Joseph Smith was a true prophet of God to be His instrument in restoring the pure gospel to earth. I have been healed twice by the elders, and I know it was through the power of God.—Nancy Peveto, Tex.

Virginia.

I have a knowledge that this gospel is true. I have been a member sixteen years. I know Joseph Smith was a true prophet of God, and that the elders going through the world preaching are true servants of the Lord, and I hope to be able to hold out faithful to the end.—Mrs. A. F. Harris, Va.

West Virginia.

I have belonged to the Church eight years, and I know that the gospel is true, and that Joseph Smith was a true prophet, and that the Book of Mormon is true. I have been healed by the laying on of the hands of the elders, and have seen others healed.—Augusta Forth, W. Va.

My husband and I joined the Church eight years ago, and we know the gospel is true; that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God. We have seen the power of God made manifest so many times that we dare not deny it. One of our sons was healed of a white swelling, and we have seen many other miracles. — Abner and Nancy Ann Kingery, W. Va.

Washington.

Being hungry for the truth, I studied all the churches, but found them all man-made. Then I met the elders, who alone gave a fullness of truth satisfying my soul. I was healed of a sleeping sickness by the elders, also three of my family, before we joined the Church. I fully believe the Book of Mormon to be truth and that Joseph Smith was a true prophet of God. I shall follow the works of our Savior as I seem nearer to Him every day.—J. W. Combs, Wash.

The consistent lives of the elders to their teachings, their explanations of pre-existence, salvation for the dead, origin of American Indians, church government, fulfillment of prophecy, divine origin of the church, healings of my own family and others, and the growth of my own understanding of things spiritual during the past seven years—I was baptized in 1900—are a few of the truths that cause this testimony to be given that Joseph Smith was a true prophet. He gave us truth. — Mrs. O. Calhoun-Combs, Wash.

I give my testimony as to the truth of the gospel. When I read our Church books I can understand more clearly and fully the gospel than at other churches. Many times when we needed help we would kneel down to pray, and soon our request was answered. Papa has healed me when nothing else would do.—Frankie Oreta Combs, aged 12 years, Wash.

I know this gospel is true, for my papa is an elder and has healed me of earache by anointing and blessing me. The Book of Mormon, the Bible and Doctrine and Covenants are true. I was baptized in 1907. I bear my testimony this is the full gospel of Christ. Amen.—Calhoun M. Combs, aged 10 years, Wash.

I want to give my testimony. I was baptized in 1907. I am 9 years old, and know the elders can heal the sick. We have been "Mormons" for seven years, and the Lord helps us when we most need Him. I am going on a mission as soon as I am old enough.—Kinfield N. Combs, Wash.

WHO ARE THE FREE?

They who have scorned the tyrant and his
 rod
And bowed in worship unto none but God,
They who have made the conqueror's glory
 dim,
Unchained in soul, though manacled in limb,
Unwarped by prejudice, unawed by wrong:
Friend to the weak, and fearless to the
 strong.
True to the law of right, as warmly prone
To grant another's as to maintain their
 own;
Foes to oppression wheresoe'er it be.
These are the proudly free.

—Prince.

Mission News.

NORTHWESTERN STATES MISSION.

A Notable Conference.

Among all the conferences that have taken place in the different branches of the Northwestern States Mission, the one held in Portland, Ore., on July 5th, 1908, was one to be long remembered by all those who attended, both members and non-members, as on this most notable occasion President Joseph F. Smith and party, consisting of President John R. Winder, Patriarch John Smith, Elder George A. Smith of the Twelve, and Bishop Charles W. Nibley of the Church Authorities, and President Joseph E. Robinson of the California mission, were present.

The party arrived at Portland on July 1st, from La Grande, Ore., where they had attended the Union stake conference. The first day was spent in city sight-seeing. Thursday a launch was chartered and an outing was taken to Oregon City. Friday and Saturday were spent at the seaside.

Morning Session.

There were present of the First Presidency, Joseph F. Smith and John R. Winder; Elder George A. Smith of the Twelve; Presiding Patriarch John Smith; Presiding Bishop Charles W. Nibley; Elder Joseph E. Robinson, president of the California mission; Elder Nephi Pratt, president of the Northwestern States mission; Elder Cornelius Workman, president of the Portland conference; Elders James C. Westergard, George W. Crockwell and H. C. Simmons, comprising the presidency of the Portland branch, and Elder Ezra J. Monson, president of the Hood River branch.

Meeting was called to order at 10:10 a. m. by President Nephi Pratt. The choir sang the hymn, "All Hail the Glorious Day." The opening prayer was pronounced by Elder J. C. Westergard. The choir sang the anthem. "Resurrection." The sacrament was administered by Elders J. D. Olsen and E. A. Hardy.

President Pratt then introduced President John R. Winder, who spoke for about fifteen minutes and expressed great delight in being able to meet with the Saints and friends of the Portland conference on such a beautiful Sabbath morning, and in having the privilege of partaking of the sacrament of the Lord's supper. He said it had been sixty years since he had first heard the gospel; that this was his first visit to the city of Portland, with all its beauties and flowers, and he was greatly enjoying his trip. He exhorted the Saints to be faithful to their testimonies and continue to keep the commandments of God.

Elder George A. Smith then expressed great pleasure in meeting with the Saints. He told of the institution of the sacrament in the Church, and said that when it was partaken of it was a renewal of the covenants made by the Saints to keep God's commandments. He said that "Mormonism" had made wonderful progress in the last fifty years, and, judging by the rapid strides it had taken in its infancy, we can all look forward to greater progression and completeness in the future, for truth could never be crushed by those who fought against it, because it is eternal.

Elders H. Stewart, J. E. Evans, H. H. Gates, W. H. Cassity and C. L. Dunford, composing the elders' quintet, rendered a selection entitled "Sweet Sabbath Eve."

President Joseph F. Smith then addressed the Saints and exhorted them to always obey God's laws in their completeness, and to also obey the laws of the land, except when they conflict with God's laws, because His are eternal and will last forever, while the man-made law will finally fall if it is in opposition to the laws of God. He further said that the gospel was to be preached to every person in every nation, and those who had not received it here in this life, to them it would be taught in the abode of their spirits. The beauties of celestial or everlasting marriage were then pictured, and the speaker said that by conforming to the ceremonies that God had laid down for us to follow, we would in the next life have those who are dear to us and claim them as we do in this life; for whatever is bound on earth by the servants of God will be bound in heaven; but in the hereafter there will be no marrying.

He then addressed the missionary elders who were present and instructed them to be faithful and diligent, to obey those who were placed over them in authority, and to set a good example to the world and its people, for "Example is better than precept."

He showed by his remarks and instructions to the people that were present that he was the servant of the true and living God, and was placed here by Him to carry on the work of the Church of Jesus Christ of Latter-day Saints.

The choir then sang the closing anthem, "Somewhere." Benediction was pronounced by Counselor George W. Crockwell.

Afternoon Session.

Meeting was called to order at 2:10 p. m. by President Nephi Pratt, and the choir sang the hymn, "Praise to the Man." Opening prayer was pronounced by Elder Thomas R. Greener. Choir then sang the anthem, "Oh! If I Had Wings."

Presiding Bishop C. W. Nibley then spoke and said that he appreciated the privilege of addressing the Saints in conference; that the message the Latter-day Saints bring is one that should receive careful consideration by all good people; that all the principles and ordinances of the gospel should be carried out, and that by baptism we take upon ourselves Christ's name,

and this must be performed by those who are in authority to so officiate, as it is just as necessary for God to have an authorized representative as it is for an earthly organization to have one.

President Joseph E. Robinson of the California mission expressed his great pleasure in being able to meet and shake the hands again of his old Portland friends. He told of the beauties of the gospel of Jesus Christ, and how it had been restored to this earth by an angel, as had been predicted by the old Bible prophets, which prophecy was given to them by the living God. He held that God had a body, parts and passions, and spoke of His Son, Jesus Christ, the Mediator, and also of the Holy Ghost.

Elder H. H. Gates then rendered a solo entitled, "Come Unto Me, Ye Weary One."

Patriarch John Smith then spoke a few moments and expressed his great pleasure in meeting with the Saints of Portland. He bore a strong testimony of the gospel, but said that as he was not used to addressing a congregation he would give place to others who were.

President John R. Winder said that as he was sitting and thinking and listening to the remarks that were being made, he was reminded of the first Latter-day Saint meeting he attended about fifty-five years ago, while he was a young man, and of the first impression he had received of the gospel of Christ at that time. He promised those who would obey the gospel call and keep steadfast to the faith such great blessings that they would be unable to contain them all. He invoked the blessings of the Lord upon all the people, that they may keep faithful to the gospel.

Elders J. E. Evans and H. H. Gates then rendered a duet, entitled, "Bygone Days."

President Joseph F. Smith then said that he wished to read from the twenty-second chapter of St. Matthew, starting at the twenty-third verse. After reading he explained by saying that the people of the world did not know the laws of God, therefore they did not know which man's wife the woman would be who had married the seven brethren, and continued by explaining celestial marriage.

At the request of President Pratt, the choir sang the hymn, "We Thank Thee, O God for a Prophet." Benediction was pronounced by President Nephi Pratt.

Evening Session.

As President Smith and party had made arrangements to be in California on a certain day, they were compelled to leave Portland Sunday evening at 7:30 p. m. Therefore the evening session was held without their presence.

Meeting was called to order by President Nephi Pratt at 7:15 p. m., and opened by the choir singing the hymn, "Another Day Has Fled and Gone." Prayer was pronounced by Elder Cornelius Workman. The choir sang the anthem, "Oh, How Lovely."

President Nephi Pratt then presented the authorities of the Church as they were sustained in the general conference, held April, 1908, and also the mission, conference and branch authorities, as follows:

President of the Northwestern States mission, Nephi Pratt; president of the Portland conference, Cornelius Workman; Portland branch presidency, J. C. Westergard, H. C. Simmons and George W. Crockwell; branch clerk, L. C. Pratt; assistant branch clerk, Godfried Mehr; superintendent of Sunday school, H. C. Simmons; first assistant, J. D. Olsen; second assistant, E. A. Hardy; secretary, Louise Bauerle; assistant secretary, Martha Bauerle; treasurer, Zimenia Holling; president of the relief society, Emma Holling; first counselor, Sarah M. Pratt; second counselor, Arabella Jorgensen; secretary, Ida Day; president of the Mutual Improvement association, J. F. Jorgensen; first counselor, Louise Simmons; secretary and treasurer, Zimenia Holling; branch choir leader, Elder H. H. Gates; branch organist, Mary Westergard. They were all unanimously sustained.

Elder Charles L. Dunford, who has been taking charge of the work in the Eugene branch, was then called on to relate some of the elders' experiences while in that field, and said that he and the brethren who were with him, Elders Burns Cox, T. R. Greener and C. A. Williams, went to Eugene about eight months ago and commenced tracting the town. They had very good success and made many friends as well as some enemies —the worst of whom were the ministers of the other churches. They had baptized, during the time they were there, nine persons, and this had caused great ill feeling among some of the people there. On June 18th an unknown person attempted to destroy the house of Sister E. E. Howell, where the elders were staying at the time, and blew the front porch off by the use of dynamite. There was still a great deal of work to be done in the city of Eugene and the surrounding country. He said that he had enjoyed his labors in the mission field, and had been greatly blessed in performing his duties.

Branch President James C. Westergarth said that the people of today think that they are not their brother's keeper, but each one of us is, more than we would think for, as it is each one's duty to try to lead his brother aright; the elder of today is out on just such an errand.

President Nephi Pratt then addressed the Saints and related his experience while visiting the elders and Saints at Vancouver, B. C. Before he arrived the elders could not obtain permission to speak on the street in a street meeting, but he had made arrangements with the chief of police, and was given a street corner to proclaim their message. He and the elders went down the same evening and gathered a very large crowd, who were very anxious to ask questions on the different subjects that he had

talked about, and detained him a great while answering them. He also spoke of the harmful use of tobacco and intoxicants, not only to the body, but it is also the cause of so many people living in poor circumstances today.

The conference was then closed by the choir singing the hymn, "If You Could Hie to Kolob." Benediction was pronounced by Elder John E. Evans.

The elders present at the conference were: C. Workman, William H. Cassity, John E. Evans, Carlos L. Dunford, C. A. Williams, Burns Cox, Thomas R. Greener, H. H. Gates, Lawrence White, Melvin Mathews, J. W. Perkes and H. Stewart.

John E. Evans, Mission Secretary.

EASTERN STATES MISSION.

A Gratifying Incident.

That the governor of a state should lead in a salvo of cheers for a "Mormon" elder is a gratifying incident; this is what occurred recently at the Joseph Smith monument in Vermont. The elder to be thus honored was Junius F. Wells. An account of the occurrence is given by the White River Herald, published at South Royalton, that state:

"Thursday. July 16. the governor and his staff, who were sojourning for a few days at Lake Mitchell, Sharon, motored over to the Joseph Smith monument and spent a few hours as the guests of Mr. Junius F. Wells. It took six motor cars to carry the party, and they were about an hour making the run. Upon arrival at the memorial grounds, they were welcomed by Mr. Wells. The flag was run up to the masthead as the governor alighted from his car. The party was escorted to the Memorial cottage and there met and were introduced to several of the prominent citizens of Royalton, who had been invited to be present.

"After these introductions, Mr. Wells conducted the visitors about the premises, viewing the monument and reading the inscriptions, telling the story of the old hearthstone, the only relic of the prophet's birthplace preserved, and showing the photographs which illustrate the preparation, transportation and erection of the monument. After this, the party were seated in the large living room and entertained by music for an hour. Miss V. L. Cook, pianist, and Miss Florence Jefferson, contralto, were the soloists. These young Mormon students of the Boston conservatory greatly surprised and delighted the company. Miss Jefferson is an artist with a rare and very beautiful voice.

"A delicious collation of fruits, cake, ice cream and berries, watermelon and candies was served, and after viewing the beautiful grounds and surrounding scenery, the party departed, just at the going down of the sun. As they were lined up ready to start, the governor led in cheers for Mr. Wells, to which the residents and friends on the veranda responded with three cheers for the governor.

"The visiting company comprised Governor and Mrs. Proctor, Judge Advocate General and Mrs. Williams, Surgeon General and Mrs. Norton, Aide-de-Camp and Mrs. Wright, Inspector General and Mrs. Gibson, Aide-de-Camp and Mrs. Woolson, Secretary and Mrs. Benjamin Williams, Jr., and Mortimer R. Proctor. Of the townsfolk there had been invited Dr. and Mrs. Fish, Mr. and the Misses Adams, Mr. and Mrs. P. L. Belknap, Mr. and Mrs. Hazen, Mr. Sargent, Miss Clarissa Bingham, Mr. Woodard and Mr. Tarbell. The refreshments were served by Mrs. Robinson and assistants.

"The occasion was very enjoyable and long to be remembered."

CENTRAL STATES MISSION.

Released.

Elder Wm. R. LeFevre of Pangwitch, Utah. will return to his home on account of ill health. For the last eighteen months he has labored in the Arkansas conference, and has made many friends and done a good work.

New Record.

Elder J. N. Christiansen, now laboring in the St. John conference, West Kansas, has made a new record in this mission in selling Books of Mormon. During the week ending July 25 he sold ten. He must have worked on Pioneer day.

Sixteen Meetings at Once.

Elder G. E. Cahoon writes from St. Louis that on Saturday evening, July 25, thirty-three elders of the Missouri conference, who were in the city for a brief stay, went out in pairs, took positions on Franklin avenue, and held out-door meetings. Sixteen meetings were held simultaneously on the same thoroughfare.

After Fifteen Years.

Elder J. E. Mitchell writes from San Antonio, Tex., that a lady came to the elders' boarding house to procure a Book of Mormon. Fifteen years ago she lived among Saints and had never forgotten their kindness to her. She had often tried since leaving them to get the Book of Mormon, but had been unsuccessful. She spoke in high praise of the Saints.

Visiting Apostles.

On Tuesday forenoon, July 28, President Samuel O. Bennion of the Central States mission reached Independence, on his return from a trip to Utah. He was accompanied by Elders John Henry Smith and Anthony W. Ivins of the quorum of apostles. On the following day the party visited points in the counties north of Independence where Latter-day Saints for-

merly lived, and returned to Independence Thursday, the 30th. On that evening they addressed a meeting of Saints and missionaries at the mission house. They will visit different points in the mission.

Meeting House Burned Down.

A letter from Elder James W. Ault to President S. O. Bennion, states that the Saints' meeting house at Cedar Glades, Ark, where there is a branch of the Church, was burned down on the evening of July 26. At 10:30 the building was seen by the elders to be so completely enveloped in flames that nothing could be done to save it. The fire was of incendiary origin and the result of religious bigotry and intolerance. Elder Ault had written to an insurance agent about taking out a policy, but the same had not been issued, although the agent had promised protection. Whether any insurance will be recovered seems to be an unsettled question. The Saints are greatly distressed over their loss, but their courage has not forsaken them, and it is the expectation that they will soon provide another place of worship.

Successful Labors.

Elder W. E. Jenkins, writing from Combs, Ark., says that since lately reporting seven baptisms Elder Koefed, his companion, had been in the water twice, once with two and again with four converts. Each time a large crowd witnessed the ceremony. On the first occasion a Campbellite preacher and aids were on hand and demanded a sign, and also challenged the elders to debate; but they paid no attention to the sign-seekers. On Sunday, July 12, the elders organized a Sunday school in Doss. The neighborhood was aroused and a big Campbellite meeting was announced for an early date. Elder Jenkins continues:

"The Saints here have been strengthened in their faith by many spiritual manifestations. They were looking for Elder Archibald and me when we first came here. Before Elder Otto Koefed came here with me Sister Doss saw him in a dream, and told her folks, 'Elder Jenkins is coming back, and with him a little, dark complexioned elder with a white hat.' This seemed absurd to them, as they had never seen an elder with any other than a black hat. Elder Koefed filled the description completely, not excluding his white straw hat.

"After we had left them, for months as we supposed, to meet Elders Evans and Barton,one lady saw in a dream Elder Koefed come back and baptize herself and husband, and told her folks we were coming back. When we met the other elders, about nine miles from here, we found it best to return to the Doss settlement before separating, and the dream was verified, notwithstanding our previous arrangements and the expectations of our friends were against it. They have been seeking for the truth for some time, and their prayers have been answered in a remarkable degree. Elders Koefed and Barton have gone to labor in the city of Mena, and Elders Evans and I are holding a series of meetings here at Combs with a full house."

Change of Sentiment.

Elder Fred H. Campbell, who is laboring in Worth county, Missouri, about seventy-five miles north of Independence, forwards the following clipping from the Worth County Times, published at Grant City, in a section from which the Latter-day Saints were driven in 1838-9. It shows a remarkable change of sentiment:

"A number of Latter-day Saints from Utah and other western states arrived here the latter part of last week and held services on the street in front of the Times office Saturday afternoon and night and Sunday afternoon and night. In their opening statement they announced that they had not come here for the purpose of proselyting or asking people to join their church. They stated that their mission was to enlighten the people concerning the practices and beliefs of their church and to correct wrongful impressions that have gone out in reference to them. That the Mormon church of Utah has been grossly misrepresented there is no doubt. And that it is still being so misrepresented goes without saying. And, pardon us for saying it, but it is absolutely true that members of other churches have joined in this misrepresentation—not from actual knowledge, but from the distorted stories that have been told about the Mormon church. That it has bad men and bad women in it will not be disputed. If it did not have them then indeed could we look for the dawn of the millennium. But are other churches free from bad men and bad women? Let each individual answer from his own knowledge and his innermost conscience. We are not defending the Mormon faith, but we do protest against religious persecution by religious people. The Pilgrim Fathers landed here in protest to that sentiment and it should have been buried long ago by the intelligence of the American people.

"We had a pleasant interview with one of the Mormon elders here and learned much from him concerning his church. He says that the charge that Mormons still indulge in plural marriages is utterly false. That since the enactment of the Edmunds law the church, as an organization, has yielded obedience to it. That those who had plural wives and children prior to the adoption of that law feel in duty bound to support them. That to do less would be inhumanity itself, and a blot on our boasted Christian civilization.

"The Mormon missionaries who were here showed culture and refinement, and deported themselves like true gentlemen, who appreciate the position they occupy and its relation to the cause they so ably represent. Their names and addresses are as follows:

Elders M. J. Bartholomew and J. W. McDonald, Ogden, Utah; M. F. Moffett, Smoot, Wyo.; J. T. Brown, Thatcher, Ariz.; Fred H. Campbell, Weston, Idaho; J. W. Hancey, Hyde Park, Utah, and B. F. Bingham, Cornish, Utah."

SOUTHERN STATES MISSION.

Information Wanted.

Brother Seymour E. Smith of San Juan, Nevada county, California, would be glad to learn something of his relatives, who formerly lived in Westfield township, Morrow county, Ohio, where he was born. His father's name was Sullivan Smith, and his mother's maiden name was Mabel Chamberlain. Both are dead, but it is believed they left descendants in the vicinity named. Should any elders passing through there learn anything of this family they will confer a great favor by writing to Brother Smith.

Appreciative.

A country merchant in Tennessee, encloses one dollar to renew his subscription to Liahona The Elders' Journal and says: "I am not a member of the Church yet but hope I will be soon. I like to hear from the elders and learn of their success. I don't think I can do without Liahona The Elders' Journal. I have been taking it for one year, and I get more scripture out of it than I can out of the Bible."

A gentleman in South Carolina writes: "I would not be without your paper for five times the cost. I am not a member of the Church, but believe that it is the Church of the Lamb of God, and I believe Joseph Smith was a true prophet of the living God. I further believe his work will progress till it covers the sons of earth."

A Good Opening.

Elders W. M. Hunter and Charles R. Sampson, who are laboring in Hancock county, Tennessee, recently met with unusually good success at Kyle's Ford or Willis' Settlement. They obtained permission to preach in the Willis chapel, Sunday, July 19, at 11 o'clock.

The Baptist Sunday school convened at 9 o'clock a. m. One of the elders was asked to read a chapter and open the school with prayer, after which they were asked to read the lesson and explain the same to the class. After the class exercises were over, the elders were asked to speak to the school, which they did, and then the teachers told the people that it stood them in hand to accept the teachings of these men, for they spoke the truth. Two spirited meetings were held that day, after which the people requested the elders to hold two more meetings the following day. It was the first time the elders had ever preached in that neighborhood. They made many friends and the people in general were very kind.

The elders were unable to accept the many invitations they received to visit among the people. They were invited to come back and hold a series of meetings after the crops were laid by.

THE GRAVES OF A HOUSEHOLD.

They grew in beauty side by side,
They filled one home with glee,
Their graves are severed far and wide,
By mount, and stream, and sea.
The same fond mother bent at night
O'er each fair sleeping brow,
She had each folded flower in sight—
Where are those dreamers now?

One 'midst the forests of the West,
By a dark stream, is laid;
The Indian knows his place of rest
Far in the cedar shade.
The sea, the blue lone sea, hath one—
He lies where pearls lie deep.
He was the loved of all, yet none
O'er his low bed may weep.

One sleeps where southern vines are drest
Above the noble slain;
He wrapt his colors round his breast
On a blood-red field of Spain.
And one—o'er her the myrtle showers
Its leaves, by soft winds fanned;
She faded 'midst Italian flowers,
The last of that bright band.

And, parted thus, they rest—who played
Beneath the same green tree,
Whose voices mingled as they prayed
Around one parent knee!
They that with smiles lit up the hall,
And cheered with song the hearth—
Alas for love, if thou wert all,
And naught beyond, oh earth!

—Felicia Hemans.

THE GATHERING PLACE.

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shinging wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near.
It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

—Robert Browning.

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IS BAPTISM ESSENTIAL?

BY ELDER C. R. HUNTER, NORTHERN STATES MISSION.

"God never made His work for man to mend." In these days of enlightenment and learning, man depends more upon his own wisdom than upon that of his Creator, in things secular as well as religious. And in the latter he is surely fulfilling the prophecy of Isaiah in regard to conditions in the last days, wherein he said: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant." (24: 5.)

Paul in his epistle to the Hebrews enumerates the first principles of the gospel as faith, repentance, baptism, laying on of hands for the reception of the Holy Ghost, etc. The first two are usually accepted by the sectarian world, but when it comes to baptism, all is contention and confusion. "It is not essential," "It is immaterial," "It is only an outward sign of an inward grace," are some of the echoes which come from the turmoil.

Baptism is the gateway into the fold of Christ, the rite of naturalization, the badge of citizenship in the kingdom of God, and the first essential ordinance of the gospel; and when administered by the proper authority it brings remission of sin to the truly repentant believer. Water baptism is such a simple ordinance that it is within the reach of all, both rich and poor alike; what other means could have been given which would have been so universally accessible to all mankind? In this the divine wisdom is shown forth. Baptism is symbolical of a cleansing, not of the natural body, but that we may answer with a clean conscience before God.

The establishment of the ordinance dates back to the time of Adam. We read: "And it came to pass when the Lord had spoken to Adam our father, that Adam cried unto the Lord, and he was caught away by the spirit of the Lord and was carried down into the water and was laid under the water and was brought forth out of the water. And thus he was baptized." (Pearl of Great Price, p. 35.)

Enoch also preached and administered baptism to the people, and they became a righteous seed, and they were no more, for the Lord took them unto Himself. John the Baptist, the forerunner of Christ, taught the baptism of repentance for remission of sins. Paul on his way to Damascus was instructed to go into the city to one Ananias and he would tell him what to do. Arriving at Damascus, Ananias said unto him: "Why tarryest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.)

On the day of Pentecost, after Peter's preaching, the assembled multitude, desired to know what to do to be saved, and were told to repent and be baptized for the remission of sins, etc. (Acts 2: 38.)

And Christ told Nicodemus: "Except you be born of the water and of the spirit you cannot enter into the kingdom of God." (Jno. 3: 5.)

Yet in the face of all these declarations many teach that baptism is unnecessary. But we do not believe that Christ dealt in non-essentials.

Fit subjects for baptism are those who have sincerely repented of their sins and formed resolutions to sin no more. They must have reached the years of accountability and be able to distinguish right from wrong. Consequently we do not believe in infant baptism. But through revelation we are instructed to baptize at eight years of age, and the duty of parents is to instruct their children in the first principles of the gospel up to that time; failure to do so is considered a sin which will be visited upon the heads of the parents.

As before stated, baptism is a token of admission into the fold of Christ, and for remission of sin, but as little children have never strayed from the fold or committed any sin, it is mockery in the sight of God to baptize them. According to the best authority obtainable infant baptism was not practiced until the third century after Christ. The Book of Mormon condemns it in the strongest terms, and says they who teach it are in the bond of iniquity. (Moroni 8 ch.)

Having shown that baptism is an ordinance of the gospel, the next thing which concerns us is the mode. If it is sprinkling, it is that alone; if immersion, no other mode is permissible, for Paul says: "There is one Lord, one faith and one baptism." (Ephesians 4: 5.) We are told that when Christ was baptized He came forth out of the water, and the conclusion naturally follows that He had been down into the water. From the baptism of the eunuch by Philip the conclusion is the same, viz., that immersion was the mode practiced. (Acts 8 ch.) John was baptizing in Enon, near to Salem, because there was much water there; why the necessity of this, if immersion was not the mode?

The word baptize is taken from the Greek *baptizo*, meaning to plunge or immerse. Of course, words undergo changes. But Polybius, a historian of the second century before Christ, in speaking of a great naval battle, says the ships were baptized, when sunk. Strabo, a historian of Christ's time, uses the word in the same sense.

It must have been generally understood or else Christ would have made some explanation upon it. But He never did so far as scripture affords a clue.

A mind turned loose upon the pages of Holy Writ unprejudiced by sectarianism will always arrive at the one right conclusion, that of immersion. Sprinkling was not known until the third century A. D., and did not become prominent until 1300 A. D. It was instituted by the Bishop of Carthage for the benefit of weaker candidates.

Immersion is the only form in which the symbolisms are retained. Christ likens baptism unto a birth. Paul, among other things, likens it unto a planting. A spirit, in being born, leaves the old world of pre-existence and enters a new. So does the one baptized leave a world of sin and enter into a new and pure one. A spirit at birth is received into the arms and household of loving parents, who direct its footsteps aright. So one baptized comes to the bosom of his heavenly Father and is counted a member of the household of faith, and through faith is shown the path of life eternal.

So in placing a seed in good soil; it sprouts and begins to grow and as time rolls on will become a great tree like its parent. So a soul freed from sin by baptism begins to develop and through continuance in good works will in eternity fulfill the divine edict: "Be ye perfect, even as your Father in heaven is perfect."

Records are kept on this earth of the ordinances we accept. In fact, right here in this life that book is being compiled that is called by John the Book of Life, from which we will be judged at the last day.

An alien in coming to this country does not choose the law by which he is to become a naturalized citizen; the laws governing those things existed before he came here. So the laws of adoption into the kingdom of God are

not less perfect. They existed before man tabernacled in the flesh. Even when the "morning stars sang together and the Sons of God shouted for joy."

Verily, God did not make His work for man to mend, or improve upon.

A FAIR MINDED JOURNALIST.

A party of prominent gentlemen of Atlanta, Ga., attended the Denver convention and then went on to Salt Lake City. One of them was Ralph Smith, Esq., city editor of the Atlanta Journal, one of the able and influential dailies of the South. Under date of July 24 he wrote from Salt Lake City the following article, which appeared in his paper of the 26th:

No city, no section of this great western country is more interesting than Salt Lake City and its environs. No trip to the west is complete unless the valley of the Great Salt Lake is visited. It is worth anybody's time and money to spend a couple of days in the City of Saints.

The Great Salt Lake is of course the principal drawing card, but the Mormon church, its history and its institutions are so inseparably associated with the section that they divide honors with the lake, and justly so, too.

One reads about the Great Salt Lake in geographies, and in a vague way understands that it is a dead sea full of salt water. One must see the lake before he fully appreciates its magnitude and the pecular quality of the water. Then he lifts his hat to nature, and realizes how infinitely small is man's knowledge.

The lake is seventy miles long, thirty miles wide, and has an average depth of ten feet. However, there are places in the lake the depth of which are not known, so that necessarily the stated average depth is arbitrary, and may not be accurate. The nearest lake resort to the city is Saltair, 10 miles away, on the Salt Lake and Los Angeles railroad.

The water is .26 per cent salt, or five times as salty as the ocean. Its specific gravity is so great that it sustains the human body in any position. In a word, the most awkward man, woman or child is perfectly at home in the water, regardless of its depth. It is impossible to sink unless weights are tied to you.

Thousands of people visit Saltair every afternoon, and thousands enjoy themselves in the water. One can float in any old position, but the favorite position is on the back. In this position, men may be seen floating about the lake, puffing a cigar, a pipe or a cigarette, according to preference. It's about the finest sport imaginable.

A dozen or so friends will form a train in the water. All will lie on their backs, and link up, one after another, locking their feet under the armpits of the person in front of them, and in this position they will float for an hour or more.

When one comes out of the lake and remains long enough for the water to dry he becomes coated with salt and presents the appearance of a human snow man. Shower baths of fresh water are provided to remove the brine from the body after bathing in the lake.

* * *

The biggest salt refinery in the world, it is claimed, is located a mile or so from the lake, on the tracks of the railroad. The Great Salt Lake has no outlet at all. The Mormon church, which owns the refinery, trenches millions of gallons of water from the lake over the surrounding flats. Here the sun evaporates the water, leaving tons upon tons of unrefined salt. This is loaded into cars and hauled to the market. The industry has proven profitable for the church, it is said, and the only wonder is that others have not engaged in the business.

* * *

The pavilion at Saltair is a remarkable structure. It is built entirely over water. The various buildings of the pavilion form a symmetrical group, with a large central structure, connected with long, tapering piers at each end, curving toward the lake and surmounted by large, airy observatories.

The length of the pavilion is 1,200 feet and its width is 355 feet. The top of the main building is used for dancing, and more than a thousand couples at one time frequently trip the light fantastic on its polished floors.

About Mormons and Mormonism.

About 50 per cent of the population of Salt Lake City are Mormons—members of the Church of Jesus Christ of Latter-day Saints. About 60 per cent of the inhabitants of the state of Utah affiliate with the church.

Mormonism as it relates to politics will be treated of in another story. In this story the Mormon people as a people, and some of the achievements of their leaders will be discussed.

Mormons in Salt Lake City wear no mark to distinguish them from other citizens, and inquiry developed that their behavior and manners—out of church at least—is no different from that of other people. Even Joseph F. Smith, president of the church, looks like many other men his age. He is about 66 years old, wears a long beard, and ordinary clothes. He is said to be very rich.

The Mormons, the Gentiles and the Jews of Salt Lake City get along well together, living side by side, as do the members of the several denominational churches of Atlanta, or elsewhere.

The Mormons, however, are, as a rule, more pious than the average American citizen of today. They are less intemperate in their habits than are other citizens of Salt Lake, and it is a matter of record that comparatively few of them patronize or contribute to the support of the many liquor establishments that thrive in the city.

* * *

But, as churchgoers, as devout worshipers, the Mormons outdo the other Protestant denominations. They worship nearly all day on Sunday, and the worshipping is not confined to a few, but takes in a vast majority of the membership of the church. Thousands and thousands attend the different places of worship that the church has provided for them in Salt Lake City and all over Utah.

* * *

The average visitor in Salt Lake City is shown every consideration by the Mormons. He is accorded every opportunity to understand and appreciate the beautiful church grounds—and it costs nothing, not a cent. They will accept no tips or donations for the many kindnesses they show strangers.

The Latter-day Saints have several temples in Utah, and four hundred houses of worship. The largest temple is at Salt Lake City. It is not open to the public, never was and never will be. It is a sacred place, where baptismal ceremonies, high church marriages, etc., are solemnized. Only Mormons of standing are allowed to enter the portals of the temple. The building was in course of construction forty years. It was completed in 1893, and cost approximately $4,000.000. It is a magnificent structure.

The temple block contains ten acres. It contains, besides the big temple and its annexes, the Tabernacle, Assembly Hall and Bureau of Information building. It is worth most any man's time and money to visit Salt Lake City, if for no other purpose than to see the Tabernacle and hear its wonderful organ. It is of great interest to all people, whether religious or not.

The Big Tabernacle.

The Tabernacle has a seating capacity of 10,000 persons, and it is so arranged that it can be emptied easily in four minutes' time. It was designed by Brigham Young. Its roof is ten feet thick, and is supported by wooden arches, not a post being in the building to block the vision of a worshipper. The acoustic properties are wonderful. The building is 250 feet long, yet the dropping of a pin at the alter in front is distinctly audible in the rear gallery.

The grand pipe organ in the tabernacle is, perhaps, the most wonderful thing in connection with the material things of the Mormon church. It is located in the west end of the big Tabernacle. It is wide and favorably known all over the world, and has attracted the attention of the best musicians. It is conceded to be the finest instrument in America, if not in the world.

The organ is not the largest in existence, but there are few that equal it in construction, variety or character of tonal quality. It was constructed originally thirty years ago by Utah artisans, and mostly of native materials. It has been reconstructed several times. The Kimball company of Chicago recently placed new mechanism in the instrument, retaining much of the old material, in the way of pipes. The instrument was revoiced according to model schools.

The front towers of the organ are 48 feet high. Its dimensions are 30 by 33 feet. It has 110 stops and accessories, and contains over 5,000 pipes, ranging in length from one-fourth inch to 32 feet. It comprises five complete organs and four keyboards. It is capable of thousands upon thousands of tonal varieties, representing every instrument of an orchestra, military band and choir, as well as the deep and sonorous stops for which it is famed.

A ten-horse power electric motor blows the instrument, and 5,000 cubic feet of air are consumed each minute when the organ is playing full.

Recitals Given Daily.

Organ recitals are given daily at the Tabernacle for the benefit of the visiting public, and all that is asked of the visitors is that they remain throughout the recital, which lasts half an hour. M. R. Emmons of Atlanta, Sam Bashinski of Dublin and the writer were among a party of 500 who visited the Tabernacle to hear the organ. It was a remarkable performance. No one would have thought of quitting the Tabernacle, even if the doors hadn't been locked.

At the conclusion of the recital, a Mormon guide explained the mechanism of the wonderful instrument. Listening to the recital, one would have believed that a chorus of several hundred was singing in the distance, and again he would have thought Sousa's band was playing a sacred concert.

After showing and explaining the Assembly Hall, with its seating capacity of 3,000, which is used for overflow meetings, the guide invites questions of the visitors. He readily answers everything that is asked.

Mr. Emmons, Mr. Bashinski and the writer saw Salt Lake City in a sightseeing automobile. It was a delightful trip, though entirely too quickly made. Salt Lake is a pretty city, but its climate is nothing to brag of. It is warmer in summer and colder in winter than Atlanta.

The citizens of Salt Lake City claim a population of 115,000 people, but it is probable that the wish fathers the claim. Salt Lake has perhaps 85,000 or 100,000 people at the most. It is nothing like as large as Atlanta, not counting Atlanta's suburbs.

Salt Lake is the capital of Utah, but the state is without a capitol building. The legislature convenes in the city and county building—the city hall. This is a magnificent structure, and cost $3,000,000. The

state proposes to erect a capitol building in the near future.

Zion's Co-operative Mercantile Institution, on Main street, is one of the interesting sights of Salt Lake. The store is a mammoth establishment and is supported almost entirely by Mormons. Its policy is "live and let live." It was the first big department store of the West, and has achieved remarkable success. President Joseph F. Smith is at its head. He is also at the head of the big Mormon savings bank, and other institutions of the kind.

Other Points of Interest.

The Eagle gate is a point of historical interest. It was the entrance to Brigham Young's private estate. It is on South Temple street, a block east of the Temple, in the very heart of the city. The gate is of steel, forming a magnificent arch, surmounted by a big bronze eagle.

The University of Deseret (state university) is another point of interest. The buildings are handsome and the grounds beautiful. Brigham Young's monument stands at the intersection of the streets at the southeast corner of the Temple.

Liberty park, which was given by Brigham Young to the city of Salt Lake, is really a beautiful place. The park formerly formed a part of the Mormon chieftain's country estate, and near the entrance the visitor's attention is invited to another of B. Young's homes, where still another wife lived in comfort. The sightseer is convinced that Young was a good provider, if he did have nineteen or twenty wives.

Salt Palace park is another place of interest. It is something like Ponce de Leon in Atlanta. The palace theater at the park is coated with blocks of salt taken from the great lake.

There are schools a-plenty, colleges, churches, hotels, manufacturing plants and dozens of stale jokes to be appreciated on the automobile trip.

Under the heading, "The Cost of Salvation," a Unitarian writer furnishes the following paragraph, which is good gospel as understood by the Latter-day Saints:

> If you are looking for free salvation, you need not go to the Unitarian church for it. I warn you frankly that it has no such offer to make. It has no scheme by which you can go in a bankrupt sinner and come out a rich saint. It has no "presto, change" salvation by which heaven is won for eternity to a moment's yielding to evangelistic urging. To win your way into any heaven you must work your way into it. Neither gold nor goodness can be picked up without cost. If a man manages to crawl into heaven without paying the price, he will crawl out again. He will be happier elsewhere.

And I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love which is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me today.—Joseph Smith.

The Haverhill (Mass.) Gazette tells an interesting story of how Mr. James H. Green, of the Grand Army of the Republic, South Boston, visited Haverhill about a year ago, and from feeding the pigeons in the City Hall park became so familiar with them that they perched on his shoulders and ate from his hands. Recently Mr. Greene again visited Haverhill, after about a year's absence, and going to the City Hall park, was promptly recognized by the pigeons, which again flocked about him, cooing and eating as before.

FARMER GREY.

Up in the morning early
  Rose good old Farmer Grey,
And went to the field of clover
  To turn the fresh, sweet hay;

Patting the patient oxen,
  And saying a pleasant word
To every poor dumb creature—
  Even the singing bird.

"O, Robin," he said, and smiling,
  "A knowing bird are you!
But never a word of boasting
  Of any good you do.

"Out in my apple orchard
  You've built a cunning nest;
I'm watching it night and morning,
  That no one may molest."

A flock of hungry pigeons
  Flew at the farmer's feet.
"Ho, ho!" he said, "sly hinting
  For something good to eat."

Over the broad, rich acres,
  Scanning the hills and plain,
The farmer blessed the sunshine
  Kissing his bearded grain.

Ah, was there e'er another
  With such a kindly way,
Making all creatures love him,
  As this good Farmer Grey?
—Our Dumb Animals.

Liahona The Elders' Journal

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B. F. CUMMINGS, Editor.

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In asking for change of postoffice address, be sure to give both addresses. We cannot make the change unless this is done.

Editorial

OUR COUPON SYSTEM.

About three months have elapsed since the business department of Liahona The Elders' Journal began to introduce a system by which any missionary, or regular subscriber, or other person, could pay ten cents and have our magazine sent to any address for one month. Each traveling elder, who so desires, is furnished by his mission office with a book containing ten coupons, for which he pays one dollar. As a part of his missionary work he solicits subscriptions to this publication. If the subscriber will order it for a year, or half a year, well and good. But if he prefers to read a few numbers before becoming a permanent subscriber, he pays the elder ten cents. The latter then fills out a coupon with the name and address of the subscriber, and forwards it with his weekly report to his mission office, from whence it is sent to this office. Often an elder, in gratitude for kindness or hospitality, inserts in a coupon the name of a friend or benefactor, and at his own expense has our magazine sent to that person for a month. In all such cases our business department writes a courteous letter to the person, informing him that Elder So-and-So paid a month's subscription for him, and asking him to subscribe for a year.

Much good is thus accomplished; a certain person treats an elder kindly; in a little while that person begins to receive Liahona The Elders' Journal; a little later a letter from this office, couched in friendly and respectful language, apprises him who it was that paid a month's subscription for him, and this proof of the elder's thoughtfulness and gratitude is conclusive and impressive. It isn't the amount of money involved, it's the principle. The cords of friendship are set vibrating. The copies of our magazine with the gospel message they bear, followed by the letter from our business department, appeal to the recipient, and there is a chance of winning him as a regular reader of our missionary magazine. Nine times out of ten this means that a friend has been won for the gospel, and that another home is open to the elders; and it very likely means that a man, or even a whole family, is on the way to the waters of baptism.

We have invited our subscribers and

other friends to clip from our advertising pages a sheet of coupons, fill in the names of persons to whom they would like to have a gospel message sent, and forward them to us, accompanied by ten cents for each name. Four issues will be sent to each name thus furnished; and a kind letter will be written to each, stating at whose instance they were sent, explaining the purpose and character of our magazine and soliciting a regular subscription.

The actual results of this coupon system, as shown by returns from the first batch of letters sent to coupon subscribers, was encouraging far beyond our expectations. Fully ten per cent of the coupon subscribers became permanent subscribers by remitting one dollar each as payment in advance for a year's subscription. This showing becomes truly remarkable when it is remembered that practically all of these patrons were strangers to the Latter-day Saints and their teachings up to the time coupon subscriptions for them were sent in. In other words, one stranger out of every ten was willing to pay one dollar and subscribe for Liahona The Elders' Journal for one year, after reading four issues of it, and the letter from this office explaining how those issues came to be sent to him. Of course, the kindness of an elder or friend in paying a month's subscription had much to do with the result: but the evidence is strong in support of the theory that a large percentage of the American people are willing to give the gospel a fair hearing when it is fairly presented to them, and that our missionary magazine is a successful medium for doing this.

We feel perfectly safe in saying that, if the matter were to be viewed in a financial light only, this is, beyond all comparison, the cheapest missionary work ever done by Latter-day Saints. The figures in this office show that at an average cost of one dollar each, hundreds of homes have been opened to the gospel and their inmates made investigators of it, for this is what it means for the head of a family to become a subscriber to Liahona The Elders' Journal. Saints and especially returned missionaries in the stakes of Zion, who have relatives or friends in the mission fields of the United States, would do well to note the import of the foregoing facts. They point a cheap, easy and effective way of removing prejudice from the minds of dear ones abroad, and teaching them the gospel. Clip the coupon leaf from our advertising pages, insert in it the names and addresses of a few of your friends, and forward it to us with ten cents for each name, and we will do the rest.

In the several missions of the United States there are many thousands of Latter-day Saints who are grateful beyond expression that the warning message of the gospel has been brought to them and that they have had enough faith and intelligence to understand and obey it. It is the duty of those who have been warned to warn their neighbors, and the management of this magazine has provided an easy way to do this. Any Saint in either of the missions of the United States can clip the coupon page, fill in the names and addresses of friends, neighbors or relatives, and forward to us with ten cents for each name and we will do that which can hardly fail to result in great good, as above explained.

This means that Liahona The Elders' Journal has started, on an extensive scale, what might be called an end-

less chain for preaching the gospel among the Gentiles. One Gentile who has been converted to it sends us a list of his Gentile friends and relatives who are still strangers to it. We then send them the gospel message through our magazine, and when they, by this means and the labors of the elders, become converted, they in turn will send us lists of names; and thus, in a geometrical ratio, the gospel, restored by the ministry of angels in modern times, is spreading. How long will it be before the Book of Mormon message, through the labors of the Latter-day Saints, will be brought home to every inhabitant of the American continent? Not long. What then? The Book of Mormon tells; read it.

"WHICH CHURCH IS RIGHT?"

Every day multitudes among the common people, in the language which the common people use, are asking, "Which church is right?" Today, as in the days of the Savior and His apostles, it is the common people who take an interest in religion. The rich, the aristocratic, the learned and the powerful, ignore it. But the poor, the toilers, the fathers and mothers of children, whose needs always exceed the family resources, the yearners for relief that never comes, these think of the Almighty and the hereafter. They feel the need of help from a higher source than man, and millions of them desire to worship God in His appointed way, but do not know how. And the question is rife among them, "Which church is right?'

All around them are many churches, each with its ministers and members who urge its claims. But the common people are not versed in the scriptures, which, as everybody admits, are hard to understand. Neither are they versed in theology, whose devotees clash with each other so constantly and so violently. Neither are they versed in ecclesiastical history, a branch of knowledge that is beset by difficulties that can never be mastered without additional revelation from heaven. And the common people stand, perplexed and distressed, like sheep without a shepherd whose voice they know.

Is God the author of the confusion that fills the religious world? Those of the common people who stop and think, and many thousands of them do, cannot believe that He is. Those of them who read the scriptures find proof there that He is not. They read there that the Savior prayed with unutterable earnestness, that His followers might be one; that His apostles taught that there ought to be only one Lord, one faith and one baptism; and that the Church of Christ was founded on apostles and prophets who were appointed to be its leaders until all mankind should be united in the faith. The common people find these teachings in the Bible, but not in the churches, and what are they to do?

Liahona The Elders' Journal is an ardent believer in the Bible. It is not, however, much of a believer in the sectarian churches of the day, although willing to give them credit for all the good they do and all the truth they teach. Although strong in faith in the Bible, and in charity for the different and differing churches of the day, we are going to advise the common people who feel puzzled or anxious about religion, to lay aside the Bible for the time being, and turn a deaf ear to all the ministers of all the churches. Then, instead of asking, "Which church is

right?" let them ask, "Which church does the most for its members?" When the answer to this question is found, the best church will be discovered. This is plain common sense. And when a man has found the best church, he has found the one that is nearest right.

Assuming that all sensible persons will agree with this, let us set out on a search for the church that does the most for its members. We mean the church that does the most to meet the demands of human nature, provide for human happiness, and safeguard the welfare of human beings, in this world, while giving the most effective discipline and instruction as a preparation for the world to come. It will not be necessary to extend our research beyond the confines of our own country, for as a general thing the churches of America surpass in good works those of the Old World.

Let us begin with the oldest and largest of the churches, the Roman Catholic; let us note what benefits it confers upon its members; the extent to which it develops their spiritual natures, promotes love and sympathy among them, stimulates their moral and intellectual advancement, educates the youth, cares for the poor, and relieves the sick and destitute. Let us particularly note the power which this church exercises over its members in checking vice and intemperance and in cultivating the Christian virtues among them—or its lack of power in these respects, as the case may be.

Then let us go to the next strongest church, numerically, the Methodist, and give it a thorough investigation along the same lines. Then let us take the other so-called leading churches, the Baptist, Presbyterian, Lutheran, Congregational, etc., and subject each to a similar scrutiny. Then let us consider in turn as many of the smaller denominations as time and patience will enable us to examine. We shall find some measure of truth and good works in all of the churches. But in not one of them will we find the love, union and power which the scriptures say ought to exist among the followers of Christ. In not one of them will we find an organization like that which Christ established in His church. In not one of them will we find in general practice or favor, the primitive Christian mode of healing the sick, which was by the prayer of faith; nor of governing and directing the church, which was by continuous revelation through living apostles and prophets—not dead ones. In not one of them will we find either a plan or a power adequate to the saving of men from the greatest evils of this world; and this fact creates doubt as to whether any one of them has either a plan or a power that will prove adequate for saving men in the world to come. It is hard to decide which among all the sects and denominations that go to make up modern Christendom does either the most or the least for its members; but it is perfectly plain that not one of them does enough to conform to the scriptural pattern.

There remains one church which we have missed. While it believes in Christ and the Bible, it disclaims being a part of modern Christendom, and modern Christendom disavows fellowship with it. At the World's Congress of Religions, held during the Columbian Exposition at Chicago, this church was denied representation, although it had made a great stir in the

world, and had exerted a wonderful influence in modifying old views and creeds. It is a church of recent origin, rapid growth and tragic history. It has suffered persecution more bitter and relentless than any other people has ever known on this continent since its discovery by Columbus. The great public hold it in odium, or rather pretend to, for as a matter of fact so much has come to be known of the good works and amazing achievements of this church that prejudice against it is largely humbug, and opposition to its teachings is largely hypocritical.

We are now speaking of the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" church; and those of our readers who are not too much influenced by popular clamor to subject this church to the same examination and tests that we have applied to the others as above, will find in it an astonishing improvement over the best of all the others.

It gains most of its converts among the poor, and the first thing it does for them towards supplying their needs is to fill them with a love for their leaders and for each other, which at once transforms the world before their eyes. It ceases to be a forlorn and dreary vale of toil and tears, and becomes a scene of hope and joyful endeavor. From the day a man is baptized into this church, he and his family and his affairs become subjects of sympathetic concern on the part of his brethren, and particularly those who preside over him. He is visited at his home, is encouraged to seek advice upon all the affairs of life, and the benefit of the highest wisdom and ripest experience in the community is his for the asking. He and his wife and children are made members of various auxilliary organizations within the church, in which they help others and are helped, mentally, morally, intellectually and spiritually. The church is so organized, or rather has so many organizations, that a place of responsibility is found for every male member of it who has passed the years of early boyhood. In this respect, as in others, this church is the marvel of the world.

If a member is sick and a nurse is needed, one is provided. If he is poor, his necessities in the way of food, raiment and shelter, are supplied, and that, too, without humiliating him. If he has a weakness he is labored with in love, wisdom and patience until he conquers it. If he is out of employment, work is found for him. If he has children, ample means for educating them are provided.

But it is in its watchcare over children that this church especially exceeds the good works of any other organization under the sun. From the time a child is born it is the object of solicitous care on the part not only of its parents, but of church officials, male and female. As soon as it is old enough to attend a kindergarten it is enrolled in that department of the Sunday school, and in an organization called the Primary association. From that time on it is under the skillful and affectionate watchcare of persons of both sexes, who aid its parents in rearing it, molding its character, correcting its faults and developing in it every virtue and the highest ideals. At the age of fourteen girls become members of the Young Ladies' Mutual Improvement association, where they receive both religious and secular instruction, combined with wholesome amusement; and boys are enrolled in a corresponding organization for young men. When

twelve years old boys are eligible for ordination as deacons; and as members of a deacon's quorum, which consists of twelve, they begin to receive instruction and discipline designed to fit them for the ministry when older. Every "Mormon" boy expects to become a preacher of the gospel.

This church has during recent years developed a magnificent and costly system of church schools, in which religious and secular instruction are so commingled as to round out most fully both the moral and intellectual natures of the pupil. Space will not admit of a full description of the means and methods the church has provided for the education and moral and spiritual development of its children; suffice it to say that the system as a whole is the most perfect and wonderful the world has ever known, so far as any history now extant would indicate.

This church has a fiscal system that tends to equalize the distribution of wealth, and divides public burdens between the rich and the poor in a manner more effective and equitable than is known in any other religious society, except those who have begun to imitate this one, and of such there is an increasing number. The chief feature of this system is known as the "law of tithing;" it is a church law which requires every member to pay into the church one-tenth of his income. The benefits and philosophy of this system are admirable, but space will not admit of a full description here.

This church has a law of hygiene, called the "Word of Wisdom," believed by its members to have been given by revelation, which tells them what is and is not good for them to eat and drink. It was given before science developed the truths it teaches, but the medical faculty endorse it in every particular as an effective safeguard to the health of all who will observe it. It especially condemns alcoholic stimulants, and has greatly aided in making the Latter-day Saints the most temperate people in the world. This means that among this people gambling and immorality are extremely rare, for these vices are found only in connection with the drink evil.

The sick are healed by the prayer of faith, as the scriptures direct and promise; and the only theory on which the existence, to say nothing of the achievements of this church can be explained, is that it offers to the world new and continuous revelation through living apostles and prophets.

In the sympathy and companionship it provides for all its members; in the material help and relief it extends to them when needed; in its wonderful organization by which it enables them to aid each other; in its mode of developing talent and character by attaching responsibility to every man; in its superb educational system; in its fiscal system, and in other important features that have to do with the every day happiness and temporal well being of its members, the Church of Jesus Christ of Latter-day Saints surpasses all other churches in existence as the noonday sun outshines the stars.

"Which church is right?" To any honest man who is seeking a truthful answer to this question we say, whether as a guide you take common sense or Holy Writ, the result will be the same; you will be forced to the conclusion that the Church of Jesus Christ of Latter-day Saints is the one you are looking for. In this article we have scarcely hinted at the scriptural proofs

that support this conclusion; but they are as unanswerable as are the practical proofs so briefly and inadequately stated above. In this church lost and fallen man finds the love, sympathy and guidance, and the temporal and spiritual blessings, he requires for his happiness here and his salvation hereafter. The doubter finds peace, the wanderer finds rest, and the tears of the poor cease to flow.

In order that copies of Liahona The Elders' Journal may reach the headquarters of the several missions in time to be mailed on the regular mailing days to the elders in the field, it is necessary to close the forms at least ten days in advance of the date of issue. This means that any news item from any distance is at least two weeks old before it can appear, and it is likely to be three weeks old. For this and other reasons only brief mention is made of celebrations of Pioneer day that have been held at several widely separated points, lengthy accounts of which have been received. An account of a celebration held three weeks ago is stale news. Our rule is not to publish matter that has no more than a passing or transitory interest, which disappears with its freshness.

It is said that the New York Jewish community is now the largest in history or tradition. It represents 10 per cent of the entire Jewish population of the world. It is larger than the aggregate Jewish populations of Vienna, Budapest, Berlin, Vilna, Amsterdam, Lemburg and London. It is ten times larger than the entire Jewish population of France; it is twenty times larger than the entire Jewish population of Italy; it is twenty-five times larger than the population of Jerusalem, and fifteen times larger than the entire population of Syria and Palestine.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And now it came to pass that Ammon and king Limhi began to consult with the people how they should deliver themselves out of bondage; and even they did cause that all the people should gather themselves together: and this they did that they might have the voice of the people concerning the matter.

2. And it came to pass that they could find no way to deliver themselves out of bondage, except it were to take their women and children, and their flocks, and their herds, and their tents, and depart into the wilderness; for the Lamanites being so numerous that it was impossible for the people of Limhi to contend with them, thinking to deliver themselves out of bondage by the sword.

3. Now it came to pass that Gideon went forth and stood before the king, and said unto him, Now O king, thou hast hitherto hearkened unto my words many times when we have been contending with our brethren, the Lamanites.

4. And now O king, if thou hast not found me to be an unprofitable servant, or if thou hast hitherto listened to my words in any degree, and they have been of service to thee, even so I desire that thou wouldst listen to my words at this time, and I will be thy servant, and deliver this people out of bondage.

5. And the king granted unto him that he might speak. And Gideon said unto him,

6. Behold the back pass, through the back wall, on the back side of the city. The Lamanites, or the guards of the Lamanites, by night, are drunken; therefore let

us send a proclamation among all this people, that they gather together their flocks and herds, that they may drive them into the wilderness by night.

7. And I will go according to thy command, and pay the last tribute of wine to the Lamanites, and they will be drunken; and we will pass through the secret pass on the left of the camp, when they are drunken and asleep;

8. Thus we will depart with our women and our children, our flocks, and our herds, into the wilderness; and we will travel around the land of Shilom.

9. And it came to pass that the king hearkened unto the words of Gideon.

10. And king Limhi caused that his people should gather their flocks together; and he sent the tribute of wine to the Lamanites; and he also sent more wine, as a present unto them; and they did drink freely of the wine which king Limhi did send unto them.

11. And it came to pass that the people of king Limhi did depart by night into the wilderness with their flocks and their herds, and they went around about the land of Shilom in the wilderness, and bent their course toward the land of Zarahemla, being led by Ammon and his brethren.

12. And they had taken all their gold, and silver, and their precious things, which they could carry; and also their provisions with them, into the wilderness; and they pursued their journey.

13. And after being many days in the wilderness, they arrived in the land of Zarahemla, and joined his people, and became his subjects.

14. And it came to pass that Mosiah received them with joy; and he also received their records, and also the records which had been found by the people of Limhi.

15. And now it came to pass when the Lamanites had found that the people of Limhi had departed out of the land by night, that they sent an army into the wilderness to pursue them;

16. And after they had pursued them two days, they could no longer follow their tracks; therefore they were lost in the wilderness.—Mosiah 22.

The close of this chapter marks the end of the wanderings of the southern branch of the Nephite nation. They have again arrived back at Zarahemla, the stronghold of the main Nephite body.

By way of summary, it may be well to here catch up a few connecting threads to bind together the fragment ends of this story—for it may be more or less vague in the mind of the reader, so many phases of the life and movements of this nomadic people having been faithfully set forth in the old record. The story embraces the history of three generations. About three-quarters of a century before the closing events of the above chapter occurred, a chieftain, Zeniff by name, led a considerable company of Nephites out of Zarahemla. They headed southward, intending to migrate back to the land from whence their fathers had been driven by the warlike Lamanites.

They succeeded in securing a portion of that territory, called the land of Lehi-Nephi. The king of the red-skinned nation ceded it to them peacefully. But his generosity proved to be a nicely worked out strategy to supply the indolent Lamanites with the necessities of life.

After the industrious white men had redeemed the broken cities and reclaimed their wasted gardens, the swarthy-skinned tribes fell upon them. Zeniff's army twice repelled the onslaught of the savages, after which there was a long period of peace.

Leader Zeniff died, and his son Noah took the reigns of government of the rapidly growing white colony. He proved to be a selfish, licentious monarch, with base ideals generally, and led his people adrift. In a few years, they were in no condition to cope with the hosts of their enemies, and so fell an easy prey to them. The Lamanites soon had them at their mercy and exacted half of all their yearly products as a tribute.

King Noah had been dethroned and executed by his own people, as a result of internal strife that grew out of his iniquitous reign. His son Limhi wielded the scepter. The people groaned under the yoke of the Lamanite bondage. Limhi, however, was a just man and possessed a genuine desire to serve his people and relieve them if possible from the oppression of their task-masters.

He sent out a party to try to cut their way through to Zarahemla city, but they were lost in the wilds of the jungle. And instead of finding the stronghold of their parent empire they unearthed a book of some two dozen metal plates, containing the history of a still more ancient American people.

They succeeded in getting back to camp with these. A few days after their arrival, a search party of sixteen strong men, with one Ammon at their head, arrived at King Limhi's palace, to the great joy of the bondage-stricken sovereign and his people.

So Limhi began to consult with his leaders and Ammon, looking to the perfecting of a plan to outwit the Lamanites and escape back to their friends in Zarahemla. Gideon, commander-in-chief of Limhi's army, proposed the strategem of the wine, successfully carried out in the present installment, landing the happy pilgrims back to the land of their countrymen, who received them with open arms. And the records which they brought found place in the archives of the Zarahemla nation.

So we will leave these people, happy in reunion, next time to follow the fortunes of the division under Alma, which is still somewhere in the wilderness of the red men's domain.

MISCELLANEOUS.

From Alaska.

And now comes the following encouraging message from the frozen regions of Alaska. It is signed by K. N. Winnie, and is dated Nome, July 17:

"I have received my paper quite regularly and am confirmed daily in the faith by the testimonies of its pages. I know the gospel is true. I was baptized in the Behring Sea, in June, 1902. I knew Joseph Smith was a messenger sent from God before obeying the gospel. I feel the influence of the Spirit of the Lord in my life daily, making me a better man."

From Hawaii.

Elder Irving I. Bigelow, writing from Hilo City, Hawaii, recently, remits for a subscription for a native brother, who, he says, was more than pleased with Liahona The Elders' Journal after reading a few numbers. Elder Bigelow states that reports from all the conferences in the mission show them to be in excellent condition. He speaks in high terms of the kindness and hospitality of the natives towards the elders. Although poor as a rule, the best they have is always tendered to the missionaries. Often a native will give up his own bed to an elder, while he sleeps on the floor.

Sudden rebellion of reserve forces at home is the most fatal hindrance to conquests abroad.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

The "Mormon" View of Their Past.

We have said that the man who keeps the laws of God has no need to break the laws of the land. Our law book says it, too. And now when we say that the Latter-day Saints have tried to follow this rule, let no man fly off on a tangent, but rather hear. We do not intend here to pose as apologists, either. The Church needs none. Its past conduct, when surveyed from the viewpoint of bottom principles,

calls for none. That is, from the correct or all-sided viewpoint.

We belong to a Church that has been very generally assailed. And what does that tell you? You say it would seem to indicate that there is something wrong with it, or it would not be so much nagged at. But, hold! Does that necessarily follow? Is not the opposite more likely to be the true position? If a system is bad, is there not a strong tendency in it to destroy itself, in time? Is it not the strong, sturdy, rock-grounded and rock-ribbed institutions that usually call down the most persistent opposition, the heaviest bombardment from other camps? Does not history vouch for the truth of this?

Though there are many minor ones, we need only point out one example to establish the truth of this position: Jesus Christ founded the mightiest stronghold of truth that the world has ever seen. Its establishment called forth the most terrific and longest-continued onslaught that the world has ever known. After its divine Founder had been swept away in the mad rush of opposition, the fight still went on—for decades? No, centuries. Does any man know of a harder fought battle, a more tenacious effort to destroy a people or crush a system of religion—or anything else—than was directed against the early Christian church? And in what form did this opposition come? In every conceivable one. False charges, arrest, prosecutions, slander, violence against persons and property, murder. The truth would not down. The harder it was fought, the faster it grew. So the fight against it was fierce and long drawn out.

In the Church of Jesus Christ of Latter-day Saints this same experience has been duplicated. History has it that Joseph Smith, its founder, was prosecuted a matter of forty odd times, on various charges and complaints. Were they trumped up? Here is the answer: history again says that he was never convicted of any offense by an American judge or jury. So his opponents adopted the slogan: "If the law can't reach him, powder and ball shall." They did; they drained his life-blood on Illinois soil. It was thought that the death of its leader would write the finis of "Mormonism." But as of old, the blood of the martyrs proved to be the seed of the Church.

Its enemies soon found that it was anything but dead. So they exiled it; but all the while defamed it. It was driven into the wilderness. It was supposed that perhaps the desert could starve it to death. It conquered the desert. Why this miracle? Maybe after all it was because this proscribed and despised system of religion was strong and good. Its strength changed a desert into a garden. It was not dead yet; so its enemies hammered. All the former charges that had been so often proven false were renewed against it, and new ones concocted. The Church grew and thrived, outstripped all its competitors in its power to do and to save. The leaven of truth in it rapidly drew men to it and made it proof against the assaults of its misguided assailants.

"But," you demur, "what about polygamy? Surely there is one charge against the 'Mormons' that was made to stick?" Yes, and the only one. And what is polygamy? You say it is an infraction of the law of the land, and a menace to society. Always? Not necessarily so. Was it a menace to the society that was fathered by Abraham and Jacob, upon whom God smiled His benediction? Ancient Israel were a nomadic people—pilgrims seeking a new home and trying to conquer it and build up a great commonwealth when founded. In this, plural marriage was a strength to their society, not a menace to it.

Was it so with the pioneers of the great American desert? They struggled with that desert. In order to successfully cope with it they must have a rapidly-growing body politic. They were isolated far from the frontier of civilization. They established the plural marriage system. Results—good or bad? They subdued the parched wilderness, where hundreds of thousands now enjoy happy homes.

"But the result upon the general vir-

tue of the people?" you demand. Let one not of us speak. Elbert Hubbard, a free-thinking writer of national reputation, in his "Philistine" of December, 1907, gives the results of his findings of a previous visit to Utah, thus:

> The Mormons raised big families, worked hard and brought up their children to be useful. * * *
>
> Until the Gentiles came to Salt Lake City there was not a prostitute, pauper, gambler or drunkard in the city or vicinity. * * *
>
> The Mormons are distinctive, primitive Christians. Christians with social frills, and Christians with pagan proclivities may be Presbyterians, Episcopalians or Baptists, but they are not Christ-Christians, argue you ever so loudly.
>
> The Mormons are semi-communists, who lead active, industrious, simple, useful lives, with always and forever a desire to help themselves by helping others. * * *
>
> The Mormons made money faster than it ever has been made in the history of the world: irrigation did it. And let me say an undeniable thing, and it is this: a base people never did or can grow rich and prosperous by producing grain, vegetables, fruit and flowers. Flowers and fruits do not thrive for rogues—ask Luther Burbank. Brigham Young worked for the generations that were to follow, not for himself or for a transient good.

But, enough of this for the present. The distinguished New Yorker goes on to considerable length in praise of the moral and intellectual status of the Latter-day Saints. Aside from convictions for polygamy, they have, as a people, inhabited jails and prisons far less than any other people or society in the world. This is a recognized fact, borne out by actual statistics. And as to that one "offense," the early "Mormons" were legally innocent. There was no law against polygamy for many years after they adopted it. Under the circumstances that surrounded them they deemed it a virtue. In 1852 it began to be generally preached among them as such. In 1890 they set it aside. Since then the Church has carefully abstained from sanctioning or solemnizing any such marriages.

"But were your people upholding the law of the land between 1852 and 1890?" some one inquires. Answer, vigorously, in every respect except as to marriage. Relative to that the facts are as follows: In 1852 the Church of Jesus Christ of Latter-day Saints, then almost the sole inhabitants of the Territory of Utah, in obedience to what they believed was a divine command, publicly adopted polygamy as a part of its system of religious faith and worship. There was then no law against it. In 1862 congress, which has control of such subjects in territories but not in states, passed a law making polygamy an offense. The Latter-day Saints protested that this law was unconstitutional, and Lincoln, who was then president, refused to sign it; it became a law without his signature. But no attempt was made to enforce it, and it lay on the statute books a dead letter, until 1882, when a more specific and stringent act, known as the Edmunds law, was passed by congress. This law was procured chiefly through the efforts of political conspirators, who desired to plunder the "Mormons."

Its enforcement was resisted in the courts on the constitutional ground that it "prohibited the free exercise of religion," and in 1887 it was reinforced by the Edmunds-Tucker law, under which the government seized and escheated several million dollars' worth of property belonging to the "Mormon" Church, much of which found its way into the pockets of the conspirators who procured the legislation by which this great wrong was inflicted.

The prosecutions of "Mormons" under the Edmunds law, and the Edmunds-Tucker law, began in 1884, and were continued for about five years, with increasing vigor. It took that long to secure hearings in the United States supreme court on the various questions involved. In 1890 that tribunal rendered the last of a series of decisions, which left the "Mormon" people no further legal grounds on which to resist the enforcement of the statutes in question, and the body of the Church, in general conference assembled, immediately adopted a rule of faith and practice known as the Manifesto, which prohibited further plural marriages. This was in 1890.

For about five years the Latter-day Saints conducted in the courts, in a

legal and orderly manner, a contest for religious liberty, as they defined it. As soon as the court of last resort had rendered a decision which meant their final defeat, they accepted the laws of their country relative to marriage as interpreted by its tribunals, and have faithfully obeyed the same ever since.

Of what polygamous families among the Latter-day Saints suffered during the enforcement of the anti-polygamy laws, a tithe has never been told. Men regarded by their neighbors as the best, ablest and most upright in the community, were arrested by the hundreds. A literal reign of terror prevailed throughout the towns and hamlets that had been created by that people in the desert. About fifteen hundred polygamists served terms in prison. Hundreds of others fled to various parts of the world. Many had their business destroyed and were reduced to poverty, and hundreds of families of children were left without the support and protection of their fathers. Worse than all other features of this awful warfare were the sufferings of plural wives who, dragged into court as witnesses, were compelled to give the testimony that sent their husbands to prison and left their children in that sense fatherless. These women were as true, loyal and virtuous as any that ever lived, and this ordeal to them was worse than death.

All the financial loss and mental and physical suffering caused among the Latter-day Saints by the enforcement of the anti-polygamy laws, were endured purely for conscience' sake. The final result of the litigation was to place polygamists where they firmly believed it would be impossible for them ever to be placed, namely, in the position of law-breakers. They never intended to break a valid law, and did not believe they had done so. Nearly all of them are dead now. Only a few score are left. Soon it will be the province of the historian, rather than the contemporary bigot, to deal with them. Then will they receive their deserts. It is wonderful why a good man can be so much better understood after he is dead than while he is living.

In a revelation given through the Prophet Joseph Smith, which the Latter-day Saints accept as equal in divine authority with the ten commandments, these words occur:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

Wherefore, be subject to the powers that be until He reigns whose right it is to reign, and subdues all enemies under His feet.—Doc. & Cov. 58: 21-22.

Here the Latter day Saints find justification in abandoning a feature of their religious faith, the practice of which was forbidden by the laws of their country, after the validity of those laws had been affirmed by the court of last resort. The history of this controversy, studied in a proper light and from a proper standpoint, proves that the Latter-day Saints are at once a God-fearing and a law-abiding body of religious worshipers, who are not surpassed in loyalty and patriotism by any community beneath the Stars and Stripes.

TESTIMONIES.

XIX.

Alabama.

I will say with the rest that I know this, the latter-day gospel to be the only true and everlasting form of worship in this world today. I know Joseph Smith was a true prophet of God, and his successors to have been inspired men of God.—John D. Peacock, Ala.

I have been reading the Elders' Journal for a short time and am so well pleased I think everybody should read it. It is full of information and gives me great satisfaciton.—B. W. Ricks, Ala.

I have a testimony to bear. I am a friend to the Latter-day Saints, and I've read a good deal of the doctrine, and heard the elders preach once. I like the doctrine and enjoy reading it very much.—Mrs. E. S. Beasly, Ala.

I know the gospel is true which was restored through Joseph Smith, the latter-day prophet, and is being taught by his successors. I know because the Lord has shown me that the Latter-day Saints have the true gospel, and that the Book of Mormon was divine.—W. C. Vinson, Ala.

I know that the true and everlasting gospel has been restored to earth, and am truly glad that my heavenly Father has spared my life to see this time. I know that Jo-

seph Smith was a prophet of God, and will be crowned in the midst of the prophets of old. I know that the Book of Mormon is the word of the Lord. Amen.—Mrs. M. I. Cotten, Ala.

Sister Celie A. F. Thomas of Alabama writes in a very earnest vein and bears a faithful testimony to the divinity of the mission of Joseph Smith and of the Book of Mormon.

I am glad to bear my testimony. I know that the Book of Mormon is true; that Joseph Smith was a prophet of God, and that the signs follow the believers as in days of old. I have seen the sick healed and know that the elders are called of God as was Aaron; and that authority to bind on earth and in heaven is with this Church.—James Tolbert, Ala.

I believe the Book of Mormon to be true and the teachings of the Latter-day Saints to be the true gospel of Jesus Christ. They come nearer following the plan laid down by Jesus Christ than any demonination that I know of. If they are not right, none are, is my opinion. I have entertained ninety-seven elders, in the last thirteen years. (I have kept the names of all.) I find that they are honest, moral, virtuous and a good people in every way. I have never seen one that I feared to trust.—John H. Gaisser, Ala.

Arkansas.

I know the gospel is true, that Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God as well as the Bible. The Bible abundantly proves it, and the Holy Ghost has made it manifest that these things are true.—James E. McDonald and Florence McDonald, Ark.

My testimony is that I truly know that the gospel taught by the Latter-day Saints is the gospel that was to be set up in these last days. I truly believe that Joseph Smith was a true prophet of God, and that any honest person who will investigate this doctrine will find it the only way to be saved. My wife is not a member, but she says with an honest heart that she believes Joseph Smith was a true prophet, and that the gospel preached by the Latter-day Saints is true. She is ready for baptism any time.—Chas. P. Kilgore, Ark.

Colorado.

In these days of extreme wickedness and Pharisaical denominations, calling themselves Christian churches, and more or less hostile to each other, it is a comfort and blessing to anchor to what can truly be called a Church, that has the fullness of the gospel, compared to which precepts of men sound flat. Moreover, the Book of Mormon is the seal, stamped upon this Church, to testify to the divine genuineness of it, and of the true prophetship of the man who brought it to light. I have an inward testimony of the truth of the gospel, as taught by the Latter-day Saints, and may God help me to live up to it.—J. A. Smith, Col.

Georgia.

There was a famine for hearing the word of the Lord. The everlasting covenant was broken. An angel was to restore the gospel. The stick of Ephriam was to be united with the stick of Judah. A man to preach the gospel must be called through a prophet, as was Aaron. The Church of Christ never exists without apostles and prophets. This is why I know the message delivered by Joseph Smith is true.—Dow Padgett, Ga.

I know the gospel the Latter-day Saints are advocating is true, and that it is the power of God unto salvation to everyone that receives it, and condemnation to everyone that rejects it. I know that Joseph Smith was a prophet of the true and living God, because the Bible says if anyone will do the will of the Father he shall know of the doctrine whether it be of God, or whether I speak of myself.—Queen Padgett, Ga.

I bear my testimony and can say that I know the message that the Latter-day Saints have is true, and if we live up to the commandments taught by them we will be exalted in the world to come. I do this in the name of Jesus Christ.—Eliza M. Boone, Ga.

I know the gospel taught by the elders of Israel, the Latter-day Saints, is the true gospel of Christ. They are the true Church. I also know that the Book of Mormon is true, and that Joseph Smith was a true prophet of God. All who pay their tithing will receive great blessings.—S. D. Padgett, Ga.

I can bear my testimony to the world that I know that the gospel of Jesus Christ taught by the Latter-day Saints is true, and I know Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God.—Bertie Padgett, Ga., aged 11 years.

Brother J. B. Faucett and wife, Victoria Faucett, of Georgia, were baptized thirty years ago, and bear a faithful testimony to the gospel. They have never had cause to regret embracing it. Each writes a good gospel letter.

Sister Lucretia Miller of Georgia, in a letter, bears a strong testimony to the truth of the gospel as taught by the elders of Israel, and to the divinity of the mission of the Prophet Joseph Smith and the present president of the Church, Joseph F. Smith. She has been healed through the elders.

I know Joseph Smith was a true prophet

of God, that the Book of Mormon gives the true plan of salvation, and that the Church of Jesus Christ of Latter-day Saints is the only true Church on earth. This is my testimony in the name of Jesus Christ. —J. P. Miller, Ga.

It affords me much pleasure to bear my testimony. I have been a member eight years and I do know that Joseph Smith was a true prophet of God, and that the gospel is true.—Bartaw Joyce, Ga.

I feel it a blessing to bear my testimony, for I am sure Joseph Smith was a prophet of God and that the Book of Mormon is true. I believe the gospel is true and I have strong faith in the Lord Jesus Christ. I hope to learn more.—Iris Joyce, Ga.

I want to bear my testimony. I know that the gospel is true and that the Book of Mormon is the word of God, and I believe that Joseph Smith was a true prophet of the living God. I have strong faith in the Lord Jesus Christ. I hope to learn more.—Affie Joyce, Ga.

I want to bear my testimony. I have been a Latter-day Saint over two years, and I believe earnestly they are the only true Church there is. May God bless all its members.—Mamie Joyce, Ga.

I feel it my duty to testify that this Church is right, and that the Book of Mormon is true. In the name of Jesus. Amen. —Victoria Joyce, Ga.

I want to bear my testimony. I do believe the latter-day work is the work of God. I also believe the Book of Mormon to be the work of God, and that Joseph Smith was a prophet of the living God. I believe this gospel is the true gospel of God. I have strong faith in the Lord Jesus Christ and hope to learn more.—Agnes Joyce, Ga.

Idaho.

I know that the gospel as taught by the Church of Jesus Christ of Latter-day Saints is true, that Joseph Smith was a true prophet of God, and that the Book of Mormon is a divine history spoken of by Ezekiel as the "stick of Ephraim," which was to become one with the Bible.—Fred Hutchinson, Idaho.

Indiana.

Sister Paulina Smith of Indiana recites an interesting experience. She tells how she met and entertained the elders, read their literature and books against the "Mormons," and at length was baptized. She bears a strengthening testimony.

Mildred Bailey of Indiana writes, giving many quotations from scripture, relating to Jesus and the Holy Ghost, and adds: "I am seeking this baptism, not for my own glory, but that I may magnify and worship Jesus."

Sister Sarah M. Richter of Indiana writes of her joy in the gospel and bears a strong testimony that Joseph Smith was a true prophet of God, giving many reasons for the strong faith she cherishes.

I believe in the Lord Jesus Christ, that this gospel is the true gospel, and that Joseph Smith was a true prophet. I am glad I had the privilege to be baptized by a Latter-day Saint elder.—Mary Burges, Ind.

I know that Jesus Christ is the Son of God and that Joseph Smith was a true prophet of God. He introduced the same gospel the Savior taught. If he had not been a true prophet the angel would not have given him the Book of Mormon plates to translate.—Mrs. Laretta Richter, Ind.

Illinois.

Striving to walk in the righteous path, I feel thankful to my heavenly Father for the knowledge of the gospel I enjoy. I firmly believe that Joseph Smith was a true prophet of God and the Book of Mormon to be the word of God.—Esther J. Lamb, Ill.

I am very thankful to know that the gospel of Jesus Christ is true as taught by the Latter-day Saints, and that it brings joy and happiness where all other things fail. I am glad that I was permitted to come forth in this day and age when the true gospel has been restored in its fullness, and that I was found worthy to accept of the same.—Ella M. Stuart, Ill.

Kansas.

As sure as there ever was a true prophet, Joseph Smith was one. The gospel restored through him is for both living and dead. No other church except the Latter-day Saints has any salvation for those that died without hearing the true gospel.—D. F. Presnell, Kan.

I have been a member seven years. I know Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God.—Nora Presnell, Kan., aged 15 years.

I know the Book of Mormon to be the word of God and that Joseph Smith was a true prophet of God, as were all of his successors. I know that the Latter-day Saints have the only true Church on earth.—Lonnie Presnell, Kan., aged 12 years.

I was a member of the Methodist church, but after reading the gospel taught by the Latter-day Saints I became convinced that it was true, that the Book of Mormon is the word of God, and that Joseph Smith was a chosen prophet of God. I withdrew from the Methodist church and was bap-

tized a Latter-day Saint. I thank the elders for bringing me the true gospel.—J. M. Baker, Kan.

Michigan.

I feel grateful to Liahona The Elders' Journal for the opportunity of bearing my testimony to the world at large. My testimony is not a belief, but a knowledge. I know that God lives, that Joseph Smith was a true prophet, and that "Mormonism" in all its sublime purity is true.—Cora Hodges, Mich.

Minnesota.

I know the gospel of Jesus Christ as taught by the Latter-day Saints is true, for God has revealed it to me through faith and prayer. I want to say to all people who seek after truth with honest hearts, God will show the way. Be humble and sincere; pray for His Spirit to guide you. God is just.—D. G. Sanderson, Minn.

I wish to be counted among those who have a knowledge of the gospel, and am pleased to have the opportunity of testifying to the same. I know that the Book of Mormon is the word of God, and that Joseph Smith was a true prophet.—Mrs. D. G. Sanderson, Minn.

I am a little girl 11 years old, and I was baptized July 1, 1907, by Elder J. F. Houston, and was confirmed by Elder R. A. Johnson. I know that the gospel is true, and that Joseph Smith was a true prophet of God.—Pearl Sanderson, Minn.

I am satisfied the doctrine taught me by the Latter-day Saints is true, because it agrees with the Bible as far as I understand it, and the Spirit bears record to me. —Glada Sanderson, Minn.

I have been studying the Liahona and find it true; also the gospel. Although I am not a Latter-day Saint, I believe their teachings are true, and that the Book of Mormon is a true book. I believe in the Lord Jesus Christ.—Mrs. Emma Tucker, Minn.

Mississippi.

I know that the gospel is true and that Joseph Smith was a true prophet of the living God. I know it because I asked God to make it known to me, and He did so.—Oliver C. Waltman, Miss.

I am only 12 years old, but I want to bear my testimony to the world, because I know the gospel is true and will never more be destroyed. I know that Joseph Smith was a true prophet of God, because the Spirit of God has made it known unto me. —Eugene William Waltman, Miss.

I am quite a young boy, 10 years old, but I want to bear my testimony. I know the gospel is true and that Joseph Smith was a true prophet. The Spirit of God has made it known to me.—Leslie Fulton Waltman, Miss.

I know the gospel is true, because the Spirit of the living God has made it known unto me. I know that Joseph Smith was a true prophet of the living God.—Lydia Jane Waltman, Miss.

I know the gospel is true and that Joseph Smith was a prophet of the living God, through whom the gospel was restored to the earth, never to be taken from it again nor given to another people.—Ida E. Quinnelly, Miss.

Missouri.

I feel it a blessing to have the privilege to bear testimony. I feel to know the gospel as taught by the Latter-day Saints is the true gospel of Jesus Christ. I was baptized last October.—Mary Love Roberts, Mo.

North Carolina.

I know that the gospel taught by the Latter-day Saint elders is true. I sought the right way for about twenty years, but I never was satisfied and I never knew of a certainty, but now all things are plain to me. I investigated the gospel last spring, with a prayerful heart, and I was baptized the first of June, 1907.—R. C. Tew, N. C.

I know that the gospel taught by the "Mormon" elders is true, and I feel thankful that I have embraced the same. I once belonged to the Baptist church, but I never knew whether I was right or not. Now I know that this is the true Church, and the only one on the earth whereby man can be saved in the kingdom of our heavenly Father.—Mrs. Eller Mitchell, N. C.

I do feel thankful for the knowledge that I have of the gospel, for I know it is the true and everlasting gospel, restored in these latter days for the salvation of mankind. I know that Joseph Smith was a true prophet, for he came in fulfillment of prophecy. I have been a member of the Church about twelve years, and I grow stronger in the faith as the years go by.—Lizzie Godwin, N. C.

I have been a believer in "Mormonism" for a short time. I believe that Joseph Smith was a true prophet. God's work is everlasting; man's work comes to an end—that is the difference between the everlasting gospel of Christ and man-made religion. May God bless the Elders' Journal and those connected with it.—Daisy Stainback, N. C.

Sister Sarah T. Plunkett and her daughters, Susan F. Plunkett and Sarah E. Plunkett, all of North Carolina, enclose in one envelope their several testimonies to the truth of the gospel as taught by the Latter-

day Saints. They speak of the proofs they find in support of it, and of the joy, blessings and happiness it has brought to them. Their letters breathe a beautiful spirit, and it is a matter of regret that space will not admit of their being given in full.

I wish to add mine to the many testimonies you have received. I believe the gospel as taught by the Latter-day Saints to be true, and that Joseph Smith was a prophet of God; for if God has no prophets on the earth then He is not doing anything for His people; for He will do nothing except He revealeth it to His servants, the prophets.—Rale Sanders, N. C.

New York.

I wish to bear my testimony to the truth of the gospel as taught by the Latter-day Saints. I know it is the same that was taught by Christ. The Bible proves the Book of Mormon to be true. I found my testimony by reading the Bible with a prayerful heart, and it seems so clear to me.—Louise C. Kerr, N. Y.

Ohio.

I am thankful for the privilege of bearing my testimony in the columns of this dear little messenger of truth. I thank our heavenly Father for sending a prophet in these last days. I know in my heart this is the true gospel as taught by our Lord and Savior, Jesus Christ.—Mrs. Lydia Shultz, Ohio.

I, too, will bear my testimony with mother's, because I am not ashamed of the gospel, but I feel thankful to our heavenly Father that we have the privilege, which is the greatest and grandest privilege that our heavenly Father could grant us, to accept this true and everlasting gospel, that by living up to its teachings day by day, we can gain eternal life.—Miss Hester M. Shultz, Ohio.

Oklahoma.

I am glad to bear my testimony as one that has received knowledge of the true and everlasting gospel. I know it is true, because I gained this knowledge by fasting and prayer and reading the word of God, and then obeying the gospel message the elders brought.—Bama Reed, Okla.

Brother J. T. Whitlock of Oklahoma tells how he was baptized into the Missionary Baptist church, and of a very interesting religious experience after that, leading up to his becoming a Latter-day Saint. He bears a strong testimony to the gospel.

I know that the gospel taught by the Latter-day Saints is true and that Joseph Smith was a true prophet of God, for it was revealed to me through the Holy Spirit. I have been healed several times by the power of God through His servants.—Emma Whitlock, Okla.

Pennsylvania.

I can truthfully say that I believe the Latter-day Saints teach the true gospel, and that Joseph Smith was a true prophet of God. I and my mother are all the Saints in this place. I dearly love the Liahona for it explains everything so plain.—Mrs. Mary Murphy, Pa.

South Carolina.

I know that the gospel is true, that Joseph Smith was a prophet of God, that the Book of Mormon is true, that an angel has flown through the midst of heaven having the everlasting gospel to be preached on the earth. I am persecuted for my testimony, but all who live godly in Christ Jesus must suffer persecution.—Margaret Ann Kinsey, S. C.

I am not a member of the Church of Jesus Christ of Latter-day Saints, but I have been an investigator of what is called "Mormonism" for thirteen years, and I know that the gospel taught by the elders is true. I also bear testimony that the Book of Mormon is true, and that Joseph Smith was a true prophet of God. I have been a Baptist, but finding that church wrongly organized I left it. I am waiting for some elders to come to this county so I and some of my friends can be baptized and confirmed members of the true Church of Christ.—C. G. Wilkes, S. C.

Texas.

I believe the gospel of Jesus Christ is true and that Joseph Smith was a true prophet of God. I know if we keep the commandments of God we will be saved. I have belonged to the Church three years and I am living a happy life.—Maggie Peveto, Tex.

I am grateful to my heavenly Father that I am numbered with the true Church of Christ. I firmly believe this to be the true Church of God.—J. R. Merideth, Tex.

Virginia.

I believe the gospel taught by the Latter-day Saints is true. I believe Joseph Smith was a prophet of God, chosen to bring forth this work in these last days. I also believe the Book of Mormon to be the word of God. I am glad to say I am a member of that Church.—Laura B. Vaughn, Va.

Self-mastery is the highest demonstration of the reality of spiritual life. Only a divinely inbreathed spirit can control the passions of human nature.

The man who now and then "lets himself go" knows well which direction his unrestrained impulses will take. The road is broad and humanity crowds it.

Mission News.

WESTERN STATES MISSION.

The Dakota elders, ten in number, sold eighty-three Books of Mormon in one week. [Is not this the record for this year?—Editor.]

President McRae made a hurried trip to Omaha last week to visit one of the elders, who was reported ill. The elder was not in a dangerous condition and will be at his work again in a few days.

Elder Elias M. James, who has been laboring in the office, has been released to return home. While here Elder James laid out a beautiful flower garden on our corner lot, which is the admiration of the neighborhood. Come and get a bouquet.

The few elders we have sold, during the month of May, 844 Books of Mormon, and in June 879, besides several thousands of small books. Owing to so many orders for literature, we have been compelled to excavate under our building and construct a room in which to do our packing.

President German E. Ellsworth of the Northern States mission was a visitor and speaker at our services Sunday night, the 25th inst. Monday, the 26th, Elders John Henry Smith and Anthony W. Ivins of the quorum of twelve, and President Samuel O. Bennion of the Central States mission were also welcome visitors.

Elder James O'Neil, Jr., of Vernal, Utah, who has been our genial secretary for some time, has also been released. Elder O'Neil was with us long enough for us to get very much attached to him. God speed him in his labors. Elder Nephi Anderson has been appointed to succeed Elder O'Neil as secretary of the mission.

Released.

The following elders have been released within the week: William M. Barker of Ogden, H. LeRoy Sutton of Grantsville, George A. Nuttall of Provo, Walter Fewkes of Coalville, E. Lawrence Abbott of Annabella and Alma Kay of Mona.

Prospective Elder.

We forgot to tell you that we have a prospective elder, who came to the mission house on the 6th inst., arriving at 9 a. m. He only weighed 6½ pounds, but bids fair to grow. His name is —— McRae. The mother and son are both doing well.

Hungry for the Gospel.

Brother E. P. Mead of Pueblo, Colo., thus relates a pleasing, though singular, experience:

"I attended a Sunday school in an isolated region of the state, where no 'Mormon' elder has thus far penetrated. I was asked by the teacher of the Bible class (corresponding to our theological class), to teach it, which I did. Practically, I disregarded the Presbyterian lesson helps, and, as the lesson was 1 Sam. 15: 13-30, dealing with the rejection of Saul by the Lord for disobedience, and the delivering of God's word through His prophet, it gave me an opportunity too good to be disregarded to guide the study along the lines of authority and direct revelation. When the school reassembled after class, I was requested to accept the superintendency of the school. After telling them I was a 'Mormon,' and on their still insisting, I did so. Then it was announced that I would preach to them the following Sunday. Although dismissed, the people seemed averse to leaving, and some one said: 'Mr. Mead, won't you speak to us today?' This proved to be the starting of a scene such as I have never before experienced. Calls came from all over the house: 'Speak to us!' I did so. I spoke on the fall of man, and contrasted the mistaken doctrine of Christendom that God's plan had been frustrated by Satan, much to the surprise and dismay of the former, with the truth as understood by us, that the fall was necessary to our advancement, and in reality a blessing."

CALIFORNIA MISSION.

Elder Charles Y. Ashcraft of St. Anthony, Idaho, arrived in Los Angeles for service in the California mission, July 9.

The elders and Saints regret most sincerely the loss of Elder Frank Campbell of Snowflake, Ariz., who, having been honorably released on account of sickness, has returned home.

A Jew Converted.

Elder Joy W. Dunyon, who has been laboring for some time in San Diego, relates an instance of the conversion to Christianity, and then to "Mormonism," of a Jew, an old man of 65. Through an earnest investigation of the Holy scriptures, the old gentleman was forced into a belief in the divine mission of Jesus Christ. However, in looking around through the Christendom of today, he could not find a sect that he thought was following the teachings of the Savior in their fullness and simplicity, until he met the "Mormon" elders, who demonstrated to him the fact that so-called "Mormonism" accords most beautifully with the life and teachings of Christ. Now he expresses his desire to be baptized.

Visit of President Smith and Party.

The California mission has been materially benefited through the visit of President Joseph F. Smith and party, consisting of First Counselor John R. Winder, Patri-

arch John Smith, Apostle George A. Smith and Presiding Bishop Charles W. Nibley, and members of their respective families.

President Joseph E. Robinson accompanied them from Portland, Ore., to California, reaching our little colony of Deseret, July 7. There they were royally banqueted. The same day they went to our growing colony at Gridley, and partook of the hospitality of the Saints, who dined them upon the products of their own soil. In the evening they held a rousing meeting at the opera house. Continuing, the party reached San Francisco on the 8th, where the many wondrous sights of that city and vicinity entertained them until evening. Here they held a fine meeting for the benefit of the local Saints, and also those of Oakland.

Palo Alto, the home of the great Leland Stanford university; Santa Cruz, Pacific Grove, and other points of interest along the coast were successively visited. Sunday morning, the 12th, brought the welcome company to Los Angeles. Immediately they made their way to mission headquarters, and attended four services at the chapel on West Tenth street. President Smith spoke at each meeting, and left his unflinching testimony with the people at the conclusion of each service. The Saints and strangers alike forced their way through the crowded aisles to shake hands with the living prophet, whose influence and purity of thought and word command respect and inspire love and kindness in the human heart. The other brethren also addressed the meeting during the day, all testifying to the truth of "Mormonism" in a manner that will leave a lasting impression in this mission.

Monday, Tuesday and Wednesday, the 13th, 14th and 15th, our leaders enjoyed various trips near Los Angeles. The elders and Saints of San Diego were blessed by their presence at a meeting Wednesday night.

Thursday some very prominent men of Los Angeles took them all over the city in automobiles, and later banqueted them at the famous Jonathan club. They left for home Thursday night, leaving their blessing with the president, elders, Saints and friends, and in fact all the people in the California mission.

We have learned this fact that the thinking men, the men of position, of influence, in all places of public and business life, recognize the worth of President Smith and his associates in their responsible callings in the Church, for at every turn these big men of California were on hand to act as hosts of President Smith and party.

Leroy M. Morris.

NORTHERN STATES MISSION.

Celebration at Hill, Ill.

Saints, elders and friends at Hill, near Mason, Ill., where there is a thriving branch of the Church, which recently built a house of worship, held a very enjoyable celebration of Pioneer day. Elder V. H. Vickers was master of ceremonies, F. Wiegel gave an address of welcome, Elder Bowen a historical address, and V. H. Willett sketched the trials of the Saints from Kirtland to Utah. There were various other features of the program, and free refreshments were served. Many strangers were present, and were interested and enlightened.

Brother V. H. Willett, who furnishes the above facts, adds that, after some opposition, the Saints' Sunday school took part in a recent township Sunday school union convention. He also states that conference will be held August 15 and 16, and that President Rasmussen and his elders will be present. All Saints within reach are invited. Some baptisms have lately occurred, and others are in prospect.

Debate.

There was recently held at Martinsville, Ind., a debate between Elders Joseph Cook and R. F. Shumway of the Southern Indiana conference, the first named being president of the conference, and Rev. G. H. Cramer of the Free Gospel church. The subject was: "Resolved, That the Church of Jesus Christ of Latter-day Saints is teaching the same plan of salvation as was taught by Christ and His apostles." Five evenings were devoted to the debate. On the first two evenings it was held in the Morgan county court house, the next three in a small hall occupied by Mr. Cramer's congregation. In his last speech the preacher became offensive in his references to the elders, their leaders, religion, etc. In his reply, which closed the discussion, Elder Cook completely won the respect of the audience by his gentlemanly manner and demeanor, and the ability with which he maintained his position.

Mr. Cramer laid down many unreasonable propositions, and the elders refuted every one of them by citations from the scriptures. We have been furnished with a lengthy statement of them and the scriptural arguments by which they were met, but as they are peculiar to the small sect represented by Mr. Cramer, the statement would not be of general interest or profit to our readers.

New Method.

Elder George A. Smith of the Wisconsin conference writes of a new mode of doing missionary work lately adopted there. The elders were divided into groups of four and sent forth in different directions, with instructions to stay in a town as long as the people desired them to. Elder Smith says:

"One of our first towns was Kiel, a place of about 1,500 people. We put up our posters and started to hold meetings. Our congregation increased every night, until we

had between 300 and 400. After holding several meetings we made a house to house canvass of the town, and the people were so interested that many times they came to the door with money in their hands, anxious to purchase our literature. We left twenty-one Books of Mormon and sixty-three small doctrinal books with the people, besides thoroughly explaining the plan of salvation on the street corners. And there was scarcely a house in the town but what was thrown open to us, and the people were anxious to hear more of the gospel plan. We left with many God speeds and wishes of success, and many invitations to return.

"We feel as though our present plan is as far superior to our last summer plan as that was to work counties.'

CENTRAL STATES MISSION.

In Arkansas.

Under a recent date Elders W. E. Jenkins and John A. Evans write from Delaney, Ark., to the effect that they had met with excellent success there. The people had detained them by urging them to stay and hold meetings. They had sang the songs of Zion until so many persons had learned them that they were heard on every hand. They had just baptized two, and expected to baptize several more soon.

St. John Branch.

The death of Brother Baker, president of the branch at St. John, Kan., which occurred some months ago, made it necessary to reorganize the branch presidency. This was done recently by the appointment of Charles H. Miller as president, and A. C. Glasscock and Harrison Baker as first and second counselors, respectively. The branch is in a very prosperous condition.

In St. Louis.

We are in receipt of a lengthy account of the celebration of Pioneer day held by the Saints of St. Louis, in Forest park. A fine program of fifteen numbers was rendered and very much appreciated. It was followed by a generous repast, and then came sports and games. A large number of Saints and friends participated in and thoroughly enjoyed the affair.

On July 31 the elders then in St. Louis met in priesthood meeting to discuss plans for summer and fall work. The elders were divided into three companies to visit in northeastern Missouri, and Elders T. F. Corbet, P. P. Oleson and J. U. Webster were appointed leaders. That evening fourteen street meetings were held in the city. On Sunday two public meetings were held and greatly enjoyed by elders, Saints and friends.

Independence Saints Celebrate.

On Pioneer day the Saints and friends of Independence, Mo., chartered a large car and decorated it with flags and flowers. On each side of the car was a streamer extending its full length and bearing the inscription: "July 24. 1847. Utah Pioneer Day. The Desert Shall Rejoice and Blossom as the Rose. Is. 35: 1. July 24, 1908." Nearly one hundred persons rode in the car from Independence to Swope park, Kansas City, passing through the principal business streets of the latter, and attracting much attention.

At the park a program of exercises, embracing a quartet by East Kansas elders, a duet by Misses Green and Madsen, an address by Elder B. F. Cummings, etç., was had. Games and sports were indulged in, and a generous picnic was spread on table linen stretched over the grass under the trees. The occasion was greatly enjoyed by all who participated. Rain fell in torrents near the park, but none fell where the company were. In making up the forms of last issue a notice of the affair that had been written was inadvertently omitted.

SOUTHERN STATES MISSION.

Celebration in Columbus.

The Saints have a thriving Sunday school in Columbus, O., and its members held a nice celebration of Pioneer day. At 1 p. m. the Saints and friends assembled and partook of a sumptuous repast, which was followed by a program of exercises. The company then repaired to a park, where the rest of the day was pleasantly spent.

MUSIC.

Music hath charms to soothe the breast—
An emblem of eternal rest.
It lifts the soul on wings of love,
To mingle with the choir above.
When first the earth was thrown in space
And made for man, a dwelling place,
The morning stars did then rejoice,
And uttered forth a glorious voice.
Methinks, if we could only hear
The music that is made up there,
'Twould drive our sorrows all away,
And usher in a brighter day.
But we must fight, if we would win,
Until the day we enter in;
And by and by, the time will come—
We'll hear a welcome summons home.
But now, we see, as through a grace,
But "over there," 'tis face to face.
For, unto us, it has been shown,
That we shall "know. as we are known."

H. P. D., Ackerman, Miss, July 20, 1908.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.—D. & C.

Liahona
The
Elders' Journal

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"MORMON" STUDENT'S SECOND LETTER.

In our issue of June 20, there appeared a letter from Nephi Jenson, a "Mormon" graduate of the law department of the University of Chattanooga, to Rev. Luther Freeman, who preached the baccalaureate sermon, reviewing offensive language in the sermon. A correspondence ensued, of which the following letter was a part:

Rev. Luther Freeman, D.D., Chattanooga, Tenn.

Dear Sir:—May 31st, 1908, you delivered the baccalaureate sermon to the graduates of the University of Chattanooga. I was an '08 law man, and was present and heard your address. When you reached the peroration your intense religious prejudice overcame your Christianity, and wicked hate made your tongue utter these villianous words: "And be a Brigham Young and leave a trail of slime across a continent." June 4th I wrote you a lengthy letter, pointing out your blunder in mixing bigotry with a baccalaureate sermon, and citing a few of the deeds of Brigham Young which entitle him to a high place in the history of our country. In a few days I received yours of the 15th. which opens with an apology and closes with remarks to be repented of. You admit that the time set apart for a baccalaureate sermon is "not an hour to introduce controversial matter." But your prejudice overcame your contrition, and you closed your letter with this sentence: "I am clearly convinced that the system ('Mormonism') is thoroughly un-Christian and un-American."

July 1st I wrote you that I wanted my soul saved and earnestly requested that you call on me and point out wherein my manner of serving God is "un-Christian." Knowing that you claimed to be engaged in the laudable work of reclaiming men from sin and delusion, I fully expected to receive a call from you. But I waited in vain, and so I wrote you again. Still you did not heed my pleadings, and so I have finally concluded that you are either "clearly convinced" that "Mormonism" is pure Christianity and will save my soul, or else you are a dollar-craving "hireling," who does not care a whimper whether souls go to heaven or hell.

Whose Disciple Are You?

You charge that "Mormonism" is "un-Christian" and "un-American," but fail to produce a scintilla of evidence to make out your case. Really, you must have an exalted opinion of your own veracity. You seem to think that a proposition is fully demonstrated when merely affirmed by Luther Freeman, D.D. Or, did you think that I was not thoroughly grounded in the faith of "Mormonism," and that I would be very easily convinced that it is "thoroughly un-Christian?" Be not deceived. Let me assure you that I have no disposition to accept assertions concerning "Mormonism" corroborated only by the testimony of wicked slander, in preference to the testimony of its splendid achievements, its history rich in heroic deeds and Christian beneficence, the tears of its persecuted devotees and the blood of its martyrs.

What was your motive in arraigning "Mormonism" without producing one fact to make out a true bill? Surely it was not Christian. If you were sent as a missionary to China, would you hasten to Pekin, get up a large congregation and say to them: "You are a 'thoroughly un-Christion' lot. You have 'left a trail of slime across the ages'," and then pack up and come home? Of course not. You would at least take up a collection and bless the contribution box before leaving.

A drowning man in a river, just as he was about to sink the fatal third time, caught sight of an angler on the bank with a rope in his hand, and called for help. Instead of throwing out the life-line, the angler cursed the drowning man, saying: "You fool, what did you get in there for? You can go to hades for all I care." What do you think of him? You are ready to call him bad names. But don't be too hasty. Thou art the man.

In June, 1908, according to your own confession, you found men in the grasp of a "thoroughly un-Christian" religion, on the brink of the bottomless pit, about to

fall into the flames that are never quenched. I called to you for help, but, instead of coming to my rescue, you stood afar off, saying: "Your religion is 'thoroughly un-Christian and un-American.' 'It has left a trail of slime across a continent'." How unlike the Master you are! He came to save sinners; but you will not so much as lift your little finger to rescue one whom you are "clearly convinced" is on the road to perdition. Whose disciple are you?

Possibly, I should have sent a certified check with my request for evangelical assistance. Let me assure you that this was not an oversight on my part. I fully understood that I would have to pay you for your services; I knew that a favorite song of yours runs like this:

"Money, oh, money, thy praises I sing,
Thou art my Savior, my God and my King.
It is for Thee that I preach and for Thee that I pray,
And make a collection twice each Sabbath day."

But I thought you would take my case on a contingent fee, since you take people on six months' probation.

But you are not worse than other preachers who have denounced the "Mormons" for money, hate and notoriety. All the ministers who lose sleep because of the rapid spread of "Mormonism" use the same methods of evangelizing the "Mormons." Instead of attempting to reform us, they burn the midnight oil thinking out anathamas for us. They use epithets instead of arguments, and cursings instead of blessings. Your methods of evangelization are altogether unlike the plan Christ followed. He did not stand apart from humanity and denounce and condemn men for wrong-doing. He went down into the gutters and lifted the depraved outcasts of society up to honor and character.

Do you think if Christ was "clearly convinced" that a certain people was "thoroughly un-Christian," He would denounce them and not make the slightest attempt to reform them? Whether the "Mormons" are Christians or not, one thing is absolutely certain, those who curse and execrate them are not Christians.

If the "Mormons" are "thoroughly un-Christian," bigoted demagogues should not be assigned the task of reforming them. Men who have not the love of humanity in their hearts, who would rather be popular than right, and who cherish dollars more than souls, should not be sent to evangelize them.

A popularized creed cannot take the place of truth, nor hate do the work of love.

What Bible Character Do You Resemble?

In determining whether or not a man is a true servant of God, it is a good rule to compare him with some reputable Bible character. As you are a believer in the Holy Scriptures, you certainly cannot object to being tested by this rule. What Bible character do you resemble? You are wholly unlike John the Baptist. He baptized by immersion for the remission of sins, and lived on locusts and wild honey, and esteemed the things of this world as nothing. You sprinkle for baptism and grow fat, haughty and arrogant on a big salary. Peter was altogether different from you. He said to the lame man at the gate of the temple: "Silver and gold I have none, but such as I have I give thee: In the name of Jesus of Nazareth rise up and walk." You have silver and gold, but deny that the sick can be healed through the power of God. Peter preached under the demonstration of the Holy Spirit, and his speech was the very flame-breath of the Almighty. You know of no eloquence except that taught by the schools of rhetoric. If Paul were here, you would say his religion was "thoroughly un-Christian." Like the "Mormons," he laid on hands for the gift of the Holy Ghost (Acts 19), taught that baptism resembled a burial (Rom. 6), and that there are different degrees of glory in heaven (Cor. 15). You have revised Paul's creed, left out the imposition of hands, and teach that there is one big heaven of harp strings and hallelujahs, and one big hell of fire and brimstone. John the Beloved and you would not be able to worship in the same church. He said, "the testimony of Jesus is the spirit of prophecy." You claim to have the testimony of Jesus, but hold in contempt those who claim to have the gift of prophecy, and even say of one of them that he "left a trail of slime across a continent." In doctrine, manner of living and methods of evangelizing, you are the antithesis of Christ. He healed the sick, made the blind to see, the deaf to hear, the lame to walk, and even defied death, and made the lips of the dead to speak. You denounce the religion as "thoroughly un-Christian" which teaches that all these things can be done today. Christ said: "Ask and ye shall receive, seek and ye shall find." You pray elocutionarily to be heard of men, and would be startled if God should answer one of your petitions. The Master visited huts and hovels, and the outcasts of society were the especial objects of His tender sympathy and deep love. You delight in the society of those who put much into the contribution box. The Lord of all denounced those who desire to be called "Rabbi," i. e. "Reverend" and "Doctor." You delight in these appellations, and would be insulted if anyone failed to use them in addressing you.

The only Bible character you resemble is a man by the name of Simon, who saw dollar marks on everything. He offered Peter money for the power of God, so that he could go out and sell it and make a margin. Don't you see the resemblance? Simon wanted to make money out of the power of God. You make money out of the word of God.

Facts Vs. Slander.

The charges you prefer against the "Mormons" are not new: the preachers of the Pharisee church (the chief priests and elders) brought the same accusations against Christ. They said He was a blasphemer, and an enemy to Caesar's government. And the singular thing about it is the fact that it was the high-salaried preachers who made the accusations in both instances, and that in neither case did they attempt to prove the charges. If you accept slander as proof of charges against the "Mormons," by what rule do you reject the slanderous charges against Christ?

Do you think that we lament because we are persecuted? Rather do we glory in it, because we remember that Paul said, "all that will live godly in Christ Jesus shall suffer persecution." (2nd Tim. 3: 12.) If the preachers did not basely slander us, we would think that there was something wrong with ourselves for we would know that they were not treating us like they treated Christ. "The servant is not better than his master." "If they called the master of the house Belzebub, how much more shall they call" us, if we are His servants; and we claim that we are. Jesus said: "I have chosen you out of the world, therefore the world hateth you." In 1893 you (the preachers) proved to a demonstration that the "Mormons" are the people which Christ has "chosen out of the world." At the congress of religions held in Chicago that year you gave every church in the world, except the "Mormons," a hearing. You listened patiently to the declaration of the doctrines of Catholicism, Methodism, Buddism, Mohammedanism and Bohemianism, but when the time came for the "Mormons" to have a hearing, you threw up your hands and said: "The 'Mormons' shall not be heard; we will judge their religion without hearing it." When you did that you virtually pointed to the West and said: "Out there in the mountain fastnesses is a people whom we hate and despise; they are the people which Christ has 'chosen out of the world'."

You treat the "Mormons" like the "hireling" preachers treated Christ; you condemn them without a hearing. Can anything be more infamous and dastardly than to tie the arms of a man and close his mouth, and then shower curses upon him and accuse him of all that is atrocious and heinous?

But why were the "Mormons" not given a hearing at the Congress of Religions? Was it because their religion is "thoroughly un-Christian?" Not at all. You know the surest way of getting rid of a false religion is to let it be heard. A liar needs only to be permitted to talk, and he will convict himself. Expound an erroneous doctrine and it is rejected. But not so with truth. Its enemies know that in order to prevent people from accepting it, they must keep them from hearing it.

"Mormonism" Pure Christianity.

When you were making "something of a study of 'Mormonism' on its own ground," I am afraid you overlooked some things. The trouble with you is that you only "made something of a study of 'Mormonism';" if you had made a thorough investigation of it in the right spirit, you would have become "clearly convinced" that it is "thoroughly" Christian in organization, doctrine, practice and practical results. Here are some facts about it which you need to study some more: "Mormonism" started with the simple sincere prayer of a boy. It was conceived in faith, brought forth by prayer, and nurtured by the Holy Spirit. God's own hand rocked its cradle, and His watchful eye is upon it now that it has become a powerful force for righteousness and the alleviation of human misery. "Mormonism" was not formulated or evolved. It is not the final compromise of disagreeing and contending theologians. It came from God by direct revelation.

Its conception was different from that of Methodism. John Wesley went to his library for the truth; Joseph Smith went to God. John Wesley sang hymns and wrote sermons; Joseph Smith prophesied and wrote revelations. In his ninety-fourth sermon John Wesley said that the reason the gifts of the Spirit are not in the church is because "Christians had turned heathen again and had only a dead form left;" Joseph Smith resurrected the "dead form" and brought back to the earth the faith which finds when it seeks and receives when it asks.

You extol John Wesley and execrate Joseph Smith, and yet the "Mormon" prophet found the very thing that the first apostle of Methodism sought for and did not find. John Wesley longed and prayed for the coming of the time when the Holy Ghost would lift men to visions of the other world; Joseph Smith actually enjoyed prophetic power.

On the question of the miraculous power of the Holy Ghost, Wesley agrees with the founder of "Mormonism," and they are both in exact accord with the teachings of Christ. You differ from all three of them. Whose disciple are you?

In organization the "Mormon" Church is exactly like the "body of Christ," spoken of in the fourth chapter of Ephesians, and First Corinthians, the twelfth chapter. It is built upon the "foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." (Eph. 2: 20.) Its devotees believe in living prophets, for they know that: "God will do nothing but He revealeth His secrets to His servants, the prophets." (Amos. 3: 7.) The "Mormons" do not "Garnish the sepulchers of the dead prophets" and besmirch the reputation of the living ones with "slime." (Matt. 23.) The whole chapter refers to you.

In its internal workings the manifesta-

tions of the Holy Spirit are present. The gifts of prophecy and revelation are with it, and some of its members speak in unknown tongues, while others have power to heal the sick through faith. (1 Cor. 12.)

In doctrine and practice it is in strict accord with the Bible. Converts are admitted to membership in it in exactly the same way that they became members in the days of Peter and Paul. They are required to have faith in Jesus Christ, repent of their sins, be baptized by immersion for the remission of sins, and receive the Holy Ghost by the laying on of hands (Acts 2: 8, 19).

It holds with the Bible that man will be punished or rewarded according to his works, that the petit sinner will be punished less than the heinous criminal; and that the man who has spent a life in the service of God will wear a more glorious crown than the man who repents on his deathbed. "Mormonism" came to deny that wicked fallacy that a prayer on a scaffold will waft the soul of a murderer to the bosom of Abraham; and that the victim of the assassin, who perchance had not made his peace with God before the bullet pierced his heart, becomes fuel for the eternal flames. It came to reaffirm that "justice and judgment is the habitation of the throne of God," and that men will be "judged according to their works, and not according to their pretentions." It teaches what Christ taught, that in God's house there are "many mansions," and that if a person is not worthy to live in the parlor, he may be given a corner in the kitchen. It re-announces what Paul taught the Corinthians, that "there is a glory of the sun, and another glory of the moon, and another glory of the stars" (Cor. 1: 13), and that the soul who is not worthy of the "glory of the sun" may receive "the glory of the moon," or that of one of the stars. "Mormonism" also teaches that there are degrees of punishments provided for in God's economy, and finds warrant for the doctrine in the teachings of the Master, who spoke of people who were going to be beaten with "few stripes," and some who were going to be beaten with "many stripes." As soon as "Mormonism" is given a fair hearing and begins to have a wider influence—which it will have when it is understood—preachers will cease to promise the murderer a passport to glory because he says "I believe on Jesus" just before he puts his head through the noose.

In the city of Chattanooga, in the year of our Lord 1908, there was executed one Ed Turner for the murder of his wife. When the hangman's noose hung above the nose of the condemned man, a Protestant minister and a Methodist theological student from the University of Chattanooga, mounted the scaffold and promised the wife murderer a seat beside Him upon whose lips never was found guile. A few days after the execution I asked a preacher what would be the fate of Ed Turner's wife, if she did not confess Christ before the murderous knife cut her throat. The minister replied promptly, "She will go to hell." Think of it! The victim of the assassin is hurled into the bottomless pit, and the red-handed murderer is given a harp and a crown. Did Christ teach this infamous doctrine? Never! How, then, did it get into your religion? And since your religion is so woefully in need of Christianizing, why do you constitute yourself the special Christianizer of "Mormonism?" Ye "gnats" and "camels," "motes" and "beams"!

No Hireling Ministry.

The "Mormon" Church has no "hireling" ministry who care nothing for the sheep, but "flee when the wolf comes" (John 10: 13). The "Mormon" elders go out just as Christ sent out His apostles and seventies, two by two, and teach the gospel without hire, for they remember Jesus said "freely ye have received, freely give." In "Mormondom" the "widow's mite" is not given to sanctimonious preachers whose usefulness in the world consists in wearing a long face and shedding crocodile tears. Starving orphans do not beg the crumbs from the table of a "hireling" pastor, who gets $5,000 a year for singing Psalms and reciting prayers in an elocutionary way. The "Mormon" elders have so much love for the souls of men that they work and sacrifice for their redemption without hope of worldly compensation. When called, they leave comfortable homes, friends and relatives, and go out into the world, facing sneers and scoffs and persecution for the name of the Master. They remain out from two to three years, and travel thousands of miles by rail and on foot and pay their own expenses. At present there are about two thousand representatives of the "Mormon" Church traveling in this way in different parts of the world. There are about 400,000 "Mormons" in the world, and 3,000,000 Methodists. "Mormonism," with a numerical strength of 400,000, keeps 2,000 volunteer soldiers of the Cross in the field, who are willing to hold aloft the banner of Jesus without getting one cent of worldly compensation. It is extremely doubtful whether Methodism with a numerical strength of 3,000,000 can count two hundred preachers who will make the sacrifice for Jesus that the "Mormon" elders do. You claim that Methodism is Christianity and "Mormonism" is a delusion. Can it be that men make greater sacrifices for a delusion than for the truth?

In their ministerial labors the "Mormon" elders meet with the same treatment that the apostles and seventies, whom Jesus sent out, met with; and they get the same results from their efforts. They do not hold revival meetings and beg and coax everybody, good, bad and indifferent, to join the Church: but go about quietly among the people, reasoning with them from the scriptures, and take them "one of

a city and two of a family." And it is a most singular thing that every time a convert joins the "Mormon" Church a prophecy uttered by Christ is fulfilled. When a man is baptized by a "Mormon" elder, the members of the new convert's own household turn against him, thus fulfilling the words of the Master: "A man's foes shall be they of his own household" (Mat. 10:36). Don't you think it strange that "Mormonism" should produce exactly the same effects that the religion of Jesus did? A certain preacher with whom I had a debate asked me in the course of the discussion, if "Mormonism" was better than Christianity. I said, "No, 'Mormonism' is Christianity—pure, simple, primitive Christianity resurrected."

But a word more about the "hireling" ministry. It is the curse of modern Christianity. It makes the pulpit what Emerson said it was, "The coward's fort." The tongue of the pastor who makes a living by reciting prayers and homilies is wagged by the man who puts the most money in the contribution box. "The ox knoweth his owner, and the ass his master's crib." Who ever heard of a pastor occupying a pulpit in a rich, fashionable church denouncing the evil of getting rich by taking rebates, wholesale robbery by insidious trust methods, and wholesale duping of the innocent with wickedly false patent medicine advertisements? Men who preach for money get their inspiration from the dollar mark and not the Cross. They do not stand for the right because it is right, or uphold the truth for the truth's sake. In the days of the American revolution this class of preachers were for the king and against the struggling patriots. When the abolition agitation broke out they divided on the question of slavery. In the South, where men of wealth had property in slaves, the preachers ransacked the Bible for texts to prove that slavery was a divine institution, while in the North where slavery was detested the minister mustered up enough courage to denounce it. And now when the toiling masses are struggling for their rights against predatory wealth, we find the "hireling" preachers taking sides with those who manipulate stocks and exploit the laws for the replenishment of their own coffers.

But it is not the men who preach for money who are at fault, it is the system that is bad. Possibly if I had been reared under it I would be making a living by working on the Sabbath like the rest of you.

Volunteer soldiers are the most valorous, and volunteer preachers the most zealous and fearless. The flag which must be defended by only hired fighters does not represent principles which men love and for which they will die. What then shall we say of a religion which is compelled to hire its expounders?

"Mormonism" Democratic.

"Mormonism," like the pure religion of Jesus, is simple and democratic. Its devotees are not divided into preachers and laymen. All "Mormons" are preachers, and all are laymen. The work of the Church is carried on by all the people, for the good of all the people. This prevents cant and hypocrisy from creeping in. It is when men make a business of worshiping that they become abnormally sanctimonious and hypocritical. Those who do the worshiping for others for so much a year know that their professional proficiency consists in appearing to be extremely religious; hence they distort their faces, drive laughter from their lips and mirth from their eyes, and take on a most unnatural appearance. It has come to be so that people mistake billiousness for religion: and when they go in search for the pastor, they look for the most sour and crabbed man in the neighborhood. The idea that a man can have property in religion is the mother of bigotry. Let a "Mormon" elder, or any other stranger, go into a community with the gospel message, and who is the first to lift his hand against the newcomer? In every instance it is the men who, like the goldsmiths at Ephesus, find that their "craft is in danger," and want the "Mormon" elders run out. Just as long as the word of God can be turned into dollars, just that long will there be bigots in the world who will want to compel everybody to worship just like they do.

"Mormonism" American.

But I must notice your second charge against "Mormonism." You say it is "un-American," but you only say it is, you do not prove it. Nor can you. Here are a few facts about the Americanism of the "Mormons," which, I fear, you did not examine closely, when you were making "something of a study of 'Mormonism'."

From their infancy "Mormons" are taught that the constitution of the United States is an inspired document; and that the prophecy of Patrick Henry, that God would "raise up friends to fight our battles," was fulfilled during the Revolutionary war. The twelfth article of our faith reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law of the land." Do men teach patriotism and practice treason? By July, 1846, the "Mormons," exiled from their beautiful city, Nauvoo, had reached Council Bluffs, Ia. While camped here the order came to them to furnish five hundred able-bodied men to go and fight the nation's battles with Mexico. When Captain James Allen submitted the order to Brigham Young, that "Mormon" leader said: "You shall have your battalion." Were the "Mormons" who furnished this battalion under these trying circumstances "thoroughly un-American?" What better proof of their devotion to country can a people give than to willingly go and fight its battles after having been driven by wicked mobs from under the protecting folds of the nation's flag?

When the "Mormon" pioneers reached Salt Lake Valley, in July, 1847, Utah was Mexican soil, but these heroic "Mormon" pathfinders, true to their love of country, weak in everything but faith and patriotism, flung Old Glory to the breeze on Ensign peak! Do you regard this as another evidence that the "Mormons" are "thoroughly un-American?"

When the war broke out with Spain, the President of the "Mormon" Church publicly urged the young, able-bodied men of the Church to enlist for the nation's defense. Scores of them went, and more than one "Mormon" mother and sister mourns for the one who did not return. On more than one bloody field in the Philippine Islands these "Mormon" volunteers slept side by side in the wet trenches with comrades who were members of the Methodist church. When "Mormon" and Methodist fell side by side and the blood from the wounds of the two comrades ran together, do you mean to say that the blood of a traitor mingled with that of a patriot?

But suppose the "Mormons" are "thoroughly un-American," who should be sent to instruct them in patriotism and love of country? Surely bigoted demagogues should not be their teachers. The wicked should not call the righteous to repentance. Did you ever stop to inquire about the "Americanism" of some of those who throw stones at the "Mormons"? While the Smoot trial was on in Washington, the senate was flooded with petitions gotten up by preachers, demanding the expulsion of the Utah senator, for no other reason than that he was a "Mormon." These petitions cited no provisions of the constitution which rendered Mr. Smoot ineligible for his seat; they just demanded his expulsion, constitution or no constitution. Are men Americans who knowingly insist on acts being done which are clearly contrary to the supreme law of the land? Some people who set themselves apart to Americanize the "Mormons" remind me of a certain governor, of whom it was said, that he broke the constitution of this country twice and the constitution of his state seventeen times, and then wept because there were no more constitutions to break.

The true American believes in upholding and defending the constitution of the United States. He does not recite with affected patriotic fervor the immortal words, "All men are created free and equal," and with the next breath demand that a man be deprived of his constitutional rights because he entertains certain ideas about God and the hereafter. The true American not only hugs the flag to his bosom and speaks endearingly of its beautiful folds, but also does his utmost to insure to every man, regardless of creed or political affiliations, the unmolested enjoyment of all the privileges of citizenship and the equal exercise of all the rights guaranteed by the constitution of his country.

Plain Words.

I fear I had better close this letter before I am provoked to use words as plain and sharp as you deserve. Only words that hiss like a snake can express an honorable man's destation of a wholesale character assassin.

But let me give you a little advice: Mix a little religion with your piety. People are getting their eyes open: they no longer admire a preacher in proportion to the seriousness of his countenance and the sepulchural hideousness of his tone of voice. It is a practical age, and people are beginning to demand that their pastor be good on Monday as well as holy on Sunday. Practice the Golden Rule a little between prayers. Continue to pray much, but remember that decency and Christianity demand that you treat people who attend your church with respect, whether they come from Utah or New England. The Golden Rule has no geographical limitation. Be generous and just.. A bigot may be a preacher, but he cannot be a true American. Continue to cultivate the art of oratory, but bear in mind that only a contemptible wretch will indulge in the wholesale slander of the innocent, in order to make an impression. Train your lips to turn sacred phrases with consummate grace, but don't forget to have a little of the milk of human kindness in your heart. Don't talk too much about "slime," some of your hearers may remember that it is written, "Out of the abundance of the heart the month speaketh," and become suspicious.

Let me assure you that I have no disposition to hang my head because my religion is held in contempt. Ere long the hideous mask which hate-inspired bigots and scheming demagogues have put on "Mormonism" will be torn off by the strong hands of her taunch defenders, and "Mormonism" will appear before the world in its native splendor—the pure religion of Him who spake as never man spoke.

Nor am I ashamed of Utah. Aye, I am proud of my state, with her towering mountains and sun-kissed valleys; her splendid people, living happily in their own homes; her unrivaled schools, in which the young are taught to love their country and deal justly with all men, regardless of their creed; her temples of worship, in which men and women worship from the heart, and are taught that deed is more than creed, and helpfulness better than piety. Reared as I am, a "Mormon," I am free to say that I am a more devoted American and a truer Christian because of the influence of "Mormonism" upon my life.

Nephi Jenson.

Chattanooga, Tenn., July 23, 1908.

"BY THEIR FRUITS YE SHALL KNOW THEM."

BY ELDER ALBERT W. CURTIS, SOUTHERN STATES MISSION.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." This was the advice given by the Sav-

ior in His sermon on the mount. The elders preaching the gospel in the world have this passage of scripture quoted to them many times; at least I find it so. Many times we are accused of being those false prophets and false Christs that were going to precede the Savior's second coming.

We are not left in a condition so that we cannot distinguish the false prophets from the true ones. In Matt. 7: 1, the Savior said: "Judge not, that ye be not judged." And the wise man Solomon says, Prov. 18: 13: "He that answereth a matter before he heareth it, it is folly and shame unto him." From this we learn that we should always investigate before passing judgment. Paul in his letter to the Thessalonians, 5: 21, says: "Prove all things: hold fast that which is good."

From these and many other declarations of Holy Writ, we find every principle should be thoroughly put to the test, before being condemned, or judged. But speaking of prophets, we see the fruits of those that the Bible speaks of, and that their predictions were fulfilled, showing that they were endowed with power and authority from on high. Jesus gave this authority to His apostles, and the various other officers of the church previous to His ascension into heaven; so that they could say, "Thus saith the Lord," and that what they bound on earth should be bound in heaven, or what they loosed on earth should be loosed in heaven.

The elders of Israel make the declaration that the Lord has delegated His power to men in this last dispensation by the administering of angels; and when these men speak by the power of God, if they prophesy, their words will verily be fulfilled.

It might be interesting to the readers of the Journal to read an account of a prediction made by an elder, while laboring as a missionary in Spartanburg county, South Carolina, and of its fulfillment. I relate it as it was told me by a number of people:

One lady told me that the elders were laboring near the Clifton cotton mills, and many threats were made to have them mobbed and driven away, and one night two of them were taken out of a house and told to leave. Another time when the servants of the Lord were holding meeting a mob came, but failed to carry out their intentions.

This was about the year 1899. Subsequent to this event, while the elders were preaching at that place, one of them told the people that in less than five years there would be great distress in that part, and that the judgments of God would be poured out upon them. This lady I mention was at the services and heard the elder make that prophecy.

In the year 1903, on the 6th day of June, terrible floods came down the Pacolet river, washing mill No. 3 entirely away, also damaging the other two mills a short distance below; and the rapid current also swept many houses of residents down the stream. Many people were swept away and could be seen floating on bits of timber; others were sitting on the housetops, but no assistance could be given.

This lady states that she heard the cries and moanings of the people as they were driven before the tremendous and destructive body of moving water. There are numbers of people who witnessed this scene. "Therefore by their fruits ye shall know them." Since that flood the places have been rebuilt. My companion and I went there after our mail a short time ago, and, while engaged in a friendly conversation with a policeman of that place, to our surprise, the superintendent of the mills commanded us to leave the place, and gave the officer of the law orders to see that we did leave. We, of course, left without further trouble.

We only hope and pray that men of this type will repent of their evil deeds with a godly sorrow; that when the Chief Shepherd shall appear they may receive a crown of glory that fadeth not away.

One who sets out to master others needs to have himself well in hand.

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Editorial

OUR COLUMNS.

For the benefit of the large and rapidly increasing number of friends who desire to contribute to the columns of Liahona The Elders' Journal, it has become necessary to offer a few words of explanation. This magazine was established for a specific and clearly defined purpose, namely, to aid in making known to the world the glorious tidings that God has spoken from the heavens in modern times and revealed the fullness of the gospel of Christ, and to expound the principles of that gospel. Incidentally, it was hoped that Saints in the stakes of Zion would derive both pleasure and profit from reading our pages, and that such has been the case is testified to by thousands of them. But still the chief mission of Liahona The Elders' Journal is to the Gentiles.

Our space is nearly all allotted to several different departments in a manner which is best calculated, in the judgment of those who control it, to serve the chief object in view; and in arranging this allotment of space no provision was made for publishing communications from individuals, or miscellaneous matter or contributions from any source, except to a limited extent. We have frequently given place to essays and narrations of experiences written by elders in the field; but it does not follow from this that we can make room for like contributions from all who may tender them. This publication is the official organ of the elders of the several missions in the United States, and hence it is proper to record in its columns their labors, and give to its readers their written expositions of the principles of the gospel, as far as space will allow.

We are much pleased to know that great numbers of people who are strangers to the teachings of the Latter-day Saints, are becoming interested in this publication. Several thousand of them have become subscribers. Occasionally one of these new friends writes a statement of his objections to the views we advance, expecting us to give space to it. This, as a rule, we cannot do, first because we have not the space to spare, and second because it is our mission to publish reasons why our readers ought to believe the gospel as revealed from heaven in these last days, not alleged

reasons why they ought not to believe it. We dislike to be regarded as either narrow or discourteous; but we must be consistent with our message and mission. We may occasionally publish and reply to communications from objectors, as we have done in some instances, but cannot promise to do this in any case.

Our columns are not a forum for discussing Socialism, Spiritualism, politics, etc. While we are as broad and liberal as any reasonable man could ask us to be in conceding freedom of thought and conscience to all men, to expect us to give space to all sorts of contributions upon all sorts of subjects is to expect too much. We seek the good will and welcome the support of honest men of every shade of opinion, but we must devote our space to the message we bear, the most important tidings published among the inhabitants of the earth since the resurrection of the crucified Savior of the world.

FUTURE OF THE JEWS.

From the beginning of his mission, the Prophet Joseph Smith taught that the Jews would, in the near future, be gathered to their ancient home, Palestine, and established there as an independent nation. In formulating the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, of which he was, under the direction of the Almighty, the founder, he included in the tenth Article the declaration: "We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes." The events thus indicated are a part of the prophetic belief of the Latter-day Saints, and they look forward to them with as much confidence as they do to the second coming of the Messiah or the resurrection.

On the occasion of the dedication of the Temple in Kirtland, Ohio, in April, 1836, the Prophet Joseph Smith and associates were made the recipients of many glorious blessings, visions and manifestations. One of these was a visitation from Moses, the great leader and law-giver of ancient Israel, whose work on earth had been finished more than thirty-three centuries, and who bestowed upon the Prophet and his fellow-laborer, Oliver Cowdery, "the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the north."

Pursuant to the commission thus conferred, Orson Hyde, one of the Twelve Apostles, was, in April, 1840, four years after the visitation of Moses, sent on a mission from Nauvoo, Ill., to Palestine, for the especial purpose of dedicating that land, in the name of the Lord Jesus Christ, and by virtue of the authority of the Holy Priesthood which he held, for the return of the Jews. Should an explanation of this delay of four years be asked, a sufficient answer would be found in an account of the mobbings, drivings and persecutions which the Church, and especially the Prophet Joseph Smith and other leaders of it, were compelled to undergo during that period. After enduring fatigue, privation, many delays and much suffering, Elder Hyde at length reached Jerusalem, a lonely pilgrim, practically penniless, but with a mission of a most holy and important character. Ascending the Mount of Olives, he there offered up to the God of Abraham, Isaac and Jacob a prayer of dedication and blessing upon the land which, in ancient times was given by the voice of the Lord Himself to be the perpetual home of the House of Israel. In this prayer the restoration to

the land of Palestine of its ancient fertility, and the bestowal upon the Jews everywhere of the spirit of gathering back to it, were among the chief blessings asked. After an absence of nearly three years, Elder Hyde returned to Nauvoo, having fully and faithfully performed his mission.

More than thirty years elapsed. The Latter-day Saints had been driven from the beautiful city which they had created in the wilderness on the east bank of the Mississippi to the heart of the Great American Desert, where they had again established themselves in comfortable and prosperous homes. Even in the midst of their deepest poverty and sufferings they never lost interest in the welfare of the Jews, and when at length they found themselves in a position to do so, they made a second move, of great importance and significance from their standpoint, towards the political and spiritual redemption of that race.

George A. Smith, counselor to Brigham Young in the First Presidency of the Church of Jesus Christ of Latter-day Saints, accompanied by a party of elders and sisters, left Salt Lake City, Utah, in October, 1872, bound for Palestine. The object of the expedition was to again supplicate the blessings of the Lord of Hosts upon that land, beseech Him to speedily gather to it His ancient covenant people, and again solemnly dedicate it for this purpose. The party had a pleasant journey and its mission was accomplished to the complete satisfaction of its members and of the whole Church.

Ever since its first dedication by Elder Hyde, and especially since its second dedication by President Smith and party, the land of Palestine has been taking on more and more favorable conditions. The Jewish population of Jerusalem has been increasing steadily and rapidly. The Zionist movement, which had its rise not many years after the second dedication, has spread with amazing rapidity and has come to be one of the greatest international questions of the day. It promises the early fulfillment, upon a gigantic scale, of these dedicatory prayers, and of the predictions of Joseph Smith and the Book of Mormon relative to the future of the Jews, predictions which are in perfect harmony with those of the ancient Jewish prophets and seers, who foretold the final redemption and glorification of their race.

The refusal of the sultan of Turkey to grant necessary concessions and franchises has been the one great obstacle in the way of Zionism. But, according to press reports, this obstacle seems about to be overcome. Newspaper readers are familiar with the leading particulars of the recent bloodless revolution in Turkey, by which that empire was given a constitution, in conformity with the demand of a political party known as Young Turkey, which had the support of almost the entire army, and is the dominant power in the Ottoman empire at the present time. The bearing which all this has upon Zionism is thus discussed by the Hebrew Standard (New York), under the heading, "Zionists in Turkey:"

The news from Turkey is being watched with particular interest in the Jewish communities these days, and last week when a dispatch from London brought the information that Dr. Dillon of the London Daily Telegraph had learned, on good authority, that the party of Young Turkey was ready to back the Zionist scheme in the present development of their country, considerable of a stir was raised in the Ghetto. The Yiddish dailies announced this news under double column headlines, one article appearing under the following title: "Palestine to Become a Jewish Republic," "Young Turkey, Which Has Brought About the

Granting of a Constitution for Mohammedan Countries, Is in Favor of Restoring to the Jews Their Ancient Land," "Emancipation of the Jews at Hand."

The Yiddish dailies may be somewhat too enthusiastic, but their articles on the effect which the granting of a constitution in Turkey will have on the Zionist movement, and the hope of Palestine again becoming the political home of the Jews, have a solid basis of facts. Old-time Zionists and especially those who are particularly interested in the strivings of the movement, have long looked forward to the possible changes in the government of Turkey as a means of realizing the Zionist ideal, and, though it is not generally known, the Jewish communities in all parts of the world, in this as well as in other cities, have heard with the keenest interest of the great change which has just taken place in the government of Turkey. This interest rose to the highest pitch when the news came last Tuesday by the way of London to the effect that Dr. Dillon had learned on good authority in St. Petersburg, that it was part of the program and of the politics of Young Turkey to restore Palestine to the Jewish people according to the Zionist program. The idea is to give the Jews autonomy and to enable them to live independently under the Turkish suzrainty.

It was recalled last week that Young Turkey had at one time offered its support to Dr. Theodore Herzl, the founder of modern Zionism, and that this noted Jewish leader who first developed the idea of securing a charter for a Jewish settlement in Palestine, based many of his hopes around possible political changes in the Ottoman empire.

Mr. Joseph Seff, 224 East Broadway, a pioneer advocate of Zionism, and who lived in Turkey for a number of years, when interviewed on this question, said that he had received the news from Turkey with the greatest gladness.

"The granting of a constitution in Turkey," he said, "is not only of the greatest possible benefit to the Zionist movement, but it establishes Zionism as a reality. The constitution is equal to the charter for Jewish settlement which Dr. Herzl sought for. Wherever in Turkey the Jews will settle in prepondering numbers, their united political rights will give them autonomy. Of course Palestine is the center of gravitation, and that land is now nearer to us than ever. With Jewish representation in a Turkish parliament, we can present our claims in the best possible manner and ultimately gain our ends. Besides that, there are 500,000 Sephardic Jews in Turkey proper. Without any political rights, they are a nonentity. With political rights they will become a power for Jewish interests."

Mr. Louis Lipsky, a member of the executive committee of the Federation of American Zionists, who is at the same time the chairman of the committee on publications, thought that the political changes in Turkey were of the utmost significance to Zionist strivings.

"Of course," he said, "the numbers of Jews in Palestine are as yet inconsequential and they could not make their influence felt. But if the agents of the Anglo-Palestine banks and other Zionist institutions would organize the Jews so they can present their claims in a legitimate fashion, great results may be brought about. With the reorganization of the Turkish empire, the different nationalities would present their claims and would ask for government that suits their special needs, and will not be like the present rule, which dominates all in a composite mass. It does not matter so much what kind of a constitution they will have in Turkey as long as they will have a constitution and the people will have an opportunity to give free expression to their needs."

Mr. Boris Kazmann, 1420 Fiftieth street, Borough park, Brooklyn, who was one of the earliest supporters and a friend of the late Dr. Herzl, and who was a member of the first Zionist club in Europe, the Kadimah of Vienna, when seen by a reporter, said that it was necessary now for the Zionist organization to be on the alert and to take advantage of the remarkable opportunity that will now be presented. Zionists, he said, had long looked forward to the political development in Turkey. Mr. Kazmann had lived in one of the colonies of Palestine, and intends to return to that country to take up work in connection with a chemical laboratory for testing the resources of the land. He is a chemist. He said that one of the good things about the granting of a constitution is that it substitutes constitutional rights of the people for the arbitrary rulings of a governor.

"The rulers of Turkey have always been favorable to the Jews, and they have been regarded as equal to all the other subjects, but the governors, having no limit to their powers, have often acted contrary to the interests of Jews. The present event is of great importance to us and it makes the outlook of Zionism very hopeful."

There will be sincere rejoicing among Latter-day Saints everywhere at the favorable outlook for the Hebrew race in Turkey. Although the hated, despised and persecuted Jew does not know it, the Latter-day Saint is his brother, and pleads daily in his behalf before the throne of God. The Jews are one branch of the House of Israel, descended chiefly from Judah: the Latter-day Saints are another branch, descended chiefly from Joseph, younger brother of Judah. But Abra-

ham, Isaac and Jacob are the common ancestors of both, and through the covenants which God made with them, both will inherit liberty, power and glory surpassing all other nations under heaven.

As surely as this earth shall be kept in its orbit as it flies through space, just so surely shall the Zion of the Almighty be built on the American continent by the Latter-day Saints, and the Jews be gathered to their ancient home —there to become a free and independent nation, and a victor over their oppressors, clothed with a splendor the Gentile has never known. The Lord of Hosts hath spoken it, and who shall stay His hand, or defeat His decree? When Joseph in Egypt made himself known to his brethren, what a flood of joy came down from heaven upon them all. So in these last days when Joseph shall convince Judah that they are brothers, two great peoples will rejoice mightily, and together will praise the God of heaven in the name of the Redeemer, who bringeth to pass all things spoken by the holy prophets since the world began.

RELEASE OF
PRES. McQUARRIE.

At a fast meeting held in Hawthorne Hall, New York City, on Sunday Aug. 2, the announcement was made that Elder John G. McQuarrie, who has served as president of the Eastern States mission for about seven years, had been released. The news produced profound sorrow among the assembled Saints and elders who had become so warmly and so strongly attached to him that a severance of their relations was a cause of real pain. The name of his successor was not announced.

Liahona The Elders' Journal shares the regret of the elders and Saints of the Eastern States mission at the loss of their beloved president. He has been leader, father and counselor to them, and by his faithfulness, humility, talent and eloquence has endeared himself to them in lasting bonds. Thousands who are not of his faith have found delight as well as profit in listening to his clear and powerful sermons in defense of the gospel as he and his people understand it, and have respected his Church through having heard his testimony. May his lot be cast in pleasant places.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

An account of Alma and the people of the Lord, who were driven into the wilderness by the people of king Noah.

CHAPTER 23.

1. Now Alma, having been warned of the Lord that the armies of king Noah would come upon them, and had made it known to his people; therefore they gathered together their flocks, and took of their grain, and departed into the wilderness before the armies of king Noah.

2. And the Lord did strengthen them, that the people of king Noah could not overtake them, to destroy them.

3. And they fled eight days' journey into the wilderness.

4. And they came to a land, yea, even a very beautiful and pleasant land; a land of pure water.

5. And they pitched their tents, and began to till the ground, and began to build buildings, &c.; yea, they were industrious, and did labor exceedingly.

6. And the people were desirous that Alma should be their king, for he was beloved of his people.

7. But he said unto them, Behold, it is not expedient that we should have a king; for thus saith the Lord: Ye shall not esteem one flesh above another, or one man shall not think himself above another; therefore, I say unto you, it is not expedient that ye should have a king.

8. Nevertheless, if it were possible that ye could always have just men to be your kings, it would be well for you to have a king.

9. But remember the iniquity of king Noah and his priests; and I myself was caught in a snare, and did many things which were abominable in the sight of the Lord, which caused me sore repentance;

10. Nevertheless, after much tribulation, the Lord did hear my cries, and did answer my prayers, and has made me an instrument in His hands, in bringing so many of you to a knowledge of His truth.

11. Nevertheless, in this I do not glory, for I am unworthy of glory of myself.

12. And now I say unto you, ye have been oppressed by king Noah, and have been in bondage to him and his priests, and have been brought into iniquity by them: therefore ye were bound with the bands of iniquity.

13. And now as ye have been delivered by the power of God out of these bonds; yea, even out of the hands of king Noah and his people, and also from the bonds of iniquity, even so I desire that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you;

14. And also trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.

15. Thus did Alma teach his people, that every man should love his neighbor as himself; that there should be no contention among them.

16. And now Alma was their high priest, he being the founder of their church.

17. And it came to pass that none received authority to preach or to teach, except it were by him from God. Therefore he consecrated all their priests, and all their teachers, and none were consecrated except they were just men.

18. Therefore, they did watch over their people, and did nourish them with things pertaining to righteousness.

19. And it came to pass that they began to prosper exceedingly in the land; and they called the land Helam.

20. And it came to pass that they did multiply and prosper exceedingly in the land of Helam; and they built a city, which they called the city of Helam.

21. Nevertheless the Lord seeth fit to chasten his people; yea, he trieth their patience and their faith.

22. Nevertheless, whosoever putteth his trust in him, the same shall be lifted up at the last day. Yea, and thus it was with this people.

23. For, behold. I will shew unto you that they were brought into bondage, and none could deliver them but the Lord, their God; yea, even the God of Abraham and Isaac, and of Jacob.

24. And it came to pass that he did deliver them, and he did shew forth his mighty power unto them, and great were their rejoicings.

25. For behold, it came to pass that while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about, behold an army of the Lamanites were in the borders of the land.

26. Now it came to pass that the brethren of Alma fled from their fields, and gathered themselves together in the city of Helam; and they were much frightened because of the appearance of the Lamanites.

27. But Alma went forth and stood among them, and exhorted them that they should not be frightened, but that they should remember the Lord their God, and he would deliver them;

28. Therefore they hushed their fears, and began to cry unto the Lord, that he would soften the hearts of the Lamanites, that they would spare them, and their wives, and their children.

29. And it came to pass that the Lord did soften the hearts of the Lamanites. And Alma and his brethren went forth and delivered themselves up into their hands; and the Lamanites took possession of the land of Helam.

30. Now the armies of the Lamanites, which had followed after the people of king Limhi, had been lost in the wilderness for many days.

31. And behold, they had found those priests of king Noah, in a place which they called Amulon; and they had began to possess the land of Amulon, and had began to till the ground.

32. Now the name of the leader of those priests was Amulon.

33. And it came to pass that Amulon did plead with the Lamanites; and he also sent forth their wives, who were the daughters of the Lamanites, to plead with their brethren, that they should not destroy their husbands.

34. And the Lamanites had compassion on Amulon and his brethren, and did not destroy them, because of their wives.

35. And Amulon and his brethren did join the Lamanites, and they were traveling in the wilderness in search of the land of Nephi, when they discovered the land of

Helam, which was possessed by Alma and his brethren.

36. And it came to pass that the Lamanites promised unto Alma and his brethren, that if they would shew them the way which led to the land of Nephi, that they would grant unto them their lives and their liberty.

37. But after Alma had shewn them the way that led to the land of Nephi, the Lamanites would not keep their promise; but they set guards round about the land of Helam, over Alma and his brethren.

38. And the remainder of them went to the land of Nephi: and a part of them returned to the land of Helam, and also brought with them the wives and the children of the guards who had been left in the land.

39. And the king of the Lamanites had granted unto Amulon that he should be a king and a ruler over his people, who were in the land of Helam; nevertheless he should have no power to do anything contrary to the will of the king of the Lamanites.—Mosiah 23.

We here pick up the thread of the story of Alma and his infant church, dropped several chapters back. We will recall that he fled out of the land of Nephi and took refuge near the waters of Mormon, when a similar fate to that of Abinadi threatened him. He received authority from on High to baptize the people that believed his teachings and flocked to his standard; also to set up the church of God on the American hemisphere. The small beginning made there was steadily to expand into a great organization, which was destined to wield a vast influence over the fair-skinned portion of this antique Western race.

By the time Alma had settled down after his eight days' flight into the wilds of northern South America, he must have accumulated a considerable following. Aside from building the city of Helam, they set about to establish a kingdom. The reason given by Alma, their leader, for refusing to take the crown offered him is worthy of the thoughtful study of a great army of men and women today: "Ye shall not esteem one flesh above another, or one man shall not think himself above another." Some there are who have asked: "What is the Book of Mormon worth?" We might reply in part by the counter query: "What is this one sentence worth?" It is a sample sentence of the moral teachings of the Nephite volume of scripture. This statement is the solemn word of the Lord.

And what if all flesh possessed a consistent belief in the great principle voiced in this single declaration? What a transformed world we would have! Everybody socially equal. Men and women ought to be considered equal socially. In fact, that is the only way they can be equal. Mentally and morally equal they are not, nor never will be. We do not have to look around us much to be convinced of that fact. One mind will invariably outstrip another; one person will grow in heart-power more thriftily than his brother. But this is no reason why he should frown down on his brother. Perhaps B has done fully as well as A, according to his capacity to do. Which, if so, surely entitles him to as much respect. A grain of sand may be just as big a load for an ant as is a half ton for a horse. To whom much is given much is required.

If a man find himself endowed with more talents than another, he ought to walk that much more humbly and thankfully among his fellows, cheering them to nobler effort along their more stony way. If he is disposed to look down on his less fortunate neighbor because his less fortunate neighbor's weaker brain has produced him a smaller bank account, he but shows his inferiority. For no man was ever truly great unless he had indwelling within him the qualities of humility and simplicity. He must have the capacity to bend down to the lowliest wayfarer, aweary by life's wayside, and give him a lift up, not spurn him with a push down.

"One flesh shall not esteem itself above another." When that command is fully obeyed, will there be that class of the "roistering rich" to turn a derisive eye on the mean station of the toiling poor? Or will the sleek capitalist whose business "sagacity" has netted him a wide "edge" on some questionable deal, grind his heel into the neck of the patient plodder who wins his daily bread in the sweat of his face, and who may be of more real

character worth? Will the high seats in the synagogue continue to be occupied by those that can show the fattest bank balance, while struggling poverty in threadbare dress and shawl is assigned a "back seat" in an obscure corner?

Unquestionably, the first and greatest duty of the highly endowed, the well favored human being is to use his superior skill in aiding and encouraging the feebler soul to fight the battle of life.

In fact, that is the only use the world has for him.

And while he is thus doing, he is also building his own future castle of strength, power and glory. He can only perform this splendid mission of love by bending down to the station of his frailer brethren of the flesh and making them feel that he has a genuine interest in their welfare. In this as other things, the Lowly Nazarene set the pace. His conduct should be a model for ours.

"One man shall not think himself above another." What volumes could be written on the "why" of this divine direction!

The faith of Alma and his people was to be tested a little. The Lord allowed their red foes to discover their place of refuge and subjugate them. Thus we will leave them—and see what the great moral strength of Alma's band of followers did for them in this misfortune.

MISCELLANEOUS.

Kindly Greetings.

Elder W. E. Dawson of Idaho Falls, Idaho, who recently labored as a missionary in the Southern States mission, asks for space for the following:

"Dear Saints and friends, whom I met in North Carolina, South Carolina, Georgia and East Tennessee: Peace be unto you. Though I am absent from you, I have not forgotten you. I still love you fervently, and pray for you always. Remember your vows. Keep the faith which will in time reunite us all. I watch for your names and testimonies in Liahona The Elders' Journal. God bless you all forever. Your brother in Christ, W. E. Dawson."

Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full.—D. & C.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Governments, as a "Mormon" Sees Them.

We believe that governments were instituted of God for the benefit of man, and that He holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.—Doc. & Cov. 134: 1.

This doesn't sound exactly like the "Mormon" attitude toward world powers, as depicted by some misguided worthies of anti-"Mormon" proclivities. The difference: this is their real attitude: the other a fancied or made-

to-order one, used as a weapon of defamation—for money or to gratify a grouch.

Of all the "isms," "Mormonism" is fundamentally the farthest from anarchy. Of all societies, the Latter-day Saints have the deepest-rooted respect for law and order. This because the very bedrock principle of their creed is that every thing that is, is by law; everything that acts, acts by virtue of the law that controls that action.

Everything in the universe moves in accordance with a fixed law. That law is never suspended. It has seemed so at times, as in the case of the miracles of the Savior, or of those performed in this dispensation by the same power. But miracles are not suspensions of law. They are wrought by a power with a deeper insight and comprehension of the laws that govern a particular process. Had the mariner of a few centuries ago descried one of our modern steamers running at its usual speed in the very teeth of the wind, without sails or visible means of propulsion, he would have pronounced it a miracle. But it is only the result of the fact that inventors have found out more about the laws of navigation.

The deeper we prod into science the more we are convinced that everything is bounded on its four sides by law.

This only serves to strengthen our respect for law in the social world. Governments are but the prescribers and executors of laws that are absolutely necessary in order that each man may be protected from injustice at the hand of his neighbor. If everybody possessed a sense of exact equity and the moral strength to act accordingly, no earthly systems of polity would be necessary. But the past has too well taught us that such is not the case. In fact, that could not be expected from mortals. Else would they have no need of being here; what we are here below for first and last is to give us a chance to conquer our inborn tendency to injustice toward others, and to develop the Godly quality of being perfectly just in all our dealings. And this being the primary purpose of the Creator's launching His creatures here to run the course of life with greatest profit, it is but natural to expect that He would ordain that there should be earth-governments to keep refractory persons on the right track, and to guide others along it.

It is, then, manifestly for the best good that there be rulers and ruling powers of state. Without them there would be disorder—chaos—with no assurance of liberty or the pursuit of happiness. It does not follow, however, that the resulting rules of conduct are all good. Enactments of law by sovereigns and legislative bodies are but experiments in justice, at the best. They may cut very closely to the genuine or the precisely right, or they may be positively oppressive. If we knew the eternal social laws of the universe which are the embodiment of equity to all, we should have no use for law makers. We do not know them, except very vaguely and in part. But we may approach them. And we can only do it by experimenting. One generation may enact a statute, the best they could devise, possibly; the next generation may sweep it from the statute books and replace it by a better, one nearer to the standard of exact justice. But, though laws decreed by human legislature are more or less imperfect, they should be obeyed till repealed and replaced by better ones.

God has entrusted the prescribing of rules of order to men, guided, perchance, by the inspiration of the Supreme Ruler. That is, earthly potentates are guided by a higher wisdom than their own, just to the extent that they seek after the welfare and happiness of their subjects. So often, however, this has not been done in the arrogant ages of one-man empires, but rulers and law-makers have acted with selfish motives, and so their pretended government has resolved itself into a tyrannical system of oppression.

Such systems have never endured very long. Overruling Providence would not allow it. In placing governing power in the hands of men, He has made them responsible for the administration of justice to the people. If they have not tried to give it, that throne is pulled down and the government authority given to others. That

is the story the annals of the past have told.

Long years ago, one King Nebuchadnezzar, lifted up in pride at his great power, splendid courts and mighty dominions, exclaimed:

Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power and for the honour of my majesty?

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee,

And they shall drive thee from men, and thy dwelling shall be with beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and gives it to whomsoever He will.

The same hour was the thing fulfilled upon Nebuchadnezzar.—Daniel 4: 30-33.

Here is a case where the King of Heaven seemed to take a very lively interest in the governmental affairs of a nation. Nebuchadnezzar had come to think that the mighty empire of Babylon had been made for him instead of him for the empire. He was humiliated, pulled down from his royal seat, and taught the lesson that Jehovah rules among the nations. This, too, has been the story of later world-powers, the Medo-Persian empire, Greece and Rome. When the climax of arrogance, selfishness and corruption is reached in the affairs of a nation, its finis is written by the finger of the all-powerful and just King of the Universe.

It is part of the "Mormon" creed that the Constitution of the United States is an inspired document, that the men who launched forth "this government of the people, by the people and for the people," were directly inspired and reinforced by a power from the Most High God, to throw off the yoke of tyranny and establish the republic of America, with individual liberty and justice to all, its slogan. We believe that it is the best system of government under the sun, that its founders had in mind the various orders of state and experiences of all previous ages, and were thus able to take advantage of them and embody into the great instrument of freedom the accumulated wisdom of all the past.

But while we sense this fact, we, too, are cognizant of another—that the affairs of this peerless system of government have not always been administered by men of impartial judgment and of conscience—as were its founders. Many acts of injustice and breaches of good faith have been perpetrated and allowed to go unpuninshed 'neath its starry banner. But the day is steadily and surely approaching when such acts of partiality and outrage will be impossible under the Stars and Stripes.

We think that governments generally are improving, and that they will continue so to do until the King of Kings comes to reign on the earth, and "the kingdoms of this world have become the kingdoms of our Lord and His Christ." Till that time comes, this is the creed of Latter-day Saints on the subject, in whatever land they may cast their lot:

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station; rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.—Doc. & Cov. 134: 5, 6.

The greater our conception of God, the greater will be our life.—W. Dale.

He who would rule well his own spirit will require knowledge of some unexplored territory in his own soul.

Mission News.

SOUTHERN STATES MISSION.

Kentucky: T. E. Secrist, president, box 554, Louisville. Elder Forest Lee Dyall, who has been down with malarial fever, is improving slowly. Elder H. C. Carlton, who was transferred to this conference to labor among his relatives, is being very kindly treated by his people. Many of them are interested in the gospel message.

Florida: O. W. Hyde, president, 1324 Claud street, Jacksonville. In the evening of July 6th a social was given at the home of Sister A. O. Jenkins in honor of Elder Leonard Moncur, who was about to leave for his home in the west, and Sister Caroline Janes, who was transferred to Atlanta. There were songs and speeches, after which a goodly number of famous Florida watermelons were eaten. The Fourth of July was fittingly celebrated by the Saints in Coffee county, Georgia, and at Ebenezer county, Florida.

East Tennessee: J. H. Batty, president, Knoxville, box 688. Elders A. W. Keller and Jos. Mendenhall preached in a new church in Johnson county, and were invited home by the preacher, who treated them very kindly. Brother N. J. Starley, who has for some time had charge of the advanced class in a non-Mormon Sunday school, was removed from his position because he would not spiritualize the scriptures. Sister Elijah Watter died at her home at Glenoby, July 15. She was a devoted Latter-day Saint, and she will be mourned by many elders who have shared her hospitality.

Ohio: G. W. Bills, president, box 41, Station D, Columbus. Elder Fred Nielson, who is to leave us shortly, has been visiting with friends. On July 8 two companies were formed to do cross country work. Company A is in charge of Elder G. W. Bills, and Elder J. E. Keller is in charge of Company B. Elder G. W. Bills and companions were refused permission to hold street meetings in Circleville. The town, however, was canvassed and sixteen Books of Mormon were sold.

Virginia: Elder S. W. Bateman, president, box 145, Lynchburg. Elders John A. Toone and Alma Donaldson found the mayor of Basic City a fair-minded gentleman. Without any hesitancy he gave them permission to canvass the city. The Saints and elders at Lynchburg celebrated the Fourth of July with speeches and songs. Elder Leo Lowry was orator of the day, and Elder Levi W. Reynolds read the Declaration of Independence.

Alabama: H. A. Gardner, president, box 705, Montgomery. Elders W. H. Wiser, C. N. Motes and J. W. Ackroyd held three meetings in the Starkville school house, June 28 and 29. The people who attended manifested much interest in the doctrines they heard and invited the elders back. Elders J. E. Jensen and J. D. Brown attempted to sell a Book of Mormon to a gentleman from Huntsville. The man became insolent and started to entertain the elders with a recital of the stock lies about Joseph Smith. The elders reminded the gentleman that in execrating the Mormon prophet he was only fulfilling one of the prophecies of Joseph Smith. They told the man that Joseph Smith had predicted that he would be known for good and evil. When the traducer of the prophet heard this he apologized.

Middle Tennesseee: D. S. Dorrity, president, box 269, Memphis. A branch conference was held at Britt's landing June 27 and 28. Four elders were present on the first day and two, Elders D. S. Dorrity and George Shaw, on the last. Everything went smoothly until the night of the 28th. A meeting was held at the home of a Mr. Brigg. While it was in progress, some of the neighbors with more bigotry than religion, threw rocks through the windows in the hope of breaking up the meeting. The people were plucky and not easily disturbed. A little later guns were fired on the outside, but the meeting went on, and no harm was done. The honorable people of the community were indignant over the mobocratic outbreak and are determined to bring the offenders to justice.

North Carolina: R. B. White, president, Wilmington, box 547. Sister Margaret E. Sanders, a faithful Latter-day Saint, died at her home in Hampstead, July 7th. Many elders who have partaken of her hospitality will learn with profound sorrow of her death. The funeral services were held in the Latter-day Saints Church at 4:30 p. m., July 7th. Six elders acted as pall-bearers. Elder N. D. Bischoff and F. M. Guyman have finished their canvass of Fayettsville. They sold twenty-nine Books of Mormon and seventy-four other books in the town. A sanctified preacher on being presented with a tract, asked: "Does this contain the pure gospel of Christ?" The elder said "Yes," whereupon the preacher said: "If it does, I will burn it." He lighted a match and put it to the tract, but much to his chagrin the pamphlet would not burn. Elder William D. Criddle has started a school at Huntly. The North Carolina public school curriculum will be followed and the school will be non-sectarian.

East Kentucky: G. F. Ellsworth, president, box 422, Lexington. Elders E. J. Solomon and A. Oldroyd were invited by a Baptist minister to assist him in holding a meeting. The elders told too much truth, and at the conclusion of their remarks the Baptist ranted and raved about the "Mormons" a few minutes, and then asked the elders to sing and dismiss. Elders J. B. Lofgreen and R. E. Bunker had a similar

experience. They were invited to speak in a meeting at which two preachers were present. When the elders concluded their remarks the ministers paid their compliments to the "Mormons" in no uncertain terms, and then left the church hastily, so as not to hear the elders' reply. Sister Holt of Rowan county, who was given up to die by the doctors, was administered to by Elders R. E. Bunker and J. B. Lofgreen. On the following day she was up and about her household duties. Elder E. J. Solomon and A. Oldroyd, while holding a series of meetings in Johnson county, were told that some ministers were coming to the elders' meetings to disprove "Mormonism." The preachers did not come.

Atlanta Conference: C. E. Dinwoodey, president, 29 Connaly street, Atlanta. On July 1 the northern part of Georgia was organized into the Atlanta conference, with C. E. Dinwoodey as president. The selection of president was a wise one. Elder Dinwoodey has had much experience as a missionary. A few years ago he filled a mission in the Northern states, doing a splendid work. He has now been in the South twenty-six months, twenty months of which time he was secretary of the mission. During their stay in Atlanta Elder Dinwoodey and wife have done a most excellent work. The little congregation in Atlanta has steadily increased. President Dinwoody is fortunate in having associated with him in the work in Atlanta three lady missionaries, Sisters Lillian V. Jones, Florence Zundell and Caroline Janes. Elder Nephi Jensen, secretary of the mission, and wife, visited Atlanta, July 12. Elder Jenson spoke at the morning and evening meetings.

South Carolina: C. A. Callis, president. box 276, Columbia. President C. A. Callis preached a funeral sermon at Society Hill. July 28. over the remains of a woman who was not a member of the Church. It was planned that a Baptist preacher should officiate, but he refused, sayin~ "the woman had left no evidence of a Christian life behind her." The woman was a devoted wife and mother, and a good neighbor, and her only sin consisted in not having accepted a creed which she could not believe. The meeting was held in the open air, as the church would not hold the large crowd. President Callis spoke of the justice of God, pointing out that everybody will be rewarded for all the good they do, whether they are church members or not. All present listened with rapt attention. The work in South Carolina is progressing. There have been fifty-five baptisms already this year.

Georgia: L. L. Myers, president, 821 Phillips street, Augusta. On June 29 Elders A. A. Savage and Robert Furness administered to Sister Cora Cain of Augusta, who was suffering from chills and fever. She was restored to health almost immediately. Elder S. W. Golding, who had presided over the conference with signal ability for several months, was released from his labors July 1. Elder L. L. Myers succeeded him as president of the conference. The Saints at Empire celebrated the Fourth of July in a fitting way. Elder Aubrey F. Tolton was the orator of the day. The music was furnished by a choir of young ladies under the direction of Prof. J. N. Nicholson, director of music in the Methodist church. Brother Clarence Yarn of Union Point, who has been suffering with malaria fever, was restored to health under the administration of Elders L. L. Myers and A. A. Savage.

Mississippi: C. S. Carter, president, 416 George street, Jackson. Elders J. L. Anderson and J. F. Gibbs held some good meetings at Teasdale. James Ashomer, who was the leader of a clique who arrested two elders two years ago, was present at the meetings and manifested great friendship for the elders. On the morning of June 28 Elders E. J. Gray and H. M. Hodgson attended a Baptist meeting. Instead of welcoming the elders, the preacher recited a few of the old moss-covered anti-"Mormon" lies for their entertainment. Of course, the elders were not given permission to answer the reverend vituperator. But they gave out a meeting for 3:30 p. m. in a school house near by, and vindicated the Saints. The Sunday school at Teasdale has been reorganized. The Fourth of July was fittingly celebrated by the Saints and elders in Jackson. A branch conference was held at Teasdale, July 18. As a result of the administration of Elders P. P. Johnson and Williard Brugger, Fannie Jackson is rapidly recovering from an attack of typhoid fever. A Baptist preacher consoled the bereaved at a funeral in Franklin county by preaching baptism for the dead, citing 1 Cor. 15: 29.

Review for July, 1908.

With few exceptions the elders have enjoyed good health and have been permitted to prosecute their labors unmolested. The hot weather has hampered the work some, but the elders have not been altogether idle. as will be seen by the following figures.

In prosecuting their labors during the month, the elders sold 219 Books of Mormon, 78 other standard Church works, and 2,532 smaller books, distributed 27,719 tracts and 2,130 Liahonas, secured 238 subscriptions for Liahona, visited 9,975 families, revisited 8,593 families, spent 4,999 hours in tracting and 5,827 hours in gospel conversations, spent 4,997 hours with Saints, 11,019 hours in study, had 16,025 gospel conversations, held 397 hall meetings, 620 cottage meetings, 79 open air meetings, blessed 70 children and baptized 77 converts.

The following are the arrivals and appointments for the month:

Charles C. Martinson, Salt Lake City, Utah—North Carolina.

Conrad Frischknecht, Manti, Utah—Ohio.
William N. Stephens, Jr., Rexburg, Idaho—Ohio.

Transfers.

A. F. Tolton, Georgia, to Ohio.

Releases.

Leonard Moncur, Florida.
Warren Chadwick, North Carolina.
Angus Alred, Florida.
Fred Nielson, Ohio.
Jas. D. Terrell, Virginia.
Abner Tanner, Middle Tennessee.
J. W. Twitchell, Virginia.
G. S. Smith, South Carolina.
L. A. Stroud, Alabama.
E. D. Shelley, Florida.
R. C. Davis, Virginia.
George A. Hyde, Virginia.
A. J. Kirkham, Virginia.
Thos. W. Gunn, Florida.
John A. Lowe, Georgia.
Gwynne Page, North Carolina.
Jas. R. Ott, Virginia.
Jos. E. Facer, Alabama.
W. S. Taylor, East Kentucky.
Jos. H. Yates, East Kentucky.
A. E. Johnson, Mississippi.
George V. Ord, Mississippi.
E. M. Crandall, Kentucky.
R. S. Bishop, East Kentucky.
H. W. Ackroyd, Alabama.
M. A. Barton, Georgia.
Wm. H. Wiser, Alabama.
John A. Fox, Kentucky.
Wm. H. Freeman, Alabama.
S. W. Golding, Georgia.
Edgar Nielson, Alabama.

WESTERN STATES MISSION.

No elders have come to be assigned to fields of labor. We expect to pass around the hat in a short time, contributions in the form of elders only received.

Two bound volumes of Liahona The Elders' Journal have been received at headquarters by the elders who ordered them. Truly all who want to keep up with the mission work should have this beautiful volume in their library.

A Tolerant Town.

Word comes from one of the companies of elders that during the course of a series of their street meetings, the ministers of the town attempted to get the mayor to change his mind, after he had given consent for the elders to hold meetings. Failing in this they made an attempt to stop the advertising in the papers, but again they were unsuccessful; so they directed their efforts toward the meetings. In this they failed again, for the audience gave evidence that they were very much in sympathy with the "Mormons," and said there would be some tar and feathers for those who made too much objection to their speaking. Surely the tables are turning. Tolerance is what we are receiving in most places in the mission.

In North Dakota.

In reading of the great progress that is being made by the elders in the various missions, I feel that a word from North Dakota would be of interest.

There are ten of us here doing company work, and in the different towns where we have met at the end of each week, we have usually received good treatment. Have been in North Dakota but two months, and in that time have left a number of books and tracts, which we feel will allay a great deal of the prejudice which the people have concerning the "Mormons." During the past week we have disposed of 83 Books of Mormon and 260 other books, also several hundred tracts, Liahonas, etc. These have been distributed principally among large crowds at our street meetings, who seemed anxious to learn the gospel principles and pleased to hear the "Songs of Zion."

In Minot we had strong opposition to meet with. One man in particular had been in the habit of coming out and talking against us. At one of our meetings, however, we compromised with him, and he was to use a half hour after we had spoken for that length of time. The crowd which had come out to hear "Mormonism" exposed was hardly willing to let us talk first, but was better disposed after the meeting, and we could not give our tracts away fast enough.

The reasonableness of the gospel principles, as taught by the Latter-day Saints is being realized by many of these people, and we find great pleasure in laboring among a people who are searching for truth.

Wm. Redd, Conference President.

NORTHERN STATES MISSION.

The Chicago choir recently enjoyed a visit to Milwaukee, where they were entertained by the Saints of that branch. The trip by boat was a pleasure and the Saints and elders laboring there accorded them a hearty welcome and took pleasure in showing them the places of interest.

Richard A. Johnson, president of the Minneapolis branch, has been visiting Chicago. President Johnson is an earnest, efficient worker and is doing a good work. He teaches the gospel by example as well as by precept.

Visiting the Elders.

August 1 and 2, Secretary John W. Alleman visited the elders in the Southern Indiana conference. He met Company A at Orleans and Company B at Shoales. Priesthood meetings were held with each company. The elders have had a successful time traveling through the "hill country" of Central Indiana. They report people everywhere less prejudiced and more willing to listen to the gospel message. Successful and well attended street meetings were held by both companies. Secretary Alle-

man recently visited the Wisconsin elders at Milwaukee, Horicon and Portage. The elders are working earnestly for the spread of truth. They have many friends and investigators and hope to bring many honest souls into the Church.

Elder W. L. Wanless, of the Mission office, spent August 1 and 2 with the elders of the Northern Indiana conference. He met Company B at Fort Wayne and Company A at Bluffton. The elders are very enthusiastic in their work and the Lord is blessing them. Hundreds of people have attended their open air meetings, where the closest attention was paid to their explanation of the scriptures, as taught by the Latter-day Saints.

Southern Illinois Conference.

We feel that our conference held at McLean, Ill., July 25 and 26, was one of the most successful of the season. Our first meeting was held at 8 p. m., Saturday. We were met by the largest crowd witnessed yet this season. Several hundred people were present. The first principles of the gospel, "Restoration" and "Authority," were treated as far as time would permit.

Just before dismissing our meeting, one of three reverend gentlemen who had been present, stepped out and asked for the privilege of being heard. He was told that at the close of our services he would be welcome to occupy what time he desired. He began by saying that as an American citizen he wished to be heard. He had been speaking but a very short time when he began to use sarcasm and ridicule. He did not take his Bible and show us wherein we were deluded and mistaken, as he supposed we were, but in an un-Christianlike spirit. tried to tread us down. When he concluded his tirade against us, another reverend gentleman began where he left off, and spared no words that might be employed in undermining "Mormonism." He, like the former speaker, used no scripture to show us wherein we were mistaken, and admitted we were teaching a great many truths from the Bible, but said we represented a poor, deluded, priest-ridden people, and that we dare not come out and deny the authority of our leaders under penalty of death. From start to finish his talk was a most shameful attack on Utah and her people. As the hour was now late we told the people we would answer our opponents on the following day.

Sunday afternoon at 3 p. m. we continued our services, and principles of the gospel and our belief were further discussed. At 8 p. m. we had an immense gathering. Hundreds of people were out to hear us. People from several of the surrounding settlements were present. Elder Leslie Barkdull was the first speaker. He showed very clearly from the Bible that an apostacy had been predicted, and that there had been a falling away, and that the gospel had been restored in this dispensation according to Biblical prophecies. Elder Lawrence Barney was the next speaker. He answered some of the charges that had been made against us as a people, and continued further by proving from the Bible that God is a personage with flesh and bones, as the ministers had denied the previous evening the personality of God. Elder La Fayette Olson followed, and answered the charges made against the Church and the people of Utah, citing words of praise from prominent men and women who had been in Utah and stated our social condition.

Elder Duke announced that after the close of our services another chance would be given our opponents to show us wherein we were mistaken. As upon the previous occasion, they had no scripture to give, but began by tearing our doctrine down and reading from a number of extracts written by anti-"Mormons" and apostates, trying in this manner to prove our doctrine false. At the close of our services we were given the hand of fellowship by a number of prominent men of the city, especially the city marshal. He told the writer personally that those ministers were out of order and that in place of making enemies for us, they made many friends. The work of the Lord is progressing and we know that "He works in a mysterious way, His wonders to perform." In calling upon the business men next morning, they expressed themselves as disgusted with the manner in which the ministers answered us. If the remarks made by them had not been so far from the truth, more of the people would have accepted them. As it was, any reasonable person would doubt most of the statements made, knowing Utah is a part of the United States.

We feel like asking the Lord to bless these blind leaders, for they are to be pitied rather than censured. We are being blessed abundantly on every hand. Praying that the blessings of the Lord may be upon all who are working for the spread of truth, we remain, Your brethren in the gospel.

James Rasmussen, Pres.
LaFayette Olson, Secy.

EASTERN STATES MISSION.

A Bereaved Mother.

Sister Annie M. G. Hook, of 46 Perley street, Concord, N. H., writes of the death of her little son, aged 2 years, one month and 25 days, which occurred Sunday, Aug. 2, 1908. He had been blessed by the elders, and the mother says: "We called him our little missionary, and I have planned so many times to bring him up to be fitted for that service." May He in whose keeping is the happiness of all of us send the Comforter to this bereaved mother.

All Good But the Name.

A singular instance of the pleasure people take in listening to Latter-day Saint elders preach until it transpires that they are

"Mormons," is narrated by Elder William Bradfield of the North West Virginia conference. He and Elder H. S. Rice, president of the conference, found themselves in a little town about 6:30 p. m., and circulated an appointment for an outdoor meeting at the store, without making it known that they were "Mormon" elders. A large crowd assembled and the elders sang as an opening hymn "America." Then followed prayer and the hymn "High on the Mountain Top." Elder Bradfield spoke on "Love," and Elder Rice preached a discourse on the kingdom of God, its ordinances and organization. In conclusion he invited all to accept the truth wherever they find it, even among the "Mormons." The crowd seemed spell-bound until they thus learned that the speakers were "Mormons," and then they began to disperse. One man said the sermon was fine, but when "Mormonism" was mentioned that settled it. A few were interested in the truth, and one man bought some books.

During July the elders in this conference, twelve in number, disposed of 2,139 tracts, sold 469 books, of which 114 were standard Church works, and took 21 subscriptions for mission periodicals.

CENTRAL STATES MISSION.

Elder Joseph B. Dalley has been appointed to preside over the Arkansas conference. Elder James S. Crane has been appointed president of the Independence conference.

Elder J. M. Christensen writes cheeringly from Smith Center, Kansas. All the elders of the St. John conference are well in health and spirits. They have held many meetings lately and have been well treated by the people.

Elders L. M. Messinger, Jos. W. Prince and Geo. Soderberg write that they are doing well at Hot Springs, Ark. In tracting they approaced a fine residence and offered the Book of Mormon to the lady of the house who bought it eagerly, also other books. She had been in Utah. She said she had heard the elders were in town and hoped they would call on her.

Moonlight Meeting and Water Melon. Company B. of the Missouri conference held a street meeting by moonlight at Augusta on Sunday evening, Aug. 9, and had about 200 interested listeners. At the close of the meeting the elders went to their rooms which were in the same house where the leading physician of the town had his office. He told the elders he had undertaken a job which was too much for him and desired their assistance. They followed him to his room, curious to know what he wanted of them, and found there a plentiful supply of watermelon. After finishing the feast they thanked him, when he assured them that he had enjoyed their company.

TESTIMONIES.

XX.

Alabama.

I believe the Book of Mormon is the word of God. He is the same today and always, and has the same power to reveal Himself now that He had in former times. Indeed, I believe Christ's doctrine as He delivered it to the Saints. I hope to be one myself some day, and that my testimony will have a good effect.—Josie Henderson, Ala.

I know that Joseph Smith was a true prophet of God, and that the Book of Mormon contains the true gospel of Christ. I know it by the power of God, who is able to make it known to all who have a pure desire, and ask Him in faith for a knowledge of the truth.—Nancy A. Hedgpeth, Ala.

My knowledge has been increased more than a hundred fold since joining the Church of Jesus Christ of Latter-day Saints on January 11. 1897. The Prophet Joseph was divinely appointed and the Book of Mormon was delivered to him by a messenger from God. In many places the Bible bears witness of the Book of Mormon. I speak thus with a knowledge given me from on high that it is true.—Edward C. Hedgpeth, Ala.

We wish to bear our testimony to the truth of this gospel. We know that Joseph Smith was a prophet of the living God, and that the Book of Mormon is an inspired record. We were baptized September 13, 1901, by Elder N. S. Morrison. Success to Liahona The Elders' Journal.—J. M. Vinson and daughter Eura, Ala.

I can say of a truth that the gospel taught by the "Mormon" elders is the power of God unto salvation. I believe that Joseph Smith and all his successors were men of God. I also believe the Book of Mormon to be the word of God. I know that the Church of Jesus Christ of Latter-day Saints is the true church of God. I have many testimonies, such as the power of healing, shown a number of times in my family.—W. C. Castillon, Ala.

I bear my testimony that the Church of Jesus Christ of Latter-day Saints is true. I have been a member fourteen years; during that time I have been healed from the bed of affliction many times. I know that Joseph Smith was a prophet of God. I also know that the Book of Mormon is the word of God. I have received many blessings, and I rejoice and praise God for this knowledge through the Holy Spirit.—Dora H. Castillon, Ala.

I know the gospel of Jesus Christ taught by the Latter-day Saints is true. I know that Joseph Smith was a prophet of God, and that the Book of Mormon is true. I

have seen the sick healed. I ever feel thankful to the Lord for the light of the gospel.—Henry Castillon, Ala.

Arkansas.

In a letter too long to reproduce here, Sister Lora Allen Geise of Arkansas, in eloquent language bears an impressive testimony of the truth of the gospel as taught by the Latter-day Saints.

Florida.

In an interesting letter, Dr. G. W. Dent of Florida, a veteran of the civil war, relates a very interesting religious experience, and bears a faithful testimony to the truth of the gospel as taught by the Latter-day Saints.

I gave my testimony to the truth of the gospel nine years ago in the Southern Star. But as my faith in this great latter-day work is so much stronger now than it was then, I feel to give it again. I know that the Church of Jesus Christ of Latter-day Saints is the only authorized church upon the earth; and I also know that the Book of Mormon is of divine origin, and that Joseph Smith was one of the greatest prophets that ever lived, for I have had an inspiration of the truth of these things, and I know whereof I speak.—Mrs. Julia Jordan, Fla.

My testimony is not to think nor guess whether the gospel is true, but to know. I was a slave to tobacco. I had been an investigator about two years. I had two teeth that would commence to ache every morning at about 4 o'clock, and the only thing that would stop them was to put tobacco on them; so I said: "Lord, if the church is right, you can take charge of the teeth." So I quit the tobacco and the teeth did not even get sore. This is my testimony.—J. R. Daniel, Fla.

I joined the Church of Jesus Christ of Latter-day Saints seven years ago, and feel assured I joined the true one. I believe Joseph Smith was a true prophet of God. I have been happier since I joined this Church than I ever was before, and I grow stronger in faith all the time. I know the elders have great healing power from God, for I have been relieved of great pain by prayer.—Mrs. Kizzie Keen, Fla.

I feel that I must bear my testimony to the truth of the gospel of our Lord Jesus Christ as taught by the Latter-day Saints. I know without doubt that it is true. I only wish others could see as I do. I have had testimony after testimony. I know Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God, the same as I believe the Bible to be.—Mrs. Mamie Masce, Fla.

Sister Ida Rushing of Florida, who was baptized in Meridian, Miss., in a letter which breathes a pleasing spirit, tells of her conversion, expresses gratitude to the elders who taught herself and family the gospel, and bears a faithful testimony to it.

Georgia.

Yes, I want the people everywhere to know that I believe the Latter-day Saints are teaching the true plan of salvation, that Joseph Smith was a true prophet, and that the Book of Mormon teaches the gospel of Christ.—Joseph Tillman, Ga.

Yes, I do know that I have been healed through the elders by the power of God, and I am fully satisfied where I am.—M. M. Tillman, Ga.

I am a member of the true Church of Christ, and I believe it to be true.—C. B. Tillman, Ga.

I want to bear my testimony to the world that "Mormonism" is true, and that Joseph Smith was a true prophet of God. The gospel as taught by the elders is true, and if we live as we are taught by them we will be happy in this world and in the world to come. I am so glad that I am a "Mormon." I have been healed and have seen others healed through faith and prayer.—Mary E. Cook, Ga.

I want to bear my testimony along with the rest to the truth of this gospel. I know it is true, and that Joseph Smith was a true prophet of God; and all those who live up to its teachings shall see God.—Nellie Cook, Ga.

Indiana.

I wish to bear my testimony to the truth of the gospel as taught by the Latter-day Saints. I know it is true, that Joseph Smith was a true prophet of the living God, and that the Book of Mormon is the word of God. I have received many blessings since I embraced the gospel, and I know if I am faithful I shall receive many more.—Nellie Robinson, Ind.

Kentucky.

I wish to be numbered among those who have a testimony of the gospel of Jesus Christ. I know as I live that Joseph Smith the prophet was an inspired man of God, and that there has been a succession of prophets from him to the present time.—Lewis M. Ferguson, Ky.

I am glad to bear my testimony that I know the gospel is true and has been restored again to the earth in its fullness and purity, with the same gifts and blessings that attended it anciently. I know that Joseph Smith was a true prophet of God. I have been healed by the power of God through His servants. I know these things by the Holy Spirit.—A. G. Crews, Ky.

I know the gospel is true by the power of God. I know that Joseph Smith was a true prophet. I saw him in a dream, and I rejoice because I did. I am glad to think that I shall be led by the Spirit of God through the gates of day. I have been wonderfully blessed since I joined the "Mormons."—Fannie F. Crews, Ky.

I can say with joy and without any doubt that the gospel of Jesus Christ is true; the Book of Mormon is the word of God, and Joseph Smith was a true prophet of God. I bear my testimony in the name of Jesus Christ. Amen.—Mrs. Rachel Truman, Ky.

Michigan.

I can truthfully say that I know that the gospel taught by the Latter-day Saints is true. There is no doubt in my mind. Its sound was familiar to me the first time I read it, but I could not accept it because it was taught by the "Mormons." But the Lord would not have it so, for in answer to prayer to know the truth, He sent the elders to me. After investigating I was baptized July 1, 1899, and I have rejoiced in the gospel ever since. I know this to be the true gospel of Christ, that the Book of Mormon is a sacred record, and that Joseph Smith was a prophet of God.—Mrs. Mary Carr, Mich.

Nebraska.

I am a member of the Church of Jesus Christ of Latter-day Saints, for which I feel very thankful. I have a testimony within myself that it is the true Church of Christ. I know that the elders are truly servants of God. I was restored to health through them after the doctor and my folks had given me up to die.—Mrs. Cal. Killgore, Neb.

North Carolina.

With glad hearts we bear our testimony to the truth of this great latter-day work, and we only wish we could use words that would increase the faith of those who read them. The Holy Ghost has borne witness to us that the Latter-day Saints are teaching the only true gospel of Christ, and that Joseph Smith was a prophet of God. We can testify that the gifts and blessings which were enjoyed by baptized believers in the days of our Savior are enjoyed by the Saints of God today. Only a few days ago Sister Omary was instantly healed of a severe pain by the administration of the elders.—Mr. and Mrs. Omary, N. C.

I am satisfied that the religious denomination that is called "Mormons" is right. They preach repentance, and I know beyond a shadow of a doubt that the time is fully matured for all to repent. I believe that the Book of Mormon is correct and that its author, Joseph Smith, is also correct, for such a book never could be guessed at.—John W. Fields, N. C.

I am not ashamed to bear my testimony, for I know that if I were the Lord would be ashamed of me at the day of judgment. I know the Book of Mormon is the word of God, and I know Joseph Smith was a prophet of God.—Mrs. Minnie Fields, N. C.

Oklahoma.

I know that the gospel has again been restored to the earth in its fullness through the Prophet Joseph Smith, never to be taken away or given to another people. All who seek truth and eternal happiness must accept this gospel or fall by the wayside.—David E. Haggard, Okla.

I am thankful that I was permitted to accept the gospel as revealed through the Prophet Joseph Smith, for I know it is the power of God unto salvation.—Callie C. Haggard, Okla.

I am a "Mormon" boy five years old. I believe Joseph Smith was a true prophet of God. I go to Sunday school. I want to be a "Mormon" missionary when a man, if the Lord wishes me to be.—Walter Parley Haggard, Okla.

Pennsylvania.

I wish to bear my testimony to the truth of the gospel. I know that I have embraced the words of eternal truth; that Jesus is my Redeemer; that Joseph Smith was a true prophet, and that the Book of Mormon is a divine record.—Alexander Rock, Pa.

I am glad that I can testify to the truth of the latter-day work. I am glad that I embraced the gospel, for I know that it is the power of God unto salvation. I also have a testimony that Joseph Smith was a true prophet and that the Book of Mormon is a divine record of ancient America.—Alice Moats, Pa.

I am pleased to add my testimony to the many that have already testified. I know that the latter-day work is true, that Joseph Smith was called of God to open up this last dispensation, and that the Book of Mormon is true.—Susan Moats, Pa.

I am sorry that everyone can not bear testimony to the gospel as taught by the Latter-day Saints. I know the work is true and that all who obey its teachings can be saved.—J. F. Creager, Pa.

Tennessee.

My wife and I have been members of the Church of Jesus Christ of Latter-day Saints nearly eight years and our faith grows stronger every day. We know that the gospel it teaches is true, and that Joseph Smith was a prophet of the living God, for no man could do what he did if the Spirit of God were not with him. We believe that the Book of Mormon is true.—C. H. Bickford and wife, Tenn.

Liahona The Elders' Journal

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GLORIOUS VISIONS.

EXTRACT FROM HISTORY OF JOSEPH SMITH, JAN. 21, 1836. MILLENNIAL STAR, VOL. 15, P. 620.

At early candle-light, I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion, met in the two adjoining rooms, who waited in prayer while we attended to the ordinance. I took the oil in my left hand, Father Smith, being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

We then laid our hands upon our aged Father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The presidency then took the seat in their turn, according to their age, beginning at the eldest and received their anointing and blessing under the hands of Father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter-days, even as Moses led him in the days of old; also the blessings of Abraham, Isaac and Jacob. All of the presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations.

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying:-

"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord will judge all men according to their works, according to the desire of their hearts."

And I also beheld that all children

who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst and they did not behold Him. The Savior looked upon them and wept.

I also beheld Elder McMellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word and leaped as a hart, by the mighty power of God. Also Elder Brigham Young standing in a strange land, in the far south and west in a desert place, upon a rock, in the midst of about a dozen men of colour who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as myself, and the power of the Highest rested upon us, the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. My scribe also received his anointing with us, and saw in a vision the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

The Bishop of Kirtland with his Counsellors, and the Bishop of Zion with his Counsellors, were present with us, and received their anointings under the hands of Father Smith, and were confirmed by the Presidency, and the glories of heaven were unfolded to them also.

We then invited the counsellors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Counsellors in Kirtland, and President David Whitmer the head of the President of the Counsellors of Zion.

The President of each Quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest.

The visions of heaven were opened to them also. Some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannahs, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host. And I saw in my vision, all of the Presidency in the celestial kingdom of God,and many others that were present. Our meeting was opened by singing, and prayer offered up by the head of each quorum; and closed by singing and invoking the benediction of heaven with uplifted hands; and retired between one and two o'clock in the morning.

Friday morning, 22d. Attended at the school room at the usual hour but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening, while attending to the ordinance of holy anointing.

At evening we met at the same place with the Council of the Twelve, and the Presidency of the Seventy, who were to receive this ordinance. The High Councils of Kirtland and Zion were present, also.

After calling to order and organizing, the Presidency proceeded to consecrate the oil. We then laid our hands upon Elder Thomas B. Marsh who is President of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head in the name of Jesus Christ, and sealed such blessings upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the eldest. He then anointed and blessed His brethren from the eldest to the young-

est. I also laid my hands upon them, and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us. The Twelve then proceeded to anoint and bless the Presidency of the Seventy, and seal upon their heads power and authority to anoint their brethren.

The heavens were opened upon Elder Sylvester Smith, and he, leaping up, exclaimed, "The Horsemen of Israel and the chariots thereof."

Brother Don C. Smith was also anointed and blessed to preside over the High Priesthood.

President Rigdon arose to conclude the services of the evening by invoking the benediction of Heaven upon the Lord's anointed, which he did in an eloquent manner; the congregation shouted a long hosannah; the gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of a half an hour.

I then observed to the brethren that it was time to retire. We accordingly closed our interview and returned home at about two o'clock in the morning, and the Spirit and visions of God attended me through the night.

REVELATION.

BY ELDER J ADAMS OLLERTON, NORTHERN STATES MISSION.

"Mormonism" is in the world for the world's good. It came because of an actual need for it. It is a cure for all the evils that beset the moral and spiritual life of the world today.

Wherever there is life there must be growth. When growth ceases life begins to ebb away, and finally becomes extinct. A foundation to a house will crumble away in a short time if left without the superstructure, but when built upon will remain firm and sound. This is very true in the world of knowledge and learning. Centuries ago China reached a very advanced position in science and art. But through some cause her growth ceased. Instead of remaining in her advanced position, she has declined for centuries. Her known truths received no new branches, and the old ones have been worn almost to the trunk.

There never was a time when men have advanced so far in knowledge as they have today. With their knowledge they control the elements and bring under their power the measureless forces of the universe. It is the result of hundreds of industrious minds seeking new truths. They were Franklins and Edisons, who were not content with the known world, and sought for more, and constantly found it. Some of the most learned men the world has ever known declared at their death that their eyes were just barely opened to the field of knowledge that was before mankind. Well is it written:

"But more advanced behold with
strange surprise,
New distant fields of endless science
rise."

In all the branches of knowledge taught in the world we have certain fundamental principles that are accepted by all, and a person would be manifestly ignorant to think of ignoring them in further research. We find perfect harmony in all facts known, and we find this fund of facts accumulating constantly through the efforts of those who reach out into the unknown and bring it into the light of the known. It seems reasonable that this should be so, or confusion and stagnation would exist. But when we go into the science of theology a condition just contrary is found. Its foundation growing out of the mission of the Redeemer is a shadowy one, and very irregular in outline. The houses built upon this foundation for a plan are as numerous as the irregularities in its shadowy outline.

Is the science of theology less important than others that it should be so confused and tangled? While others relate to the material world of man today, theology has to do with his life before, his life here and his life hereafter. Its field is with the eternal part of man, and hence is far more important than all else.

Some of the greatest movements the

world has ever known were the result of religious feeling. Look at the great contest between Christianity and the religion of Mahomet, the coming of the Pilgrims to America, and the exodus of the Utah pioneers under Brigham Young.

What is the reason for the condition of the Christian religion today? We understand, from the ministers of the gospel, that for eighteen hundred years God has been lost to mankind, as regarding further knowledge of their destiny and relation to Him. What Christianity was soon after it was left by the apostles it is today. Not one truth, not one simple fact, has been given from the Head to build up this wonderful science of God.

Here lies the trouble: Theology became a dead science eighteen hundred years ago. The life of the tree was gone when divine revelation ceased. Men did their best by injecting what life they could get from pagan philosophy into the tree, and thus gave it artificial coloring and growth.

"A creed is where God stops thinking, and man begins." Thus creeds sprang into existence by the hundreds. "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" Verily, the salt has lost its savor. When the fountain head is cut off the pool becomes stagnant and stale.

Orthodox Christianity is as salt without savor. It has been tasteless for centuries. It is not holding its own with the advance of civilization, when it should lead it. What life it gets comes from without, and as new wine in old bottles bursts its bounds. Consider the havoc that the New Thought theology has been making in the minds of orthodox Christianity.

The Protestant or Reformation movement was a great movement, and was ahead of its time. But it did not bring back to men the pure waters of life as delivered by inspired men of old. It did not open up the fountain of truth, as that was closed by the unbelief of men hundreds of years before.

Luther, standing upon the kiss-worn steps of a Christian Mecca, received a ray of the light of divine inspiration. He saw the stagnant pool from which people were drinking. He did the best possible under the conditions. He and the other reformers filtered the water from the old pool and gave it to the people. They received it with joy, as was witnessed by the great growth of the movement.

All this was preparing the hearts of the people for the time when God would again pour out His Spirit upon all flesh, and the gospel of Jesus Christ in its fullness would be restored to mankind. The time came when the angel seen by John the Revelator appeared to the Boy Prophet Joseph Smith, and the great work of restoration was begun. It was the time of restitution spoken of by Peter. So we find the blessings and gifts of God unto all generations being showered upon men. Moses comes with power of gathering Israel; Elijah, turning the hearts of the children to their fathers; Peter, James and John, with the power of the priesthood; and, indeed, it was a restitution of all things as spoken by the mouths of all the holy prophets since the world began.

In giving His word to mankind, God often reveals but the bare truths. The sturdy and gigantic outlines of the building only are laid before us, as in the making of the ships the great iron ribs are first placed in position.

In the structure of "Mormonism" is the foundation and massive iron framework of the Kingdom of God. In some instances it is yet crude in outline; the beautiful finishings are not yet visible. But from it will be constructed the fabric whose material and grandeur will be in keeping with the celestial glories of God as promised to the faithful. In "Mormonism" are contained the principles and truths upon which God's final righteous ruling of the universe will be consummated.

SALVATION FOR THE DEAD.

Recently some correspondence occurred between a lady residing in Iowa and an elder of the Northern States mission, upon this important and ab-

sorbing subject. A letter written by each has been furnished for publication, and both are subjoined:

Blue Grass, Ia., July 4th, 1908.

Elder ———, 149 S. Paulina St., Chicago.

Dear Sir:—I suppose you have almost given up hope of receiving from me a promised copy of "Our Hope." I have been busily occupied since coming here, and have simply neglected sending it. I know that if you will read it and study it, you will certainly find much to interest you, especially because you are interested in the literal coming of Christ, and believe that to be an event which will occur in the near future.

However, I cannot see how you can believe in a second chance for salvation after death. I am going to take the liberty to copy a very good explanation of 1 Peter 3: 18-20. It will take me some time, but I believe you are honest enough to study the proof for the other side as well as the proof for what you believe to be true. It is certainly unscriptural to maintain that there will be a second chance given to sinners after death. In that case, why do people need to accept Christ now? This explanation of the case would certainly paralyze Christian effort. Why not let men live as they please, then, and not worry about the future, if they will have another opportunity?

The following is by Dr. Torrey, one of the best Bible teachers in the country. He says: "I think I have never had a question box in any city, but someone put the question in: 'What does 1 Peter 3: 18-20 mean, when it says that Jesus went and preached to the spirits in prison?' A very simple answer to this question is that it means just exactly what it says. But let us look carefully at exactly what it does say: 'Because Christ also once suffered for sins, the righteous for the unrighteous, that He might bring us to God: being put to death in the flesh, but quickened in the spirit; in which also he went and preached to the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls, were saved through water.' (R. V.)

"The point of difficulty with this passage with many people is the thought that seems to be conveyed that Jesus actually went into the abode of the dead, and there preached to the spirits in prison; and this would seem to imply to many that there is an opportunity for repentance after death. Many have attempted to explain the verses, in order to avoid this conclusion, by saying that the spirit here mentioned in which Jesus was quickened is the Holy Spirit, and that in the Holy Spirit, Jesus Christ preached through Noah while the ark was preparing to the spirits which were then disobedient and who consequently now are in prison. But after all, this interpretation seems to me to be an evasion. 'The spirit' in verse 18 cannot mean the Holy Spirit.

"A contrast is being drawn between the two parts of Christ's nature, the flesh in which He was put to death, and the spirit in which He was made alive (or quickened) at the time He was put to death in the flesh. In His spirit, in which He was made alive, while the body lay motionless in death, He went and preached unto the spirits in prison. It seems to me that this is the only fair interpretation to put upon the words, and if we are to take the Scriptures as meaning exactly what they say, this is what we must take them as meaning.

"But this does not involve a second probation for those who have died in disobedience to God and who consequently have gone to the place of penalty and suffering. Even if it did, we ought not to dodge it on that account; we ought to be fair with the scriptures, whether they conform to our theories or not. But in point of fact, this does not in any wise involve a second probation for those who have died in separation from God.

"This is apparent if we notice three things: First, if we notice to whom Jesus preached; second, if we notice what He preached to them; and, third, if we notice what were the results of His preaching.

"First of all, then: To whom did Jesus preach? 'The spirits in prison.' But who were the spirits in prison? Were they the spirits of departed wicked men? There is nothing whatever to indicate that they were. The word 'spirits' is never used in this unqualified way of the spirits of departed men, but it is used constantly of supernatural or angelic beings. (Hebrews 1: 7, 14; Matt. 7: 21; Acts 19: 12; 1 John 4: 1, and many other places.) The only place in scripture where 'spirits' is used of men in any way analagous to this is Hebrews 12: 23. The constant use is of angels or other supernatural beings. If we so interpret it here, the preaching was not at all to men who had been wicked in the days of Noah, and who were now in prison in consequence of this disobedience. Are there any scripture passages that hint that there were supernatural beings who were disobedient in the days of Noah, and who were consequently now in prison? There are: In Genesis 6: 1 we are told that 'the sons of God saw the daughters of men that they were fair and they took them wives of all which they chose.' By 'the sons of God' in this passage many commentators understand the descendants of Seth, a godly man, but if we are to interpret scripture by scripture, they seem rather to have been angelic beings. There seems to be a reference to this passage in Jude 6, where we are told of 'angels which kept not their own principality, but left their proper habitation and in consequence were kept in everlasting chains in darkness unto the judgment of the great day.' and in the next verse we are told that

Sodom and Gomorrah, in like manner with these (that is, these angels), gave themselves over to fornication and went after strange flesh. (R. V.) Now from this it seems clear that the sin of the angels was in going after strange flesh, the very sin mentioned in Gen. 6: 2. Furthermore, we read in 2 Peter that 'God spared not the angels that sinned, but cast them down to hell and committed them to darkness to be reserved unto judgment.' (2 Peter 2: 3, 4, R. V.) The clear implication of all this is that the spirits to whom Jesus preached when He went to the abode of the dead were the angels that sinned in the days of Noah, and who were then in prison in consequence of that sin.

"Let us notice, in the next place, what the word translated 'preach' in 1 Peter 3: 18-20 means. There are two words in constant use in the New Testament which are translated 'preach.' One means 'to preach the gospel,' the other 'to herald,' that is to herald the king or kingdom. It is the latter of these two words which is used in this passage. There is not a suggestion that the gospel, with its offer of salvation, was preached to anyone. The King and the kingdom were heralded. So then even if anyone wished to take the 'spirits in prison' to mean the spirits of men who died in sin, there is not even the hint of another probation. We are simply told that the King and the kingdom were heralded to them. Christ, in fulfillment of promise, has been heralded as King of heaven, in earth and hell. And in the third place, notice the results of this preaching.

"There is not a word of suggestion that any of the spirits in prison were converted by it. If they were there is no hint of it in these verses, and we would have to learn it from other passages than these; but where do we find it? There is not a single passage in scripture that suggests that there were any conversions from this preaching. The purpose of the preaching was not the salvation of those already lost, but the proclamation of the kingdom and the King throughout the universe. The time is coming when every knee shall bow, of things in heaven and things on earth and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2: 10, 11). But that enforced confession of Christ on the part disobedient men and angels will bring them no salvation. We must all take our choice of either confessing and accepting Christ of our own free will now and obtaining salvation thereby, or of our confessing him and acknowledging him against our will in the world to come. Confess Him we must some time. Bow the knee to Him we must some day. Happy the man who gladly now in this time of probation bows the knee to Jesus and confesses that Jesus is Lord to the glory of God the Father, and does not wait until that day when he is forced to do it and when the confession will bring him no salvation."

This has taken me a little time to write, but I hope and pray that God may reveal to you the truth. There is no scriptural foundation for saying that the dead ever can be saved unless they accepted Christ in this life. Jesus no where teaches this.

May God bless you and grant that you may come to see for yourself that a second probation or salvation after death is altogether unscriptural. May His spirit reveal to you the truth as it is in Christ.

Yours for His service, I remain,

Miss———

Miss———, Blue Grass, Iowa.

Dear Friend and Sister: I received your welcome letter of July 4th, 1908, relative to our conversation a short time ago, and wish to state that I have carefully noted the contents of the same. I assure you that I appreciate your efforts and consideration to commune with me upon the vital and glorious gospel of Jesus Christ.

I note that the principle point in which you disagree with me is salvation after this probation and I think that is due to a misconception and unintentional misunderstanding of my religious faith and belief. I hold that this principle is philosophical, reasonable, anl scriptural, and in accordance with the justice and mercy of our Creator.

In considering this principle with a view of getting the proper understanding, let us bear in mind the words of the Apostle Peter, "knowing this first that no phophecy of the scripture is of private interpretation for prophecy came not in olden times by the will of men, but holy men of God spake as they were moved upon by the Holy Ghost." Peter 1-20.

We are taught by the Church of Jesus Christ of Latter-day Saints the importance of living the gospel of Christ in this probation, and that failure to do so will prevent our elevation to that sphere of glory and power in our Father's kingdom we might have attained to had we complied with the teachings of our Savior while in this life.

Surely justice demands that there be gradations of honor and glory in our Father's kingdom. We do not all improve our talents alike; some lag behind while others forge ahead. This gradation is in accordance with the teachings of the Apostle Paul, who speaks of "one glory of the sun, celestial," one "of the moon terrestrial," and "another glory of the stars;" "for one star differeth from another star in glory. So also is the resurrection of the dead." (1 Cor. 15:40-42).

It also accords with the Savior's words: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." (John 14: 2). We are also told that we will be judged according to our works. (Matt 16: 27; Rev. 20: 12). Now you see, dear sister, the importance of living the gospel here that we may inherit a celestial crown in our Father's kingdom.

We are now led up to the question, "What will become of those millions who have died without even hearing the name of Christ?" I realize that where there is no law there is no condemnation; however the time will come when every knee shall bow and every tongue confess that Jesus is the Christ.

We know that there is no name given under heaven whereby we may be saved except the name of Christ. (John 14: 6; 10: 1). Since Christianity has only been successful in converting about one third of the human family, and untold millions have died without even hearing His name; and since the attitude of sectarian Christianity rejects the beautiful doctrine of salvation after this life, you *must* come to the unjust and unmerciful conclusion that the majority of God's children are lost forever; notwithstanding the mission of Christ was to be a universal salvation of God's children.

This brings us up to the passage of scripture under consideration, viz.: 1 Pet. 3: 18-20 R.V. "Because Christ also once suffered for sins, the righteous for the unrighteous that He might bring us to God; being put to death in the flesh, but quickened in the spirit in which also he went and preached to the spirits in prison which aforetime were disobedient when the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few that is eight souls were saved through water."

Allow me to state in passing that we ought to be fair with the scriptures; and again call attention to the words of the Apostle Peter in regard to private interpretation. I wish to say that I have great respect for your opinion, as also that of the Rev. Dr. Torrey, although I must honestly say that I cannot agree at all with your interpretation.

That Jesus "preached to spirits in prison" during the time His body lay motionless in the tomb I agree and hold as scriptural: but that those spirits were angels in the days of Noah and not men, I most emphatically deny.

The fact is that they were the spirits of men who were disobedient in the days of Noah, who rejected his teachings and warning and consequently for their wickedness were destroyed by water, and few men, mortals, Noah and family, that is eight souls, were saved.

This seems to me to be the only fair interpretation here, and why spiritualize the word "spirits." I rather take it as it reads. It occurs to me that the reference to passages of scripture in Gen. 6-1 and Jude 6 relative to angels who must at one time have lived upon the earth is irrelevant and immaterial and has no connection with the words of 1 Pet. 3: 18-20 and 4-6.

The word angels mentioned in Jude 6 has reference to those angels who kept not their first estate and consequently were cast out from heaven with Satan. See Rev. 12: 7-10. Jude 7 refers back to Gen. 19th chapter, in regard to Sodom and Gomorrah. You will readily see that this chapter refers to men, inhabitants of the earth, who dwelt in those cities, who went after strange flesh, turning themselves to fornication and coming under the same condemnation as those angels who kept not their first estate mentioned in Jude 6.

There was a reason for Christ's preaching to these spirits which plainly illustrates His mercy and the grandeur of this principle; and the reason was to give those spirits (the people who had departed this life thousands of years before), the opportunity to hear the gospel that they might be judged according to men in the flesh but live according to God in the spirit.

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." I Peter 4-6.

This in short is the doctrine of the Church of Jesus Christ of Latter-day Saints in regard to these passages, and shows plainly the mercy and justice of God. It also throws great light on the obscure allusion of Paul to the practice of baptism for the dead. 1 Cor. 15: 29. This latter principle fulfills the prophecy that "Saviors they who do a vicarious work shall come upon Mount Zion" and you see this practice turns the hearts of the children. "Behold I will send Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers lest I come and smite the earth with a curse," which is literally fulfilled. Thus the door of salvation is thrown wide open to all of God's children, and salvation is as extensive as the human race, showing God's love to be dealt equally to all.

May the Lord bless you in righteousness and cause that the glorious truths and principles of the gospel may dawn brightly before you and His spirit guide you through a life of purity and Godliness, that you may do His will and finally be exalted and enjoy a celestial crown in our Father's kingdom, is the wish of your friend and brother in the salvation of the souls of men. Elder————

149 So. Paulina St.

To Get The Final Lilt of Songs.

To get the final lilt of songs,
To penetrate the inmost lore of poets—to know the mighty ones,
Job, Homer, Eschylus, Dante, Shakespeare, Tennyson. Emerson;
To diagnos the shifting, delicate tints of love and pride and doubt—to truly understand,
To encompass these, the last keen faculty and entrance-price.
Old age, and what it brings from all its past experiences. —Walt Whitman.

Liahona The Elders' Journal

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Editorial

MIRACLES OUT OF THE CHURCH.

A brother residing in South Carolina takes some exceptions to an editorial in our issue of Aug. 8, the purport of which was to the effect that faith in Christ was a principle by which the sick could be healed among people who were not Latter-day Saints. The article quoted Luke 9:45-50, a passage which states that some of the apostles had seen a man casting out devils in the name of Jesus, and "forbad him because he followeth not with us," that is, did not join Christ's church; and that the Savior had said: "Forbid him not, for he that is not against us is for us." This brother asks: "How could this man, without the Holy Ghost, or Holy Priesthood, and without obeying the first principles of the gospel of Christ, command sickness to leave, and devils to depart, in the name of Jesus? How could he have such faith in Jesus, when Paul says 'no man can say that Jesus is the Christ save by the Holy Ghost?'"

The proposition that a certain man who was not a follower of Christ, had power to cast out devils in Christ's name, is laid down in the first place by the apostle John, and not by Liahona The Elders' Journal. It is his statement, not ours. Unless we accept the statement as being true,—in other words unless we admit that it is possible for a man who is not a follower of Christ to perform what are called miracles—it will be difficult as well as useless to account for such phenomena. We cannot very well account for phenomena and at the same time deny their existence; and any explanation of them coupled with a denial that they exist, would be useless. The first step leading to an understanding of the subject is to admit the truth of John's statement, namely, that some of the apostles saw a man who was not a follower of Christ casting out devils in His name; that they forbad him because he did not join them; and that Jesus told them not to forbid him.

In Jesus Christ "dwelleth all the fullness of the Godhead bodily." He is the center from which radiate those forces and powers that control all of the operations and phenomena which take place or exist in all departments of nature within the organization of this planet and among its inhabitants.

whether those operations relate to what are called spiritual things, or to so-called temporal, political or material things. In fact He is the embodiment of those laws, forces and principles by the power and operation of which this earth and all that is embraced within it were created or brought into existence; and He governs and sustains the whole, in all its subdivisions, departments, ramifications and minutiae. He is in the storm that throws an ocean upon a continent, in the volcano that overwhelms a city, and in the smallest flower of the meadow. He notes the fall to the ground of a sparrow, numbers the hairs on a man's head, and raises up empires. The life, health, fortune and death of every human being are in His hands, and He governs resistlessly the spirit world whose inhabitants are the angels that fell with Lucifer, and is King of all the heavens wherein the souls of the righteous dwell.

While this Omnipotent Being was living in this world as a mortal man, He made a faithful promise, which applied to all mankind, that He would give a portion of His divine power to every man who would believe on Him. He repeated this promise many times and in different forms of words, but the meaning was always the same, namely, that every man who would believe on Him should be given the power to do things that human power unaided is not capable of doing. We append a few passages which express this promise:

Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also (John 14:12).

If ye have faith in me as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you (Matt. 17:20; 21:21).

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22).

And the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him (James 5:15).

We do not recall a single passage which makes baptism one of the conditions upon which the promise of power to work miracles is predicated. Faith is the sole condition. In other words, by acquiring or developing faith in Christ, a man acquires or develops power within himself to do things which he could not do unless aided by a power greater than his own. He becomes a sharer in the power of Christ.

Now the measure of faith varies greatly in different individuals, and in the same individual at different times, or under different conditions. When the faith is great the power resulting from it will be correspondingly great; and so when it is small the results produced by it will be in proportion. But in this connection opposing powers or conditions should be taken into consideration.

A man may have enough faith to heal the sick, but not enough to cause him to repent of his sins and embrace the fullness of the gospel of Christ by being baptized into His Church. Baptism into the true Church of Christ involves great sacrifices, inward and outward, and only those who have great faith are able to make these sacrifices. But praying in the name of Jesus for a sick person to be healed does not necessarily involve any sacrifice at all.

A man obtains a remission of his sins, and admission into the kingdom of heaven by baptism in water, properly administered. He is thus prepared to receive the baptism of the Holy Ghost, which the elders of the Church of Jesus Christ of Latter-day Saints bestow immediately after the water baptism. The latter act is thus of a

far higher order, and has a vastly more important effect than the mere healing of a sick person of a bodily disease. Hence a higher order of faith is called for by the act of baptism than is required to heal the sick. Religious people who, because their faith is not strong enough, could not be prevailed upon to yield obedience to the fullness of the gospel of Christ and thus heal their souls, will still have enough faith for the healing of their bodies.

They will receive the blessing which is predicated upon the law which they obey. But it must not be supposed for one instant that because a man has obeyed a law by which the sick are healed he has obeyed the law by which souls are saved in the kingdom of God. The blessing of salvation is predicated upon a much higher and more exacting law than is the blessing of being healed of physical disease.

But can a man have sufficient faith to perform miracles in the name of Jesus without being His servant, recognized by Him as such? Yes. The Savior while still on the earth taught and warned His disciples that such would be the case. He declared in effect that there would be many who would work miracles in His name whom He had never sent, nor authorized nor recognized, and who, in the day of judgment, would be expelled from His presence. We read:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Matt. 7:21-23.

A faith greater than that which works miracles is required to save a man in the kingdom of God. His faith must be great enough to impel him to obey all of the commandments God has given. Paul plainly shows that something more than a faith that works miracles is required for salvation when he says:

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.—I Cor. 13:2.

The scriptures say that men are saved by faith; but the kind of faith that saves is the kind that causes its possessor to be obedient to all of the commandments and requirements of the Almighty. This kind of faith will always work miracles; but the kind that works miracles will not always save souls.

Our brother in South Carolina cites (Acts 19) the case of the seven sons of Sceva, a Jew and chief of the priests, who undertook to cast out an evil spirit in the name of Jesus but failed disastrously. They used the words, "I adjure thee by Jesus whom Paul preacheth." "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." Why did they meet with such a result? Because they possessed neither faith in Christ nor authority to command the evil spirit in His name. Had they possessed either, the result under ordinary conditions, would have been totally different. The 13th verse of the chapter which gives the account of the incident, explains their failure to our satisfaction. It reads:

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

These sons of Sceva were associated with "vagabonds" and "exorcists," and were not sincere believers in Christ in

any sense nor of any creed. Their total lack of genuine faith in Him is clear enough from this verse, and sufficiently accounts for their fiasco.

Many miracles are being performed and many sick are being healed, in the present day, outside of the true Church of Christ. But only a small proportion of these phenomena are produced by faith in Christ, or even purport to be so produced. By far the greater proportion of them spring from sources that do not recognize Him at all in the light in which He is presented to us in the scriptures. In short, fast spreading over the religious world of our time is a babel of confusion in regard to healing the sick by faith, and performing other signs and wonders; and true Saints of God are liable to be deceived unless warned and instructed upon the subject. Some of these phenomena which are witnessed outside of the true Church of Christ, by which term is meant the Church of Jesus Christ of Latter-day Saints, are undoubtedly from a good source. They are blessings bestowed by the power of God in response to the humble prayer of faith which is acceptable unto Him. Other supernatural manifestations seem to come from a neutral source, and to be neither good nor evil in any pronounced degree. Still others are caused by the powers of darkness, which seek to deceive and lead captive down to hell the souls of men.

How are we to discriminate between these different classes of phenomena, so as not to be deceived? By comparing with the word of God the fruits and teachings that accompany them. We must use the key the Savior gave us: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Spiritual manifestations which strengthen our faith in Christ and in His teachings, and our determination to serve Him faithfully, and which increase our gratitude towards Him for His goodness to us, come from Him. But supernatural phenomena in connection with which He is not recognized nor His name honored, are not from a source that is entitled to the respect of Latter-day Saints, whether distinctly evil or not; while all such phenomena that tend to undermine faith in Him, or in His atonement, or in His teachings or promises, are from an evil source and should be shunned and abhorred by all who value the welfare of their souls.

But why does God permit evil powers to imitate the gifts and blessings of the gospel and thereby deceive His children? That the inhabitants of the earth may be tested and proved. How could a man earn a blessing by obeying truth if error also were never placed before him? He wins a blessing by choosing truth and rejecting error, and he can never be saved in the kingdom of God until he has made and sealed this choice.

Supposing that Latter-day Saints were the only people on the earth who exercised spiritual gifts and powers, what then? Vast multitudes of people, who would not repent of their sins, nor keep the commandments of God, would demand baptism. They would not receive any blessing because they would not be repentant nor obedient; they would quickly become disaffected and rebellious, the officers of the Church would be unable to do anything with them, and a disastrous condition would overwhelm all concerned. The Lord has safe-guarded His Church against such a fate by arranging that only those who love truth and are willing to make sacrifices and be obedient

for its sake, shall, as a rule, be drawn into it as members.

This subject is a vast one, and only a few phases of it can be touched upon in an article like this. Our purpose in referring to it is to warn and inform the Saints concerning the strong delusions that are abroad in the earth and are calculated to draw the children of men away from the truth.

SENATOR HOPKINS.

The campaign which preceeded the primary election in Illinois developed at least one feature which ought never to be repeated within the boundaries of the American republic. A local issue of a religious nature in a distant state was injected into the politics of Illinois for the sole purpose of defeating a certain candidate for the United States Senate. It is, we believe the first time such a thing was ever done, and it is to be sincerely hoped that it will be the last. An overruling Providence, as if out of regard for American institutions, caused the detestable effort to fail, and covered those who were responsible for it with chagrin.

Senator Albert J. Hopkins of Illinois supported Senator Reed Smoot of Utah during the remarkable contest over the latter's seat, a fact of which a most reprehensible use was made by the opponents of Senator Hopkins, who was a candidate to succeed himself. Paragraphs attacking the "Mormon" Church in a most scurrilous and outrageous manner, and charging Senator Hopkins with being friendly to it, were printed on a fan, enormous numbers of which were distributed free thoughout the state. These paragraphs, which were illustrated with half-tones of President Joseph F. Smith, Senator Reed Smoot, Senator Hopkins and William E. Mason, the latter's rival, were reproduced in country papers and campaign sheets, and in these several ways were given so thorough a circulation among the inhabitants of the state that most of its voters must have read them. They were intended to inflame public prejudice against the "Mormons" and their leaders, and against any man who would befriend them.

For a time there was a good prospect that this infamous campaign against Senator Hopkins would succeed and before the count was completed it was reported that such was the case. But when the returns were all in it was found that Senator Hopkins' victory was assured by a plurality of 18,000. His success proves that the voters of Illinois will not support such a religious issue as was raised against him, and their patriotism and good sense are worthy of the highest praise and of universal imitation in all the states of the Union. His great ability and popularity had much to do with the result.

But a glance at history suggests another element which had to do with it, the poetic justice of ommipotence. No public man was ever placed at a permanent disadvantage as a consequence of an act of justice or friendship towards the Latter-day Saints. We make this statement in the firm belief that a careful study of history in this and other countries will prove it to be true. It is a widely prevalent belief among seamen and navigators on the Atlantic that a company of "Mormon" passengers insures the safety of a ship, for no vessel was ever lost that carried Latter-day Saints in charge of an elder; and if politicians were as easily convinced as sailors are the "Mormons" would have plenty of friends among them.

For it is a fact that notwithstanding

the odium which has attached to Latter-day Saints, any member of congress or prominent national official who has displayed courage enough to speak up in their behalf---and many times such an act has been a severe test of the moral fibre of the man who did it—has gained rather than lost in influence and popularity. This statement is made in the belief that there have been no exceptions to it.

Germane to it is another noteworthy fact: No American who has been classed by posterity as truly great, was ever the enemy of the Latter-day Saints. Martin Van Buren, who refused to see that the laws were executed for their protection, is widely regarded as the lightest weight man who ever sat in the presidential chair; and James Buchanan, who sent an army to Utah for the avowed purpose of destroying the "Mormon" people, is now looked upon by the great majority of his countrymen as a traitor. On the other hand, Lincoln and Grant, who refused compliance with the desires of the enemies of that people, are and always will be, regarded by Americans as belonging in the galaxy of the superlatively great. There is a divine moral in all this.

TRANSFERRED.

The Deseret News of the 15th inst., states that President Ben E. Rich of the Southern States mission, with headquarters at Chattanooga, Tenn., has been transferred to the Eastern States mission, over which he will preside, with headquarters in New York City. He succeeds President John G. McQuarrie who was recently released to become a professor in the Murdock academy at Beaver, Utah.

Liahona The Elders' Journal extends hearty congratulations to the Saints and elders of the Eastern States mission on this selection of a presiding officer for them. President Rich has presided over the Southern States mission for about ten years, with signal success and ability. Under his administration that mission has grown rapidly and is now the largest mission of the Church in the world, in the number of Saints which it embraces. President Rich is the author of a work entitled "Mr. Durant of Salt Lake City, That Mormon," which deals with the principles of the gospel in conversations, and has had an immense circulation as a tract. He founded and for a time conducted a mission paper called "The Southern Star," and in 1903 he established The Elders' Journal of which he was editor and manager until its consolidation last year with The Liahona of Independence, Mo., under the present name of this magazine.

He has versatile talents of a high order, being at once a good writer, an eloquent speaker and an executive officer of rare ability. He is especially successful in attaching to himself in the bonds of love and confidence those with whom he becomes associated, and as a missionary is aggressive and indefatigable. We heartily wish him unbounded success in his new field. His successor as president of the Southern States mission has not yet been named.

Within the last few months a number of persons who are members of small branches of the Church located in different states, and who desire to see their respective branches strengthened in numbers, have requested Liahona The Elders' Journal to publish invitations to scattered Saints to remove to and unite with those branches. While it would no doubt be a benefit both to scattered Saints and members

of small branches for the former to unite with the latter, when such a change can be made under proper conditions, we do not deem it advisable to encourage indiscriminately, in these columns, scattered Saints to change their places of residence except under proper advice and auspices. We cannot, therefore, publish such letters as those above referred to unless the same are endorsed by the president of the mission from which they come. Whenever a small branch of the Church in any state desires accessions to its numbers, we recommend that its president, if it be organized, or some responsible member, if it be not organized, communicate with the president of the mission, who, if he deem it advisable, can cause the necessary publication to be made in Liahona The Elders' Journal.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And it came to pass that Amulon did gain favour in the eyes of the king of the Lamanites; therefore, the king of the Lamanites granted unto him and his brethren, that they should be appointed teachers over his people; yea, even over the people who were in the land of Shemlon, and in the land of Shilom, and in the land of Amulon.

2. For the Lamanites had taken possession of all these lands; therefore, the king of the Lamanites had appointed kings over all these lands.

3. And now the name of the king of the Lamanites was Laman, being called after the name of his father; and therefore he was called king Laman. And he was king over a numerous people;

4. And he appointed teachers of the brethren of Amulon, in every land which was possessed by his people: and thus the language of Nephi began to be taught among all the people of the Lamanites.

5. And they were a people friendly one with another; nevertheless they knew not God; neither did the brethren of Amulon teach them anything concerning the Lord their God, neither the law of Moses; nor did they teach them the words of Abinadi;

6. But they taught them that they should keep their record, and that they might write one to another.

7. And thus the Lamanites began to increase in riches, and began to trade one with another, and wax great, and began to be a cunning and a wise people, as to the wisdom of the world; yea, a very cunning people; delighting in all manner of wickedness and plunder, except it were among their own brethren.

8. And now it came to pass that Amulon began to exercise authority over Alma and his brethren, and began to persecute him, and cause that his children should persecute their children:

9. For Amulon knew Alma, that he had been one of the king's priests, and that it was he that believed the words of Abinadi, and was driven out before the king; and therefore he was wroth with him, for he was subject to king Laman; yet he exercised authority over them, and put tasks upon them, and put task-masters over them.

10. And it came to pass that so great were their afflictions, that they began to cry mightily to God.

11. And Amulon commanded them that they should stop their cries: and he put guards over them to watch them, that whosoever should be found calling upon God, should be put to death.

12. And Alma and his people did not raise their voices to the Lord their God but did pour out their hearts to him; and he did know the thoughts of their hearts.

13. And it came to pass that the voice of the Lord came to them in their affliction saying, Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me: and I will covenant with the people, and deliver them out of bondage.

14. And I will also ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, even while you are in bondage; and this will I do, that ye may stand as witnesses for me

hereafter, and that ye may know of a surety that I, the Lord God, do visit my people in their afflictions.

15. And now it came to pass that the burdens which were laid upon Alma and his brethren, were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, and they did submit cheerfully and with patience to all the will of the Lord.

16. And it came to pass that so great was their faith and their patience, that the voice of the Lord came unto them again, saying, Be of good comfort, for on the morrow I will deliver you out of bondage.

17. And he said unto Alma, Thou shalt go before this people, and I will go with thee, and deliver this people out of bondage.

18. Now it came to pass that Alma and his people in the night time, gathered their flocks together, and also of their grain; yea, even all the night time were they gathering their flocks together.

19. And in the morning the Lord caused a deep sleep to come upon the Lamanites, yea, and all their task-masters were in a profound sleep.

20. And Alma and his people departed into the wilderness; and when they had traveled all day, they pitched their tents in a valley, and they called the valley Alma, because he led their way in the wilderness:

21. Yea, and in the valley of Alma they poured out their thanks to God, because he had been merciful unto them, and eased their burdens, and had delivered them out of bondage; for they were in bondage, and none could deliver them, except it were the Lord their God.

22. And they gave thanks to God, yea, all their men, and all their women, and all their children, that could speak, lifted their voices in praises of their God.

23. And now the Lord said unto Alma, Haste thee and get thou and this people out out of this land, for the Lamanites have awoke and do pursue thee: therefore get thee out of this land, and I will stop the Lamanites in this valley, that they come no further in pursuit of this people.

24. And it came to pass that they departed out of the valley, and took their journey into the wilderness.

25. And after they had been in the wilderness twelve days, they arrived to the land of Zarahemla: and king Mosiah did also receive them with joy.—Mosiah 24.

Here is a beautiful example of what a living faith will do for people. Alma and his disciples were in bondage to the Lamanites. Not by any fault of their own, however. They had not forged their own bonds with wrong doing, which is usually the case. They had always been God-fearing. But the All-wise apparently wished to test them a little by persecution. He understands the refining effect of going through the fire. So wherever He has had a people, He has allowed them to be set upon by the evil-minded, that their thoughts might be more centered on the great Deliverer and their souls grow with an increasing hope in the divine.

Alma's little clan was a goodly people. They were progressive; had built a city in a short time. But when they were unfortunately subjugated, they made the best of it uncomplainingly. The voice of the Lord came to them, leaving them a message of comfort and hope.

The voice of the Lord! There are a few folks that cannot accept the idea that Jehovah has sometimes deigned to speak in direct communion to a specially favored few, while to the large majority of humanity He speaks only through His matchless works. Revelation is not so unthinkable after all, if we look into the matter with the eye of reason. We understand that no unclean thing can come into the presence of God. That is because God is a perfect Being. Hence an unclean person would not be of the same realm, in fact would not feel at home in it; any more than the Eskimo of the frigid north can endure the sweltering atmosphere of the torrid zone. Conversely, a clean thing may enter to a certain extent the realm of the Perfect One. This includes upright individuals or communities. It is on the principle that light cleaves to light; like begets like.

So we have in our ancient sacred history the assurance of the Almighty's face to face communion with one Enoch and the inhabitants of his city, who were eventually found to be so full of light and faith in the good that the compass of this lowly sphere of ours could no longer hold them, and they were taken hence. "For God took them" is the way Holy Writ hath it.

Long years afterward, there runs the story that a certain trio of Hebrews, whose conduct was so commendable and their character so full of strength and heavenly beauty, that when thrust

into a fiery furnace they remained unscathed. A being from the courts of glory came and helped them; and their bodies were rendered immune to the intense heat. Also the Most High interposed and shut the mouths of ferocious beasts against His servant Daniel.

The interposition of Providence in our lesson this week was something like these. The children of Alma were ground down with the yoke of the old priest, Amulon's, hatred for righteousness. The yoke galled them. Yet they trusted uncomplainingly in the Lord. So at length the voice of the Lord came to them in their afflictions, and assured them that their singleness of heart should not go unrequited—that a superhuman power would nullify the grievious effect of their heavy burdens, that they should not longer sense it, till the time came when the way was clear for their escape.

With the arrival of the favorable moment came another word from the great Overseer of human affairs and Rewarder of lovely human merit. This time it was: "Thou that shalt go before this people, and I will go with thee, and deliver this people out of bondage." The Omnipotent, through the agencies at His command caused a deep slumber to envelop their enemies that morning and the white men of Israel got away with their flocks.

And so it has ever been and ever will be. When the emergency is great enough or the time or message propitious enough, God's direct word is heard by those who need it and cannot work to the best advantage without it. Though we thoroughly sense the fact that at times there is more need of direct communication from the heavens to man than at others, yet we hold that occasions may come at any epoch of the world's history when the Creator may deem it absolutely necessary to reveal Himself in prophecy to His earth children. The position is surely well taken. It is logical as well as fitting in nicely with what the Jewish scriptures have taught us in their very essence and spirit.

It is seen, too, that these Book of Mormon experiences square entirely with the principles the Bible advocates.

This faithful band of the inspired Alma is led toward the great Nephite capital, Zarahemla, and untimately are happily re-united with the main body of their fellow-countrymen, the ancient white race of South America.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Loyal—or Not?

The charge has often been made that the Latter-day Saints are not loyal to the American government and that they allow themselves to be domineered in their private and political affairs and opinions by the leaders of the Church

Perhaps we can here afford to use an extra amount of patience with such accusers. For where any large body of people having the same religious (or political) views are congregated together, they are liable to be looked upon as designers to control the community or state politically where they reside.

This thing was charged against the early Christian worshipers above eighteen centuries ago. They were said to be a menace to the government of Rome because they adhered together in large bodies and entertained a belief in a coming king of the earth. Which is precisely what Latter-day Saints do. They are a people of Israelitish instincts and habits—clinging together and constituting a distinct body. In truth they are the descendants of the old line of scattered Israel drawn together from out of many nations by the latter-day voice of Jehovah; held together by the dynamic power of attraction in the newly restored fullness of the gospel of Israel's Savior. They too, believe in the Order of the Priesthood—that the head of the Church is the direct spiritual representative of Christ on earth. But they do not believe that it is the will or wish of the Lord that such representative should attempt to regulate or interfere in the affairs of the various temporal governments of the world. True it is that they (as did the early Christians) hold out a hope in, and moreover, have an abiding faith in the ultimate appearance of the Lord of lords on earth to establish Himself the Prince of sovereigns over the nations.

Until the status of the world is ripe for that auspicious event, however, "Mormons" believe it is for the best good and actually the will of God to let "the powers that be" rule, to support, uphold and obey the laws of the country in which they may sojourn. Hence they give their full allegiance to the United States, its institutions and government.

Although statements to the above effect have time and again been made by the representatives and defenders of the Church, yet accusations of disloyalty continue to be laid at its door by a few irresponsible persons. Some of these live in Utah and ought to know better. Some do not, but obtain their ammunition from hearsay. To this latter class should be shown the utmost charity and forbearance. For the same complaint would most probably be heard against Catholics, Jews or Presbyterians of similar adhesive propensities, with the habit of collecting together in vast bodies in particular localities. Would not the impeachment in such case be very likely to be insisted upon?

But calling in question the loyalty of the Latter-day Saints as a religious society really amounts to the veriest nonsense. Such a charge has never been proven by its loudest sponsors. It cannot be. In the first place they could not be disloyal to this nation without being disloyal to their own creed.

The Book of Mormon is part of the creed of "Mormon" believers. That book vouches for the fact that the hand of divinity had a part in the discovery of this land and the planting of the standard of liberty on its soil by the fathers of the Revolution. It declares that Columbus was inspired by the Almighty to plow through unknown seas and find this "goodly land" of ours, that the founders of our nation broke the yoke of unrepresentative government, and established this Republic (I Nephi, 13:16-19). It further predicts that no Gentile king or one-man power shall bear sway on this hemisphere. The Doctrine and Covenants, another volume held as scripture by this "disloyal" people avers that Jehovah Himself was the power that gave us the Constitution and established the United States government "by the hands of wise men" (Doc. and Cov. 101:80). These teachings, mind you, are included in the very creed of the Latter-day Saints. Is there another religious sect or cult of any order within the broad domains of our glorious country that has embodied in their creed a belief that this "land of the free" is a choice land in the eyes of the Mighty God, and that He it was

who guided the great men who gave us our institutions of freedom and founded our great government on the solid rock of equal rights to all! Ye priests and politicians who clamor for the disfranchisement of believers in the Book of Mormon, find such doctrine, such a spur to loyalty, such veneration for the flag of freedom —find it in the creeds of the religions you subscribe to, if you can. You search in vain.

From the first the disciples of Joseph Smith have entertained the deepest reverence for Washington, Jefferson, Madison, and contemporaneous patriots, and the work they did. It was the violation of the rights and privileges granted in the system founded by these great men, that the prophet and his followers have declared against. They have been made to severely suffer by lawless men who violated the very spirit and letter of the Constitution. That instrument with the freedom it stands for has always been supported and its virtues lauded by these religionists. Joseph Smith has gone on record as declaring:

> The constitution of the United States is a glorious standard; it is founded on wisdom. It is a heavenly banner; it is like a great tree, under whose branches men from every clime can be shielded from the burning rays of an inclement sun; and "Mormons," as well as Presbyterians, and every other denominations, have equal right to partake of the fruits of this great tree of our national liberty.

Brigham Young, upon whom the mantle of the martyred Joseph Smith fell made use of these words:

> This government was formed by men inspired of God, although at the time they knew it not. After it was firmly established in the seat of power and influence, liberty of conscience, and the free exercise of religious worship were fundamental principles guaranteed in the constitution.

Look very much like conspiracy against the Union? All of the succeeding leaders of the Church have made similar public utterances. And their conduct has fitted well with their patriotic sentiments. In 1846, when the President of the United States called upon President Young for 500 men to serve in the war with Mexico, they were forthcoming without remonstrance, though the "Mormons" were that very time fleeing from their hard earned homes in Illinois, from whence they had been driven by a mob. The government had allowed them to be pillaged and plundered under the shadow of the Stars and Stripes. How was this for loyalty?—and to a government that had failed to protect them in their rights. When Brigham Young landed in the Salt Lake valley, then Mexican territory, he ordered "Old Glory" to be unfurled on Ensign Peak, and in 1861, when the gale from the refractory South brought the sound of clashing arms, this stalwart leader of the "disloyal Mormons," then territorial governor of Utah, forwarded this message to President Lincoln, "Utah has not seceded."

In 1898 when the trouble with Spain resolved itself into war, President McKinley asked Utah for her quota of men to defend the flag. Wilford Woodruff, the then venerable head of the Church counselled young Latter-day Saints to go. They went. Of their worth and conduct as soldiers, Senator Beveridge of Indiana in a speech before the Senate in defense of Senator Smoot, of Utah, said:

> I was in the Philippines during the insurrection. I was with General Lawton on the Morong campaign. I took part in the advance of Taytav. The day before that advance I met many officers and men. Among them was a major of artillery named Richard Young, in command of the Utah battery. After General Lawton had introduced me, I asked him, as we walked: "Is that man from Utah, and, if so, is he a 'Mormon'?" General Lawton answered: "He is from Utah, and he is a 'Mormon,' and the best volunteer artillery officer in the Philippines."
>
> In surprise, I asked General Lawton: "And these Utah batteries—are any of these men 'Mormons'?" And General Lawton answered: "Yes, a great many of them, and they are splendid soldiers."

In short, these "Mormon" boys fought and many of them fell, shoulder to shoulder with Baptists, Catholics, and Methodists. Disloyal?—or not?

Know ye another religious society whose creed is such a foundation of loyalty to this nation, or whose past conduct is such a monument for it?

And what about the kindred complaint that the Church dignitaries are

given to using their official position to control the political situation of city or state, and aim to domineer, bind down and over-ride the wills, minds and wishes of Church members? It will not hold water. Mr. V. S. Peet, an influential Gentile of Utah has repeatedly offered a reward of $1,000 to the per on bringing proof that Joseph F. Smith has ever attempted to dictate in politics since he became president of the Church in 1901.

As to dictating in the private affairs, or attempting to harness down the minds of the people to a narrow rut of thought, leaders and lay members alike are unqualifiedly opposed. It is contrary to a fundamental principle of their religion; namely, that the soul can only find God when free to search for Him. They believe they have the truth and furthermore, that "the truth shall make you free," as the Master averred.

Their minds cannot be tied down; neither does anybody desire to do it. "Mormons" are the freest thinking religionists in existence. They can afford to be for their system of theology will stand the prodding of free-thought, as its devotees can look at truth from the standpoint of God!

The actual facts concerning these flimsy, foundationless accusations, plus this statement from the law-book of "Mormonism" are sufficient to dissolve them into thin air, to eventually be only a forgotten relic of the Prince of Liars:

> We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members as citizens denied.—Doc. & Cov. 134:9.

The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head till the moment that same kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse it without guilt.—Sir Walter Scott.

TESTIMONIES.
XXI.

This week we give the last of the testimonies received in April, and a few received since then. We shall publish all that have come to hand. As we have before intimated their number exceeded our expectations. The writers of some of them have wondered why theirs did not sooner appear, but we presume the reason is pretty well understood by this time. After it was seen what a flood of them was coming a partial attempt was made to publish them in the order in which they were received, but as they were not all tied in packages in this order, as they arrived, the rule could not be closely followed. But this is unimportant. Regardless of date or sequence, these testimonies possess great interest and value.

Florida.

I believe that the gospel is true, and that the Book of Mormon is the true word of God, and that Joseph Smith was a true prophet of God. I believe he was just what he said he was. I embraced the gospel Jan. 5, 1908.—Cary Hill, Fla.

I know that the gospel as taught by the Latter-day Saints is the true plan of salvation and that the Book of Mormon is true. I have a testimony that the Father answers prayer. My little son was healed by the elders.—Alice Rudd, Fla.

Georgia.

I know by the testimony of the Spirit that the Book of Mormon is the word of God. I have read it through twice within the last year. I have been a member for about 12 years, and grow stronger in the faith every day.—Mrs. M. L. Wilson, Ga.

I have been a member 7 years, and I know this is the only true Church of Christ. I also know that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God.—Miss Lillie Wilson, Ga.

My testimony is that I know that Joseph Smith was a true prophet of God. How do I know it? Because the signs follow them that believe. I have seen the sick healed through the administration of the elders. and I know the gospel is true.—J. D. Thomas, Ga.

Idaho.

Although I am living in a stake of Zion I am a "lone Saint," being nearly two miles from the nearest neighbor. Therefore if you feel inclined to publish the following do so. At 9:30 p. m., May 13, 1908, I, William S. Scott. born of goodly parents (Catholic) do declare in words of soberness that the following is true. At the above date and hour I was in my lonely cabin contemplating the marvelous works of God. All at once I began tospeak forth in such marvelous words that it is impossible for man to repeat them, neither could man

write them. I was lifted or carried away in the Spirit, and the peace, joy, love and happiness I felt no mortal tongue can express.

Indiana.

I take the pleasure to bear my testimony that the gospel as taught by the Latter-day Saints is true. I believe that Joseph Smith was a prophet of God and I am thankful that I am a Latter-day Saint. Liahona The Elders' Journal affords great pleasure to me.—Mrs. Lizzie Cox, Ind.

I have a great and grand testimony. I know that the gospel is true, that Joseph Smith was a true prophet of God, and that the signs follow the true believers. I was healed from a sickness of seven years' standing on being administered to.—Maimie Skinner, Ind.

North Carolina.

Brother W. H. Stainback of North Carolina, in a letter, expresses his desire to help spread the gospel, and bears a strong testimony to its truth.

I know that Joseph Smith was a true prophet of God. I think this would be the testimony of all my family who have accepted the gospel. I rejoice in reading the Liahona. It is spiritual food for the Latter-day Saints.—Bettie Aycock, N. C.

I am a little boy of 12 years, and wish to bear my testimony that I know the gospel is true, and I know that Joseph Smith was a true prophet of the living God; and as Paul said, I am not ashamed of the gospel, for it is the power of God unto salvation to all who believe and obey it. The world may persecute it, but it will stand. Your brother in the gospel.—Byron Aycock, N. C.

I have been a member of the Church of Jesus Christ of Latter-day Saints 8 years and I can truthfully say it is the Church of Christ. I know my prayers have been answered, and when we are on the Lord's side who can prevail against us?—Clarinda J. Henderson, N. C.

I know that Joseph Smith was a true prophet of God, so I am not tossed about by every wind of doctrine. I also know that the Book of Mormon is the word of God and that the true gospel is on the earth and is taught by the Latter-day Saints.—Maggie L. Smithey, N. C.

I know that Joseph Smith was a true prophet of God, that the Book of Mormon is the word of God, and that the true gospel is taught by the Latter-day Saints.—Barbary E. Smithey, N. C.

I believe the so-called "Mormon" Church is the only true Church of Christ on the earth, that Joseph Smith was a true prophet of God, and that the gospel is true as the elders teach it.—Lillie Evans, N. C.

South Carolina.

I know the gospel taught by the Latter-day Saints is true, and that Joseph Smith was a true prophet of the true and living God. I bear this testimony in the name of Jesus Christ.—Florence Chavinus, S. C.

Tennessee.

I feel thankful to our Heavenly Father that He has blessed me with the knowledge of the gospel. I prayed to God to show me in very truth whether Joseph Smith was a prophet or not, and I also fasted. To my great satisfaction the answer came.—Dila B. Fillers, Tenn.

I know the gospel is true, and that Joseph Smith was a prophet of God, and an instrument in the hands of God in restoring the gospel to the earth. I know that the Book of Mormon is true. I fasted and prayed to God to make it known to me whether or not the Church of Jesus Christ of Latter-day Saints was true, and He made it known to me in a vision, and I can bear my testimony to the whole world.—Martha Winningham, Tenn.

Brother I. R. Scalf and wife, M. I. Scalf, of Tennessee, join in a letter which expresses a strong testimony of the gospel, of the blessings they have received through obedience to it, and of t' gifts that attend it.

I know that Joseph Smith was a true prophet of God. I have been healed two or three times, and I can say within myself that the gospel is true.—Miss Lillie Fard, Tenn.

I grasp the opportunity to testify to all men that I have a knowledge of the gospel as taught by the Latter-day Saints. I received this knowledge through the Spirit of God. It is the greatest joy of my life to know that I belong to the Church of Christ.—Mrs. J. N. Henderson, Tenn.

I gladly testify to all the world that I know the gospel is true and that Joseph Smith was a true prophet of God. God reveals this knowledge to me through faith and prayer, and He will do the same for all, only at the asking.—Sivilla Henderson, Tenn.

Texas.

I wish to bear my testimony to the truth of the gospel taught by the Latter-day Saints. I was confused for years before joining this faith, but am perfectly satisfied now. I prayed earnestly while in confusion for the true light, and it was brought to me by the elders. Wife and I have been members for ten years, but she has gone to

reap her reward. She died strong in the faith.—Henry T. Cope, Tex.

I know that Joseph Smith was a true prophet of the Lord, that the Book of Mormon is the word of God and that the Church of Jesus Christ of Latter-day Saints is the true Church.—N. G. Cooper, Tex.

I want to bear my testimony to the true gospel. I know that Joseph Smith was a true prophet of God and that the Book of Mormon is true. I was baptized two years ago last March.—Mrs. R. E. Hooper, Tex.

I want to bear my testimony to the truth of the gospel taught by the Latter-day Saints. I know the Book of Mormon is true and that Joseph Smith was a prophet of the Lord. I was baptized in May last year. I am 11 years old.—Charley Hooper, Tex.

I know the gospel which the Latter-day Saints teach is true, that Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God. I know that Jesus Christ is the Son of God. This is my testimony in the name of Jesus.—Ella Frazier, Tex.

I know that God lives, and that He has a body, parts and passions, and that Jesus is the Son of God. I am a Latter-day Saint and thank God for it. I believe with all my heart that the gospel they teach is true, and that the Book of Mormon is the word of God. This is my testimony in the name of Jesus. Amen.—Mrs. Belitha Jane Frazier, Tex.

I consider the gospel and the knowledge that I have of it a pearl of great price. I know that Joseph Smith was a true prophet, and that the Book of Mormon is a divine record.—Alonzo Cantrell, Tex.

I believe that Joseph Smith was a prophet of God, and that the Book of Mormon is true.—Alma M. Cantrell, Tex.

I am pleased to have the privilege of bearing my testimony to the truth of the gospel. I know the gospel is true and that Joseph Smith was a true prophet of God, and I know that the Book of Mormon is the true word of God.—Mantie A. Cantrell, Tex.

I want to bear my testimony because I know the gospel as taught by the Latter-day Saints is true and that the signs follow the true believers today. I have been healed myself and have seen others healed through the administrations of the elders. I as much believe Joseph Smith to have been a prophet of God as I do any of the ancient prophets. I believe the Book of Mormon to be the word of God.—S. C. Woody, Tex.

Virginia.

I am indeed thankful that I have accepted the true plan of salvation. Joseph Smith was a prophet of the true and living God. The gospel is true and has been restored to the earth in its fullness. The Book of Mormon is also the word of God.—Abbie Furguson, Va.

It is with pleasure I accept the privilege of bearing my testimony to the truth of the Book of Mormon and the wonderful latter-day work as set forth by the Church of Jesus Christ of Latter-day Saints. I feel that God has blessed me with a testimony that it is true and that I have been visited by the power of the Holy Ghost, which has verified the truth of these things to me. Therefore I feel justified in saying that I know these things are true.—Mrs. Eliza J. Tonson, Va.

I have been a member about eight years, and have a strong testimony of the gospel. I wish others who seem so careless about this great work could see as I do. They would never turn the elders from their door nor persecute the cause.—Nannie Hackworth, Va.

I know the gospel I have received is the gospel of Jesus Christ, and that if I live up to it I will gain a great reward, while if I do not I will be condemned.—E. E. Hackworth, Va.

Having been a member eight years, I wish to testify to the gospel of Christ, which I have embraced. I know it is the only true gospel and is taught in our day as it was by the apostles of old.—Ella B. Tuck, Va.

I feel convinced through the Spirit that Joseph Smith was a prophet of God. I believe in the divine mission of Christ and in the divine mission of Joseph Smith. I believe every word the prophet gave to God's people. This is my testimony in the name of Jesus, Amen.—Mrs. Maria S. Wells, Va.

I know that Joseph Smith was a prophet of God and that God has again spoken from the heavens and restored the gospel in its fullness; and that He has set up His kingdom never more to be thrown down nor given to another people.—John C. Wells, Va.

I am a Latter-day Saint and believe this Church is the one spoken of in the Bible, which was to be persecuted for righteousness' sake. Anyone that can believe in Jesus can believe in His Church.—Mildred Hudson, Va.

My testimony is that the Holy Spirit dwells with me for comfort, but my soul is vexed with the wickedness of my people. I think sometimes if it was the Lord's will I would be glad if He would take me

home. But as the Holy Spirit dwells with me I try to stay and live in peace; but I hope the Lord will help me soon.—Lucy F. Hudson, Va.

West Virginia.

I have been reading the testimonies that have been borne and wish to bear mine. About one year ago my wife had a dream something like this: She dreamed that a man came to the house and asked to lead her up a flight of stairs; she looked around and saw another man. The next morning she told the dream and described the men. The next day after that two elders came, answering the description exactly. I was soon convinced that the work they were engaged in was right. So on the 9th of November, 1907, I was baptized, and I still feel that I did right. I wish to bear testimony that I know that Joseph Smith was a true prophet and that the Book of Mormon is true and that the gift of healing is in the Church, for I have seen the sick healed in my own family.—Romer Hacker, W. Va.

I bear my testimony to the truth of the gospel and to the divinity of Joseph Smith's mission. I know the Book of Mormon to be a divine record. I am glad I live in the dispensation of the fullness of times, when God speaks to His people.—R. L. Ellis, W. Va.

I can say I know the gospel of Jesus Christ is true, that the Book of Mormon is the word of God, and that Joseph Smith was a true prophet of God. I gained this testimony by obedience to the principles of the gospel. I was healed by the elders through the power of God.—Clara Wright, W. Va.

Mexico.

I am always glad to bear my humble testimony to the truth of the gospel as taught by the "Mormons." I have been blessed in many ways since I accepted it. I was instantly cured of the tobacco habit after I had used it twenty years. I had used coffee ever since I can remember. I have been a member of the Church about three years and have had no desire to use either coffee or tobacco since. I know that Joseph Smith was a true prophet of God, and that the gospel restored by him is the true gospel of Christ.—E. G. Bullard, Mex.

Wherefore, honest men, and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.—D. & C.

And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. —D. & C.

Mission News.

SOUTHERN STATES MISSION.

Georgia: L. L. Myers, President, 454 Oak St., Macon. Elders E. J. Lee and George M. James baptized two converts in Tattnall county, and were threatened with a beating by mobs for doing so. The threats, however, were not executed and the elders were permitted to go on finding more converts. Elders A. E. Mortensen and Frank Lamont, are meeting with success in Macon. Elders A. A. Savage and Robert Furniss administered to Sister Sally Jones of Augusta, July 25. She had been bedfast for some time but after the administration she commenced to improve.

Alabama: H. A. Gardner, President, Box 705, Montgomery, Alabama. Six converts were baptized at McGill. Sister M. E. Rollon, a faithful Latter-day Saint, died at her home July 15th. July 29th President H. A. Gardner received a telegram from Brother Lee Hawlins, who had been severely injured, requesting the elders to come and administer to him. Elders H. S. Tippetts and Leonard Lynn answered the call. After the administration the patient rested easier. Pioneer day was celebrated with songs, speeches, and sports at Bradleyton. A number of elders and Saints participated.

South Carolina: C. A. Callis, President, Box 276, Columbia. A branch conference was held at Bennetsville July 19th. President C. A. Callis and four elders were in attendance. During the intermission between the forenoon and afternoon meetings, six converts were baptized. Some anti-"Mormons" present swore they would put an end to the progress of "Mormonism." They got a preacher to come to Bennettsville and hold revival meetings. In the course of the meetings he denounced "Mormonism" in unmeasured terms. One day he said he could see devils in the congregation and that the "Mormons" were the people to whom he referred. He commanded the "Mormon devils" to leave the house. But they did not leave. There was not a "Mormon" in the house. The preacher was chagrined and his hearers disgusted.

Middle Tennessee: D. S. Dorrity, President, Box 269, Memphis. Elders Christian Bandley and W. A. Walker held a meeting under difficulties in McNairy county on the night of June 20th. While the meeting was in progress some bigoted mobocrats tried to disturb the meeting by throwing rocks on the roof of the house. The disturbers were routed by some friends of law and order who stood watch on the outside while the elders preached.

Kentucky: T. E. Secrist, President, Box 554, Louisville. Elders Asa Bagley and Clifford Strong were interrupted while holding a meeting by a Campbellite preacher

who asked some questions. The elders answered the minister, and at the close of the meeting, the preacher complimented the elders on preaching good Bible doctrine. Sister Mabel Graham, a devoted Latter-day Saint, died at her home in Joy, July 8th, 1908. Many elders have partaken of her hospitality and will learn with sadness of her demise.

Florida: O. W. Hyde, President, 1324 Claud St., Jacksonville. A branch conference was held at Nebo July 24th and 25th. President O. W. Hyde was present and a number of successful meetings were held. Before the conference ended three converts were baptized. The daughter of Mr. H. A. Carter of Surrency, who was stricken with paralysis as a result of typhoid fever, and who has been under the doctor's care for months without getting any relief, was administered to by Elders Michael Johnson and John E. Adams, July 29th. After the administration she was able to raise her afflicted arm.

East Kentucky: G. F. Ellsworth, President. Box 422, Lexington. Elder Jos. H. Yates, whose health has been bad for some time was released from his labors July 18.

..**Virginia:** S. W. Bateman, President, Box 145, Lynchburg. Elders George R. Hyde, R. C. Davis, A. J. Kirkham, J. R. Ott and James W. Twitchell, five of Virginia's most energetic and efficient elders, were honorably released and left for their homes in the west July 20th.

Mississippi: C. S. Carter, President, 416 George St., Jackson. A branch conference was held at Strayhorn July 21-22. President C. S. Carter was present and some good meetings were held. Elders S. J. Francis and W. A. Banks organized a Sunday school at Montpelier, July 20th. Elders H. M. Hodgson and G. J. Gray held meetings in a place that they were driven out of a year ago.

North Carolina: R. B. White President, Box 547, Wilmington. Pioneer day was fittingly celebrated at Albertson. A splendid program of songs and speeches was rendered by some of the elders and Saints. A branch conference was held at Mr. Airy July 18-19. Large crowds were in attendance at all the sessions. The Saints and elders celebrated Pioneer day at Hampstead.

In Zenia, Ohio.

A recent letter from Elder J. L. Good, who is laboring in Zenia, Ohio, states that there are thirteen faithful Saints there and a number of others whose faith has failed them on account of persecution and the pleasures of the world. A Sunday school is held at 2 p. m. and a service at 7:30 p. m. every Sabbath.

Death of An Aged Saint.

On July 19, 1908. Brother Wm. Gracson passed away at Ruffin, S. C. He was aged 78 years and embraced the gospel in 1898, being one of the first converts in Coleton county. He was a veteran of the civil war, was always hospitable to the elders, was respected by all who knew him, and died firm in the faith of the gospel. As a ripened sheaf he has been gathered home.

NORTHERN STATES MISSION.

Visit to Salt Lake City.

Sister Dora Seeley of Flint, Mich., writes of a trip she recently made to Salt Lake City, in company with her husband:

"We traveled 5,000 miles, attended sixteen services, saw about ten thousand Saints, visited at twenty-seven homes, saw six tabernacles, attended one conference, visited the Temple block and saw the great organ. We spent twenty-five days among the Saints."

Sister Seeley's husband became convinced of the truth of the gospel, was baptized while in Utah, and gave up coffee and tobacco. He has also kept fast day ever since. Sister Seeley says: "This is a testimony to all of what he found in the gospel and the homes and lives of the Saints."

West Iowa.

D. H. Carson writes from Wall Lake, Ia.; "Again we send you our report for the past week. We have been greatly blessed of the Lord. Elder Taylor and I were entertained at a hotel without asking for entertainment. The manager came up to us and said: 'Boys, where are you going to stay tonight?' We told him we did not know, and he said: 'I have a bed for you.' He gave us breakfast and invited us back to dinner. He told us he always had a home for the elders. We met many people who seemed to be pleased to entertain us. We are proud of our conference, and those who are placed over us, and the work that has been accomplished. Success comes by work, and if West Iowa don't lead, it will be because the other conferences work harder than we do."

"Spirit of Inspiration."

That the Lord is not slack in His promises to His servants, has been made manifest to us during the week. After we left Osage, our first town was Mitchell. We canvassed the town from house to house, notifying the people of our meeting to be held that night. When we were nearly through I stopped on a corner and waited for Elder Betts. He came to me, and, pointing down the street to a house we had not yet visited, said: "Do you see that house? If we go over there, they will invite us to stay." I said, "All right," and we walked over to the house. I introduced myself in the usual way. After telling the lady of our meeting, she asked us if we had a place to stay. I told her we did not, and she invited us to stay with them. We hold an open air meeting each night, besides some cottage meetings. If we do our part in preaching the gospel, we always receive assistance from the Lord. The above

incident is a testimony to us that the Lord inspires His servants where to find a true friend. Your brethren,

Chris. Christensen,
W. P. Betts.

WESTERN STATES MISSION.

Surprising Book Record.

On receiving reports from different parts of the mission, we find that one elder from West Colorado reports having sold this year 224 Books of Mormon and 600 other books. He is continuing in the work with the same zealous effort.

Prejudice is Waning.

Elder Joseph E. May, president of the Denver conference, writes as follows:

The prejudice that has been fostered so long against the Church of Jesus Christ of Latter-day Saints is fast giving away before the greater light. The people who insist on using the Mountain Meadow massacre and the Danite story as the foundation of their argument on the "Mormon" question, are only those who talk from a long range or else are paid mud-slingers. They stand much in the same light as the childless, husbandless president of a mothers' club who in her estimation is the only good authority on child culture; or the Yankee who alone can handle the negro question. Those who know what the facts are say: "Yes, I know you people. I have been out to Salt Lake City where I got acquainted with Mr. A – also with Mr. B— and their families who are Mormons. I also met the people at the Bureau of Information who showed us over the Temple grounds, and in the Tabernacle, where we listened to the beautiful strains of that great organ. Yes, I have some of that literature that I brought home with me. I am reading it, and while I don't believe just as you do, I have the greatest respect for you and your religion."

Yes, prejudice against "Mormonism" is dying. Now the great obstacle confronting us is indifference. I don't know how we will ever overcome this, but am quite confident that a way will be opened up. In the meantime we will keep plodding along, adding each day our portion which goes to make up the great whole.

Through the efforts of President J. A. McRae, Richard W. Young and Mr. Bonfield (editor of the Denver Post) we have been permitted to hold meetings on one of the busiest street corners in the city. Our crowds as a rule have been large and attentive. Last night we were enveloped by the eager listeners some of whom shook our hands heartily at the close of the meeting.

The Liahona is a welcome visitor here, more especially as we are living in a rooming house of no mean proportions, of the same name, Liahona Apartments. It is run by a lady, Mrs. Lizzie Pomeroy who expects to cast her lot with the Latter-day Saints in the near future. That God will bless the Liahona and speed the cause it defends, is the prayer of your brother and co-laborer,

Jos. E. May, Con. Pres.

CENTRAL STATES MISSION.

Elder Charles R. Cox, who has been laboring in the South Texas conference has been transferred to the Indeoendence conference.

Elder Albert F. Geigle of Salt Lake City, who has been leading Company B, of the St. John conference, has been released to return home.

From Evadale, Texas.

This is a small town in the southeastern part of Texas, and a recent letter from Brother Marcus L. Hare and wife, Eliza, residing there, states that there are three families of Saints there. They receive brief visits from the elders only two or three times a year, and hence do not hear much preaching. Elders Edward Gittins and Henry Oyler lately spent some days with them and held three meetings which were well attended. Some of those present had never heard a "Mormon" sermon before, and the general feeling among the strangers was favorable. It was with reluctance that the Saints saw the elders depart. Brother and Sister Hare close their letter with a strong testimony of the gospel.

MISCELLANEOUS.

From Far Off Tonga.

A letter written by Elder W. O. Facer from Neiafeu, Vavau, Tonga, one of the Friendly islands in the South Pacific, has lately come to hand. It contains a remittance in payment of the writer's subscription to Liahona The Elders' Journal, which, he says is a welcome visitor in Tonga. We quote:

"The work of the Lord is again being spread in the Tongan islands. The first two of us elders arrived June 13th, 1907, and since that time we have been working to spread the glad tidings. There are now three elders here and we trust in the Lord that He will open the way before us that we may search out the honest in heart. There have been five baptisms performed and most of the people seem to be willing to listen to the message we have to bear. We also have a good school with an enrollment of thirty-five, running in good order."

Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. —D. & C.

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JOSEPH SMITH TO JAMES A. BENNETT.

TIMES AND SEASONS, NOV. 1, 1843.

Nauvoo, Illinois, Nov. 13, 1843.

Dear Sir:—Your letter of the twenty-fourth ultimo has been regularly received; its contents duly appreciated, and its whole tenor candidly considered: and, according to my manner of judging all things in righteousness, I proceed to answer you; and shall leave you to meditate whether mathematical problems, founded upon the truth of revelation, or religion as promulgated by me, or Moses, can be solved by rules and principles existing in the systems of common knowledge.

How far you are capable of being "a most undeviating friend, without being governed by the smallest religious influence," will best be decided by your survivors, as all past experience most assuredly proves. Without controversy, that friendship, which intelligent beings would accept as sincere, must arise from love, and that love grow out of virtue, which is as much a part of religion, as light is a part of Jehovah. Hence the saying of Jesus: "Greater love hath no man than this, that a man lay down his life for a friend."

You observed, "as I have proven myself to be a philosophical divine, I must excuse you, when you say that we must leave these influences to the mass." The meaning of "philosophical divines," may be taken in various ways. If, as the learned world apply the term, you infer that I have achieved a victory, and been strengthened by a scientific religion, as practiced by the popular sects of the age, through the aid of colleges, seminaries, Bible societies, missionary boards, financial organizations, and gospel money schemes, then you are wrong; such a combination of men and means, shows a form of Godliness without the power; for is it not written, "I will destroy the wisdom of the wise; beware lest any man spoil you through philosophy and vain deceit; after the rudiments of the world and not after the doctrines of Christ." But if the inference is, that by more love, more light, more virtue, and more truth from the Lord, I have succeeded as a man of God, then you reason truly; though the weight of the sentiment is lost, when the "influence is left to the mass." Do men gather grapes of thorns or figs of thistles?

Of course you follow out the figure and say, "the boldness of my plans and measures, together with their unparalled success, so far, are calculated to throw a charm over my whole being; and to point me out as the most extraordinary man of the present age." The boldness of my plans and measures, can readily be tested by the touch-stone of all schemes, systems, projects, and adventures,—*truth*, for truth is a matter of fact; and the fact is, that by the power of God I translated the Book of Mormon from heiroglyphics; the knowledge of which was lost to the world: in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom, and multiplied ignorance of eighteen centuries, with a new revelation; which (if they would receive the everlasting gospel,) would open the eyes of more than eight hundred millions of people, and make "plain the old paths," wherein if a man walk in all the ordinances of God

blameless, he shall inherit eternal life; and Jesus Christ, who was and is, and is to come, has borne me safely over every snare and plan, laid in secret or openly; through priestly hypocrisy, sectarian prejudice, popular philosophy, executive power, or law defying mobocracy, to destroy me.

If then, the hand of God, in all these things that I have accomplished, towards the salvation of a priest-ridden generation, in the short space of twelve years, through the boldness of the plan of preaching the gospel, and the boldness of the means of declaring repentance and baptism for the remission of sins; and a reception of the Holy Ghost, by laying on of the hands, agreeably to the authority of the priesthood; and the still more bold measures of receiving direct revelation from God, through the Comforter, as promised, and by which means all holy men, from ancient times till now, have spoken and revealed the will of God to men, with the consequent "success" of the gathering of the Saints, throws any "charm" around my being and "points me out as the most extraordinary man of the age," it demonstrates the fact, that truth is mighty and must prevail; and that one man empowered from Jehovah, has more influence with the children of the kingdom, than eight hundred millions led by the precepts of men. God exalts the humble, and debases the haughty. But let me assure you in the name of Jesus, who spake as never man spake, that the "boldness of the plans and measures," as you term them, but which should be denominated the righteousness of the cause, the truth of the system, and power of God, which "so far," has borne me and the church, (in which I glory in having the privilege of being a member,) successfully through the storm of reproach, folly ignorance, malice, persecution, falsehood, sacerdotal wrath, newspaper satire, pamphlet libels and the combined influence of the powers of earth and hell, I say these powers of righteousness and truth, are not the decrees or rules of an ambitious and aspiring Nimrod, Pharaoh, Nebuchadnezzer, Alexander, Mahomet, Bonaparte, or other great sounding heroes, that dazzled forth with a trail of pomp and circumstance for a little season, like a comet, and, then disappeared, leaving a wide waste where such an existence once was, with only a name, nor where the glorious results of what you term "boldness of plans and measures," with the attendant "success" matured by the self aggandizing wisdom of the priests of Baal; the scribes and Pharisees of the Jews; Popes and Bishops of Christendom; or pagans of Juggernaut; nor were they extended by the divisions and subdivisions of a Luther, a Calvin, a Wesley, or even a Campbell; supported by a galaxy of clergymen and churchmen, of whatever name or nature, bound apart by cast iron creeds, and fastened to set stakes by chain cable opinions, without revelation; nor are the lions of the land or the Leviathans of the sea, moving among the elements, as distant chimeras to fatten the fancy of the infidel; but they are as the stone cut out of the mountains without hands, and will become a great mountain and fill the whole earth. Were I an Egyptian I would exclaim Jah-oh-eh, Enish-go-on-dosh, Flo-ces-flos-is-is; (O the earth! the power of the attraction, and the moon passing between her and the sun.) A Hebrew, Haueloheem yerau; A Greek, O theos phos esi; a Roman, Dominus regit me; a German, Gott gebe uns das licht; a Portugee, Senhor Jesu Christo e Liberdade; a Frenchman, Dieu defend le droit: but as I am, I give God the glory, and say in the beautiful figure of the poet:

"Could we with ink the ocean fill;
Was the whole earth of parchment made;
And ev'ry single stick a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry;
Nor could the whole upon a scroll,
Be spread from sky to sky."

It seems that your mind is of such "a mathematical and philosophical cast, that the divinity of Moses makes no impression upon you, and that I will not be offended when you say, that you rate me higher as a legislator, than you do Moses, because you have me pres-

ent with you for examination;" that "Moses derives his chief authority from proscription and the lapse of time; you cannot however say, but we are both right, it being out of the power of man to prove us wrong. It is no mathematical problem, and can therefore get no mathematical solution."

Now, sir, to cut the matter short, and not dally with your learned ideas, for fashion's sake you have here given your opinion, without reserve, that revelation, the knowledge of God, prophetic vision, the truth of eternity cannot be solved as a mathematical problem. The first question then is, what is a mathematical problem? and the natural answer is, a statement, proposition or question that can be solved, ascertained, unfolded or demonstrated, by knowledge, facts of figures for "mathematical" is an adjective derived from Mathesis (gr) meaning in English, learning or knowledge. "Problem" is derived from probleme, (French) or problema, Latin, Italian or Spanish, and in each language means a question or proposition, whether true or false. "Solve" is derived from the Latin verb, solvo, to explain or answer.—One thing more in order to prove the work as we proceed: it is necessary to have witnesses, two or three of whose testimonies, according to the laws or rules of God and man, are sufficient to establish any one point.

Now for the question. How much are one and one? Two. How much is one from two? One. Very well, one question or problem is solved by figures. Now let me ask one for facts; Was there ever such a place on earth as Egypt? Geography says yes; ancient history says yes, and the Bible says yes. So three witnesses have solved that question. Again, lived there ever such a man as Moses in Egypt? The same witnesses reply, certainly. And was he a prophet? The same witnesses, or a part, have left on record, that Moses predicted in Leviticus that if Israel broke the covenant they had made, the Lord would scatter them among the nations, till the land enjoyed her Sabbaths; and subsequently these witnesses have testified of their captivity in Babylon, and other places, in fulfillment. But to make assurance doubly sure, Moses prays that the ground might open and swallow up Korah and his company for transgression, and it was so: and he endorses the prophecy of Balaam, which said, out of Jacob shall come, he that shall have dominion, and shall destroy him that remaineth of the city; and Jesus Christ as him that "had dominion," about fifteen hundred years after, in accordance with this and the prediction of Moses, David, Isaiah, and many others, came, saying; Moses wrote of me, declaring the dispersion of the Jews, and the utter destruction of the "city;" and the apostles were his witnesses, unimpeached, especially Jude, who not only endorses the facts of Moses "divinity" but also the events of Balaam, and Korah with many others, *as true*. Besides these tangible facts, so easily proven and demonstrated by simple rules, and testimony unimpeached, the art (now lost) of embalming human bodies, and preserving them in the catacombs of Egypt, whereby men, women and children as mummies, after a lapse of near three thousand five hundred years, come forth among the living, and although dead, the papyrus which has lived in their bosoms, unharmed, speaks for them, in language like the sound of an earthquake: Ecce veritas! Ecce cadaveros. Behold the truth! Behold the mummies! Oh my dear sir, the sunken Tyre and Sidon, the melancholy dust where "the city" of Jerusalem once was, and the mourning of the Jews among the nations, together with such a "cloud of witnesses," if you had been as well acquainted with your God and Bible, as with your purse and pence table, the "divinity" of Moses would have dispelled the fog of five thousand years and filled you with light, for facts, like diamonds, not only cut glass, but they are the most precious jewels on earth. The spirit of prophecy is the testimony of Jesus.

The world at large, is ever ready to credit the writings of Homer, Hesid, Plutarch, Socrates, Pythagoras, Vir-

gil, Josephus, Mahomet, and an hundred others, but where, tell me where, have they left a line, a simple method of solving the truth of the plan of eternal life? Says the Savior, "If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Here then is a method of solving the "divinity" of men by the divinity within yourself, that as far exceeds the calculation of numbers, as the sun exceeds a candle. Would to God that all men understood it, and were willing to be governed by it, that when one had filled the measure of his day, he could exclaim like Jesus; "veni mori, et reviviscere!"

Your good wishes to "go ahead" coupled with Mahomet and a "right hand man," are rather more vain than virtuous. Why, Sir, Caesar had his right hand Brutus, who was his "left hand" assassin, not however applying the allusion to you.

As to the private seal you mention, if sent to me, I shall receive it with the gratitude of a servant of God, and pray that the donor may receive a reward in the resurrection of the just.

The summit of your future fame seems to be hid in the political policy of a "mathematical problem" for the chief magistracy of this state, which, I suppose might be solved by "double position," where the errors of the supposition are used to produce a true answer.

But, Sir, when I leave the dignity and honor I received from heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors; and where the wicked and unprincipled, as a matter of course, would seize the opportunity, to flintify the hearts of the nation against me for dabbling at a sly game in politics; verily, I say when I leave the dignity and honor of heaven, to gratify the ambition and vanity of man or men, may my power cease, like the strength of Samson, when he was shorn of his locks, while asleep in the lap of Delilah. Truly said the Savior, cast not your pearls before swine, lest they trample them under their feet and turn again and rend you.

Shall I who have witnessed the visions of eternity; and beheld the glories of the mansions of bliss; and the regions and misery of the damned; shall I turn to be a Judas? Shall I who have heard the voice of God, and communed with angels and spake as moved by the Holy Ghost for the renewal of the everlasting covenant and for the gathering of Israel in the last days; shall I worm myself into a political hypocrite? Shall I who hold the keys of the last kingdom; in which is the dispensation of the fullness of all things spoken by the mouths of all the holy prophets since the world began; under the sealing power of the Melchisedek priesthood; shall I stoop from the sublime authority of Almighty God, to be handled as a monkey's cat's paw and pettify myself into a clown to act the farce of political demagoguery? No, verily no! The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves, for centuries, *am impregnable*, and am a faithful friend to virtue, and a fearless foe to vice; no odds, whether the former was sold as a pearl in Asia, or hid as a gem in America; and the latter dazzles in palaces, or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers, and I solve mathematical problems of Universities: WITH TRUTH, *diamond truth, and God is my "right hand man."*

And to close, let me say in the name of Jesus Christ to you, and to Presidents, Emperors, Kings, Queens, Governors, rulers, nobles, and men in authority every where, do the works of righteousness, execute justice and judgment in the earth that God may bless you and her inhabitants; and

> The laurel that grows on the top
> of the mountain,
> Shall green for your fame while

the sun sheds a ray;
And the lily that blows by the
side of the fountain,
Will bloom for your virtue till
the earth melts away.

With due consideration and respect, I have the honor to be your most obedient servant,

Joseph Smith.

THE STYLISH CHURCH.

Well, wife, I've been to church today, been to a stylish one;
And since you can't go from home I'll tell you what was done.
You would have been surprised to see what I saw there today,
The sisters were fixed up so fine they hardly bowed to pray.
I had on these coarse clothes of mine; not much the worse for wear,
But then, they knew I wasn't one they call a millionaire.
So they led the old man to a seat, away back by the door;
'Twas bookless and uncushioned, reserved there for the poor!
Pretty soon in came a stranger, with gold ring and clothing fine.
They led him to a cushioned seat, far in advance of mine;
I thought that wasn't exactly right, to set him so near,
When he was young and I was old, and very hard to hear!
I couldn't hear the sermon, I sat so far away,
So through the hour of service I could only "watch and pray."
Watch the doings of the Christians, sitting near me round about,
Pray that God would make them pure within, as they were pure without.
While I sat there looking all around upon the rich and great,
I kept thinking of the rich man, and the beggar at the gate;
How, by all but dogs forsaken, the poor beggar's form grew cold:
And the angels bore his spirit to the mansions built of gold.
How at last the rich man perished, and his spirit took its flight
From the purple and fine linen to the home of endless night.
There he learned as he stood gazing at the beggar in the sky,
"It isn't all of life to live, nor all of death to die."
I doubt not there were wealthy sires in that religious fold,
Who went up from their dwellings like the Pharisee of old,
Then returned home from their worship, with their heads uplifted high,
To spurn the hungry from their door, with naught to satisfy.
Out, out with such professions! they are doing more today
To stop the weary sinner from the Gospel's shining way
Than all the books of infidels, than all that has been tried
Since Christ was born in Bethlehem, since Christ was crucified,
I'm old, I may be childish, but I love simplicity;
I love to see it shinin' in a Christian piety;
Jesus told us in his sermons, on Judea's mountain wild,
He that wants to go to heaven must be as a little child.
Our heads are growing gray, dear wife, our hearts are beating low;
In a little while the Master will call for us to go;
When we reach the pearly gateways and look in with joyful eyes,
We'll see no stylish worship, in the temple in the skies.

SUPERNAL POWER.

When the gloomy shrowd of darkness,
At the morn is rent in twain;
When the latch of night is bolted,
And the day steps forth again.
When the monarch of the planets,
Sends a million rays afar.
Whose supreme approaching advent,
Sets a seal on every star;
Or when sunset draws the curtain
O'er the bosom of the west.
And the lovely morning glories
Close their eyes as if at rest;
And the gathering darkness deepens,
Which before did seem aloof.
That there is a power supernal,
All these things do bear a proof.
Or when nature's wrath is kindled.
And her furious, quick blown breath
Wreaks destruction in its pathway,
Laying thousands low in death;
When the thunder's hideous clatter,
Jars the mountains in its rage,
As the growling of the lion
Jars the bars that form its cage,
And the lightning's flaming saber
Stabs the murky breast of night,
And the clouds like tenting Arabs
Hide the heavenly light from sight.
Or when raindrops in succession
Patter, patter on the roof,
That there is a power supernal
All these things do bear a proof.

—Sarah E. Mitton.

Mormonism presents to the world a new point of view for studying the meaning of life; a point of view so marvelous in its reach that it encompasses and ties together in one vast, rational unity all the truths known to the race.—Prof. N. L. Nelson.

Liahona The Elders' Journal

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Editorial

TO CORRESPONDENTS.

Many of our friends who have occasion to write to us include items intended for publication and matters of business in the same letter. Now all business communications are handed to the proper clerk in our business department, and when attended to are filed; while manuscripts intended for publication go to the editorial room, and thence to the compositor, and after being put in type are destroyed. For these and other reasons we are obliged to ask correspondents to use separate sheets of paper for matters intended for publication and business items respectively. Elders in the several missions have been in the habit of writing about subscriptions, remitting money, etc., and in the same letter giving items of mission news. We kindly request them to use separate sheets of paper, which, however, may be enclosed in the same envelope. Only one side of the paper should be written upon.

CONDEMNED.

If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin.

If I had not done among them the works that none other man did, they had not had sin; but now have they both seen and hated both me and my Father.—John 15:22, 24.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—John 3:18-21.

The Jews heard the words of Jesus; words of life and light; words of truth which were their own evidence of divinity. The intrinsic proof of the truth of His words was so great that no other kind of proof was needed. If such words of self-evident truth had not been spoken to them they would not have "had sin." But sin attached to them because they heard yet rejected the Savior's words. If the works He did among them had not been so great and so wonderful as to be beyond unaided human power "they had not had sin;" that is they would not have had such a great degree of sin. But having heard from Jesus words of heavenly truth and wisdom, and having seen Him perform works of superhuman

power, yet having rejected Him, they stood convicted of hating both Him and His Father. They were condemned; and "this was their condemnation, that light had come into the world, and they loved darkness rather than light, because their deeds were evil." By rejecting the Savior, notwithstanding His words and works which proved His divinity, they incurred the anger of the Almighty.

The spiritual laws that are applied to the words and works of the Savior, in the passages quoted above, apply to the words and works of the Prophet Joseph Smith. His teachings are true. Their truth is self-evident. There is no ground in scripture, science, history, nor any other department of human knowledge on which to base an argument against them. On the contrary, all kinds and sources of knowledge within the reach of man harmonize with and tend to confirm the teachings of this great modern Prophet, Seer and Revelator.

The language employed in the modern scriptures which he gave to the world cannot be imitated. In this respect it is like the words which Jesus spoke to the Jews. He spoke as never man spake. Joseph Smith wrote as never man wrote, save by the inspiration of the Holy Ghost.

The Book of Mormon is a volume of ancient American scripture, translated by him from gold plates prepared and covered with hieroglyphics by prophets who lived upon this continent in ancient times. The language of this record could not be imitated by any writer now living; much less could a system of theology and philosophy in any degree approaching in truth, scope, power, beauty or profoundness the system laid down in this book be invented by any man now on earth. These characteristics of the Book of Mormon prove to a demonstration that it came from a superhuman source.

The Book of Doctrine and Covenants is another volume of scripture given to the world by the Prophet Joseph Smith, the language of which could not be imitated by the most talented preacher or writer in the world. It contains a challenge to this effect, which has never been met. The contents of this book are mostly made up of revelations which the Prophet Joseph Smith received from God. Each revelation is called a section, and all are numbered consecutively. Section 67 reads in part as follows:

> Behold and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me.
>
> Behold and lo, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give.
>
> Ye endeavored to believe that ye should receive the blessing which was offered unto you; but behold, verily, I say unto you, there were fears in your hearts, and verily this is the reason that ye did not receive.
>
> And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you;
>
> Your eyes have been upon my servant Joseph Smith, jun., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language, this you also know;
>
> Now seek ye out of the book of commandments, even the least that is among them, and appoint him that is the most wise among you;
>
> Or, if there be any among you, that shall make one like unto it, then ye are justified in saying that ye do not know that thev are true;
>
> Or if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true;
>
> For ye know that there is no unrighteousness in them, and that which is righteous cometh down from above, from the Father of lights.

The "testimony of the truth of these commandments" that are contained in the Book of Doctrine and Covenants, which the Lord gives in this rev-

elation, is unanswerable. No man living can imitate them. "Even the least that is among them" could not be successfully counterfeited. This generation has them, and will stand condemned if it rejects them; for the proof that they came from a divine source is manifest in every sentence.

The Jews had not only the words but the works of Jesus to condemn them. In like manner this generation has the works as well as the words of Joseph Smith. And his works prove the divinity of his mission quite as conclusively as do his words. Although he was slain while still a young man, his achievements prove that the power and inspiration of the Almighty were with him. He performed a work never approached in magnitude by any religious leader of Christendom since the Apostle Paul ceased his labors. He established a Church which is the most perfect and wonderful organization of human beings in existence.

No man who believes the Bible can read the Book of Mormon and then conscientiously offer any reasonable or tenable theory of its origin other than that which it claims for itself; nor could he, after carefully reading them, attribute the revelations in the Doctrine and Covenants to other than a divine source, and support his conclusion with reasonable strength; nor could he thoroughly examine the organization of the Church of Jesus Christ of Latter-day Saints, and its practical workings, and attribute it to the wisdom of mortal man, with any show of consistency. This generation of the inhabitants of Christendom have, in the words and works of Joseph Smith, the same proof, both in kind and power, that his mission was divine, that Jesus gave the Jews in support of His claims.

To accept Joseph Smith as a teacher sent from God means repentance of sin and an abandonment of evil deeds. And the only reason why all who hear his message do not receive its light is because they love darkness instead; and the Savior told why men love darkness rather than light: "because their deeds are evil."

Upon every man who ever heard of the Book of Mormon and its claims, a moral responsibility to investigate those claims has been placed, to remain with him forever unless he shall faithfully discharge it. Upon every man who ever heard the claim made that communication between heaven and earth, God and man, has been restored in modern times, there rests a moral responsibility to diligently investigate that claim. By the efforts and testimony of the Latter-day Saints the Christian world is being "put upon inquiry" in regard to these things; and all who choose to remain ignorant and indifferent respecting them will be condemned.

TESTIMONY OF A LAMANITE.

An incident quite out of the usual order, and to which many Latter-day Saints will attach significance, occurred recently at a street meeting which four elders held in Montgomery, Ind. They were Lyman M. Overson, Chas. Clark, Nathaniel Crawford and Frederick Strange. An account of the occurrence has been furnished by the first named. The elders were making preparations to hold a street meeting, when they met a young Indian, who said he was the son of an Apache chief who used to live in Arizona, and that he was there on a mission for his tribe, gathering hidden treasures. He told the elders that he had succeeded in finding $8,000 worth, and that it was being reserved

to help build the Temple in Missouri. The young Lamanite is well educated, and a fine singer. He can read and write Latin, French, German, Greek, Spanish, English and Indian. During their street meeting the elders called upon him to speak, and Elder Overson gives the following synopsis of his address:

Gentlemen, I am not an elder in the Church of Jesus Christ, only a loyal member, but I want to tell you people what the Book of Mormon and "Mormonism" have done for me. About six years ago about this time of year, as I came up to my father's tent, I saw two strange white men, like these elders you see here tonight. I said to my father, who was the Chief, "What do those men want?" He said: "They have come worshiping the Great Spirit and they say they have a history of our forefathers." Then I said, "'Tis a lie." My father told me not to be too hasty, but to give them a hearing, which I did, and they proved it. Now gentlemen before that time I was the wildest and fiercest of all my tribe, the quickest with my knife, and a drunkard and a gambler. Since I was baptized into the "Mormon" church I have never used my knife nor hatchet nor drank any kind of liquor, used any kind of tobacco or profaned the name of God. Gentlemen this is what the "Mormons" have done for me. I took six scalps after you Americans civilized and educated me, but never one since I joined the "Mormons." You are continually howling about the Mountain Meadow massacre. My father was a young man at that time. Gentlemen, we, the Apaches killed those people. Those people killed a squaw and her buck for stealing a little cloth and inflicted many other wrongs upon us; and we, the Indians, wanted revenge and we got it. Let me tell you gentlemen, my tribe is the meanest and fiercest of all the Indian tribes in the United States, and the "Mormon" people coming there has saved many a white man's scalp. Now I want to bear my testimony that the Book of Mormon is a history of my people's fathers and I know it. I believe in the Great Spirit, God, and His Son Jesus Christ. I know Joseph Smith was inspired and chosen of God to bring forth the Book of Mormon for the saving of our people. Now I don't wish to keep you longer, but remember the testimonv of Nixy the Apache.

The Lamanites are beginning to come to an understanding of the things taught and recorded in the Book of Mormon, a fact which is a harbinger of great and glorious developments, soon to follow, upon the American continent.

A VISION.

Some weeks ago the New York Journal published, as a press dispatch from Boston, the following account of a vision, said to have been had by Julia Ward Howe. Whether the manifestation was actually received by the aged lady as stated in the dispatch, or whether sentiments expressed by her have been put in this shape by a correspondent, may be a question, but the forecast will prove interesting to many Latter-day Saints, and at the request of friends we reproduce the article:

One night recently I experienced a sudden awakening. I had a vision of a new era which is to dawn for mankind and in which men and women are battling equally, unitedly, for the uplifting and emancipation of the race from evil.

I saw men and women of every clime working like bees to unwrap the evils of society and to discover the whole web of vice and misery and to apply the remedies and also to find the influences that should best counteract evil and its attending suffering.

There seemed to be a new, a wondrous, ever-permeating light, the glory of which I cannot attempt to put in human words—the light of new-born hope and sympathy blazing. The source of this light was human endeavor—immortal purpose of countless thousands of men and women who were equally doing their part in the world.

I saw the men and the women, standing side by side, shoulder to shoulder, a common, lofty and indomitable purpose lighting every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting good to gain.

And then I saw the victory. All of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new era of human understanding, all-encompassing sympathy and every-present help. The era of perfect love, of peace, passing understanding.

Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength.—D. & C.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

---

1. And now king Mosiah caused that all the people should be gathered together.

2. Now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the people of Zarahemla, who was a descendant of Mulek, and those who came with him into the wilderness.

3. And there were not so many of the people of Nephi, and of the people of Zarahemla as there were of the Lamanites: yea, they were not half so numerous.

4. And now all the people of Nephi were assembled together, and also all the people of Zarahemla, and they were gathered together in two bodies.

5. And it came to pass that Mosiah did read, and caused to be read, the records of Zeniff to his people; yea, he read the records of the people of Zeniff, from the time they left the land of Zarahemla until they returned again.

6. And he also read the account of Alma and his brethren, and all their afflictions, from the time they left the land of Zarahemla, until the time they returned again.

7. And now when Mosiah had made an end of reading the records, his people who tarried in the land were struck with wonder and amazement.

8. For they knew not what to think; for when they beheld those that had been delivered out of bondage, they were filled with exceeding great joy.

9. And again, when they thought of their brethren who had been slain by the Lamanites, they were filled with sorrow, and even shed many tears of sorrow.

10. And again, when they thought of the immediate goodness of God, and his power in delivering Alma and his brethren out of the hands of the Lamanites, and of bondage, they did raise their voices, and give thanks to God.

11. And again, when they thought upon the Lamanites, who were their brethren, of their sinful and polluted state, they were filled with pain and anguish, for the welfare of their souls.

12. And it came to pass that those who were the children of Amulon and his brethren, who had taken to wife the daughters of the Lamanites, were displeased with the conduct of their fathers, and they would no longer be called by the names of their fathers, therefore they took upon themselves the name of Nephi, that they might be called the children of Nephi, and be numbered among those who were called Nephites.

13. And now all the people of Zarahemla were numbered with the Nephites, and this because the kingdom had been conferred upon none but those who were descendants of Nephi.

14. And now it came to pass that when Mosiah had made an end of speaking and reading to the people, he desired that Alma should also speak to the people.

15. And Alma did speak unto them, when they were assembled together in large bodies, and he went from one body to another, preaching to the people repentance and faith on the Lord.

16. And he did exhort the people of Limhi and his brethren, all those that had been delivered out of bondage, that they should remember that it was the Lord that did deliver them.

17. And it came to pass that after Alma had taught the people many things, and had made an end of speaking to them, that king Limhi was desirous that he might be baptized; and all his people were desirous that they might be baptized also.

18. Therefore Alma did go forth into the water and did baptize them; yea, he did baptize them after the manner he did his brethren in the waters of Mormon; yea, and as many as he did baptize did belong to the church of God; and this because of their belief on the words of Alma.

19. And it came to pass that king Mosiah granted unto Alma, that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church.

20. Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly;

21. Therefore they did assemble themselves together in different bodies, being called churches; every church having their priests and their teachers, and every priest

preaching the word according as it was delivered to him by the mouth of Alma.

22. And thus, notwithstanding there being many churches, they were all one church; yea, even the church of God; for there was nothing preached in all the churches except it were repentance and faith in God.

23. And now there were seven churches in the land of Zarahemla. And it came to pass that whosoever were desirous to take upon them the name of Christ, or of God, they did join the churches of God;

24. And they were called the people of God. And the Lord did pour out His spirit upon them, and they were blessed, and prospered in the land.—Mosiah 25.

Have we a clear idea of how to place the various peoples spoken of in this chapter? A word to clarify the matter. We have no trouble to recognize "the people of Nephi." But of the several divisions of them it mav be different. "The people of Zeniff" constituted that portion of the Nephites who years before had wandered southward into Lamanite territory and had been lost to their kin in Zarahemla. However, they had now succeeded in making their way back and had rejoined their countrymen and had been joyously received by King Mosiah. Alma and his followers were a branch of Zeniff's colony which broke off from that faction several decades after they had become settled in the dominions of the dark Lamanites. They, too, had now wended their way back to join the Zarahemlaites.

But "the descendants of Mulek" the reader knows less about. It may be recalled, though, that the whole Nephite nation, long ago when sore pressed by the swarthy savages, the Lamanites, had sought safety in flight toward the north and had eventually arrived at the Zarahemla region which was the home of another white, but half-civilized, people. These were the people of Mulek, whom King Mosiah took under his wing and educated back to a knowledge of their native tongue and Israelitish descent.

These Mulekites, says history, were the only remnants of the inhabitants of Jerusalem that remained uncaptured when the Babylonish monarch, Nebuchadnezzar, overthrew the government of the Jews and carried them captive into his own empire. This was about 588 B. C. Of that terrible period for stricken Judea the student of history will need but little reminder. Zedekiah, the then king, was dragged from his throne and after witnessing the execution of his sons, had his own eyes put out, was then fettered and taken a captive to Babylon, where later he miserably died.

One of the sons of the unhappy sovereign, however, escaped the cruel fate of the others. This was Mulek, then a youth, whom a few friends contrived to secrete away so that together they evaded the vigilance of Nebuchadnezzar's soldiers, and at length made their way to the sea coast. Here he and his few straggling rescuers embarked on the unknown deep and were guided by the hand of Providence to the shores of America. Here the exiled pilgrims set to tilling the soil. They made the young Prince Mulek their ruler and took the name of "the people of Mulek."

When Mosiah and his subjects, the seed of Nephi (who left Jerusalem about twelve years before its destruction), found these Mulekites they had multiplied into a somewhat numerous race. And at the time of the events with which the above installment deals, their numbers were greater than the combined Nephite strength. As the narrative has it: "Now there were not so many of the children of Nephi, or so many of those who were the descendants of Nephi, as there were of the people of Zarahemla, who was a descendant of Mulek, and those who came with him into the wilderness."

The entire Nephite and Zarahemla nations, then, are now happily consolidated into one people, all being of the blood of the old Jerusalem dwellers, with fair skins and common interests. But combined they were less than half as strong numerically, as were the dark-visaged Lamanites, their blood brethren, who were henceforth to constitute their deadly enemies and be a constant source of terror to them.

The two united white nations were continually to have a thorn in their side. This manifests the transcendant wisdom of the Almighty. For we are

all better kept in the straighter line of life by the hard knocks of fortune—by a little hardship or persecution.

These foes of the inhabitants of Zarahemla occupied the region immediately south of them. The land of Zarahemla lay about as the republic of Columbia, South America, lies today. At least it is so located by Book of Mormon students. The Lamanite dominions included a region which, it is supposed, corresponded in the main with the present boundaries of Ecuador, and which was called the land of Nephi, as it had been the home of the Nephites before the red men drove them from it.

The people being assembled, Mosiah the Seer reads to them the account of Zeniff and his colony during their sojourn of three quarters of a century in the realms of their warlike brethren. Alma preaches to them the message of God concerning His church. They believe, repent and are baptized—many of them. The Church of God as a definite organization is thus firmly established on American soil. Time: somewhere about a century before the coming of the Lord. Some of the converts are ordained to the lesser, or Aaronic, priesthood, and are set apart as priests and teachers, to exhort the members to daily live the better life, which they covenanted to do in taking upon themselves the name of Christ in the watery grave.

"And the Lord did pour out His Spirit upon them, and they were blessed and prospered in the land."

Some professed believers in the latter-day movement seemingly have taken it for granted that the Lord's people are necessarily a poor people in this world's goods. This quotation will probably help to disillusion them.

And inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours.—Doc. and Cov.

Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation.—Doc. and Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Honesty.

"We believe in being honest," begins the last article of the "Mormon" creed. What a depth of meaning in these few words.

What is it to be honest? The answer is to be found in every man's conscience. Honesty is that which, first and forever, makes a man be a man. It is the arch-enemy of hypocrisy. It is that quality in a person that will soonest bring him to the highest and best

in life that mortals may reach. Dishonesty is a dead waste of soul-energy, and holds a man back from attaining the high plane of power and happiness that God wants every individual ultimately to enjoy.

A certain nobleman sent his three sons out to gather pearls, directing them where to go, and promising them that when they had thus acquired a given amount of such riches they should return and be awarded the highest stations within his power to give. The sons went, and each strove hard to find the gems. These could only be brought to light slowly and through patient, ardent toil.

Days, months and years swept by, so slow was the process of finding and gathering the pearls. The first son labored with the same purpose as the rest at first. But what shall you say of him when we tell you that, slow and laborious as was the work of acquiring the precious jewels, he was given to the peculiar habit of idly throwing the rich gems at the birds by the wayside? Neither would he stoop to pick up a chance pearl that shone out of uninviting places; and, let us say here that, strange as it may seem, the most beautiful of the gems were to be thus found half buried in the filthiest appearing mire. This he did because of pride and fear of the scorn of the world or to gratify a vain desire to glide along easily through it. But the time came when he could no longer gather, and he was suddenly confronted by the realization that he had no pearls in his bag to show for his opportunities and the labors of a lifetime. His life was worse than useless.

The second son was more mindful of his future weal and accumulated a considerable amount of wealth which the father had given him the chance to acquire. But his life also was full of waste. Many a choice and brilliant gem he allowed to slip through his fingers and become lost forever, because of his lack of purpose to grasp the best things and cling to them for dear life, at whatever cost of effort, pride or feelings. So he, too, fell short of the mark that the father had set for his sons to reach, and he saw that he must use another such period of time or at least must apply a like amount of energy again to attain to the goal and accomplish the purpose that he might have already realized had his life and efforts not been half drained through waste.

The third son achieved his design. He had but one rule: to grasp good and hold fast to it at whatever cost, and to discard the bad, amid whatever temptation or at whatever price of seeming personal advantage or wounded pride or torn heartstrings. His judgment became keener at every step, his appreciation of the most valuable pearls more intense, and his joy at finding and acquiring some new gem more full and soul-satisfying. And withal he was accompanied by a firm and unmistakable feeling that he was gradually rising to power, eminence and glory that would faster and faster hasten him to a plane of strength and capacity to enjoy the intense bliss that is the end and aim of the existence of human beings on the earth, and the only thing under (or in) heaven worth striving for. Which conclusion all men would endorse with loud acclaim, could they but taste of the fullness of such perfection and happiness for only a moment.

If this very imperfect parable carries any point at all, it is for the mighty value of simple honesty.

We say of a man if he pays his debts and cheats no one, "There is an honest man." Bravo! Just so—as far as it goes. Such conduct is most commendable in any person, and if steadfastly adhered to will go a long way toward making him the being that God intended him to become. But it falls far short of the mark if not accompanied by that other phase of honesty that makes a man seem just what he is.

We speak of a public man being honest if he has been tempted with a bribe to betray his trust and refuses it. And such a noble action is surely the index of a most beautiful character. But that man may or may not be honest—in general. Desire for the approbation of his fellows may have prompted him. But, barring that possibility, such a man may be honest in his conduct toward others and dishonest with himself

—in his private thoughts and attitude toward truth as it appeals to him. Although this may be unlikely, and we trust is rarely the case, yet it may be.

The man that resists the temptation to be corrupted by bribe, and thus wins the plaudits of men, is noble. But he that follows the convictions of his heart and does an act that is not popular is thrice noble. The combination of these two qualities forms indeed an ideal character. It doesn't take many words to sum up what makes the truest type of a human being—the type that will soonest attain to the glorious end which God hoped man would achieve. It is simple honesty—to be honest toward others, and, above all, honest with oneself.

It often takes the truest stamp of courage to be honest for honesty's sake. It is less worthy to be honest because it is the best policy, than it is to be honest, come what may. We have in mind now two judges. Some time ago Justice Landis fined the Standard Oil company twenty-nine million dollars. That was popular. Recently Judge Grosscup reversed the decision. This was unpopular. The latter showed the truer type of honesty, if it was in accord with the conviction of the jurist's best and honest judgment as per the merits of the case. But if he did it to subserve the interests of avaricious capitalists against the dictates of his conscience, it was indeed a masterstroke of treachery to the people and debasement of himself.

This is an epoch of mighty combat between honesty and dishonesty. The latter is the great dragon of the age (and of all past ages, for that matter). In times past honesty has striven against it almost in vain. Now she battles it with might and must conquer.

Conspicuous among the current heroes who have buckled on the armor of unswerving uprightness is our nation's chief. For several years he has stood in the glare of the spotlight as the country's champion of the clear conscience. Roosevelt's phenomenal success as the people's friend all bottoms on the fact that nearly all believe he is wholly honest. As we view him, he is a type of the combination of the two phases of honesty: to others and to himself. He is doubtless following the light as he sees the light, both in his actions concerning the people, and as to his own private opinions.

Then there comes the query: Why does not every thoroughly honest man embrace "Mormonism," if that is the highest conception of truth, as you claim? Such men as these often have another mission to perform. They can do infinitely more good outside of the Church now in cleaning up the public conscience, in preparing for the great onsweep of the gospel's glorious principles, than they possibly could in it. They will embrace the gospel in the next world; for it is the gospel of the dead as well as of the living. Then their work of preparing *for* it will be ended; they will then be working *in* it.

Truer types of simple, but genuine honesty, there are none, than most of the converts to "Mormonism." That is, as a class or people. They are of that stamp whose courage forbids them to say nay when the still, small voice of conscience says, "Here is a pearl, pick it out of the mire." They know, as they bend to obey, that the voice of derision will hoot, but they are honest with themselves and they do what their better self tells them is right, though it be unpopular. The truest type of honesty unalloyed! No wonder that as a society appellation, Latter-day Saint is a synonym for honesty everywhere, bear what other reproach it may!

It is not the kind of honesty, or love (?) that prompts a man to say to his wife: "I hate to have you do the family washing" (to gain her approbation), when all the while he wants her to do it.

Dishonesty is a waste of the soul forces of life. If we are honest in some things only it is like throwing away part of the pearls we gather. If we practice honesty in only one phase of it, or are honest in only half of our words or conduct, it will take us twice as long to attain the same perfection, the same power, glory and dominion, realize the same joy and happiness in our Father's kingdom—take us twice

as long to win salvation, if you please. Pure honesty—with one's self as well as with others—is the shortest cut to the thrones, principalities and powers of a glorious future life!

PARLIAMENT OF RELIGIONS.

There has recently been organized, under the auspices of Unity church, Montclair, N. J., a parliament of religions, and a session of it was held during the fore part of August. Provision was made for addresses on the several ancient religions of the Orient, and on three phases of the religions professing Christianity. Under a title expressing the message of the particular religious organization to the world today, addresses were arranged for by specialists on Zoroastrianism, Confucianism, Buddhism, Shintoism, etc., and on "Liberal Christianity," "Evangelical Christianity," and "Mormonism."

The officers of the parliament requested the First Presidency of the Church of Jesus Christ of Latter-day Saints to send a representative to Montclair, New Jersey, to address the organization on "The Message of Mormonism to the World of Today." The First Presidency requested Dr. J. E. Talmage to undertake the appointment. Dr. Talmage delivered his address on Sunday, August 9, and returned home a few days later.

The following report of his address appeared in the Montclair Times of Saturday, August 15:

Dr. James E. Talmage of Salt Lake City, formerly Deseret professor of geology in Utah university, spoke on "The Message of Mormonism to the World of Today" at the sixth session of the parliament of religions in Unity church last Sunday morning. Owing to the exodus from the town at this season of the year, the audience that heard Prof. Talmage was not as large as those that attended the previous sessions of the parliament, but those who were present heard a very scholarly and interesting address by a man well qualified to speak on the subject.

Dr. Talmage said the subject had been well chosen inasmuch as Mormonism affirms itself to be a message—a message of glad tidings to the modern world. Its proclamation is that of invitation; its weapons are reason and persuasion; its watchword is the free agency of man; its purpose, the betterment of humanity.

"The true name of the church," Dr. Talmage said, "is the Church of Jesus Christ of Latter-day Saints."

The adjective Mormon has been given by non-adherents, and is explained by the title under which a volume of purported scripture, dealing with the aboriginal people of the western continent was published early in the history of the Church. This is the Book of Mormon. The misnomer is not resented by the people. though the misunderstanding it entails is deplored.

"Why," said the speaker, "we may as well speak of the Church as of Alma or of Nephi; of Joseph Smith or of Brigham Young as of Mormon."

Distinctly Christian Doctrine.

The Church is distinctly Christian in doctrine and profession. according to Dr. Talmage. It accepts the Holy Trinity, and the life, death and resurrection of Jesus Christ as literal facts.

Mormonism proclaims that the God of the past is the God of the present; that the Jehovah of ancient Israel speaks today; that His prophets live: that His voice is heard. Mormonism reveres the scriptures of the long ago, but holds that present and continuous revelation is a necessary guide to life. Mormonism professes to be an up-to-date religion adapting itself to the needs of the modern world. Yet its principles are as old as creation; its works new as the daily wonders of creation.

Mormonism affirms a direct and intimate relationship between Deity and humanity; that man is the spiritual offspring of God, and that by all known laws of nature, the child may aspire to and may ultimately attain the rank of its progenitor. Thus, mankind are born in the lineage of the Gods. Let every man know himself heir to the possibilities of endless progression—a god in embryo.

"Mormonism," the speaker said, "declares a pre-existent state of the soul—a primeval childhood antedating this mortal probation of youth—an eternity of the past linked by mortality to the endless eternities of the future."

America Land of Zion.

Mormonism affirms on the authority of revelation from heaven that America is the land of the predicted Zion—a land sacred to liberty—a land whereon no king shall arbitrarily rule. It is a land getting ready for the day when the King of Kings shall come to His own.

Mormonism avers that the second advent of the Christ is near at hand. It regards all the events of history as graded steps in the march of time towards the great consummation. Its message is: God speaks today; His prophets live; the holy priesthood is upon the earth, active and operative in the work of salvation for the human soul, the fruition of the ages is ready

for the garnering; the return of Jesus, the Christ is near.

A Gospel of Optimism.

Mormonism embraces the entire plan of divine evolution; it proclaims the course of the soul as ever onward and upward. It is the gospel of optimism teaching that man may rise on the stepping stones of errors past to higher and yet higher things. Mormonism is opposed to the distinctive heaven and hell, and holds that beyond the grave there is a state of infinite gradation, wherein every soul should find the place and meet the associates most suited to its condition.

The creed of Mormonism enjoins toleration of all beliefs. While recognizing the validity of earthly authority in matters secular, it defends the absolute freedom of the human mind.

TESTIMONIES.

XXII.

Alabama.

I know of a surety that the Latter-day Saints have the gospel in its purity and that it will exalt any man or woman in the kingdom of God, who will abide by its teachings. I can say also that Joseph Smith was a prophet of God, and that God does reveal His will to men. I have seen the sick healed immediately and the lame walk.—D. B. Giger, Ala.

I am thankful for the opportunity to obey the ordinances of the Latter-day Gospel. I did not know that Jesus was the Christ and that Joseph Smith also was inspired in like manner to do the great work for mankind that he did. I do not lay claim to much knowledge, but I now know this to be true, for it is manifested to me every day that I live my religion. And it is plain to me that the Book of Mormon is true and any one that will lay aside all prejudice and read the scriptures with a prayerful heart will win an understanding of this truth. I love to be called a "Mormon."—Ada L. Johnson, Ala.

To all the nations of the earth, I bear my testimony of the truth of the gospel of Jesus Christ. I have been a member of the Church twelve years. I have been guided by the Spirit of God which reveals all things unto mankind, if they are obedient to the gospel of the Lord.—James F. Johnson, Ala.

By reading the Bible and Book of Mormon, I know that the gospel is true and that Joseph Smith was a prophet of God. I am glad to know that I belong to the true Church.—Willis E. Johnson, Ala.

I am 13 years old and have been baptized three years and I do love this Church and the elders. They teach me to read the Bible and the Book of Mormon. And in the Bible I find in I Cor. 15:29, "Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead." This thing and many other things no other church teaches. It shows plainly to me that Joseph Smith was a true prophet, and Hyrum a patriarch, of God. And I feel blessed to know that these things are true. —John F. Johnson, Ala.

I am a little "Mormon" girl nine years old and have been baptized three months. I love to see the elders come to our place. They teach me how to sing and pray and I love to hear, them preach. I can tell them from other preachers.—Elda E. Johnson, Ala.

I have a testimony of the gospel as taught by the Latter-day Saints. I am perfectly satisfied with my religion. I don't doubt anything to the Church. If I can just hold out faithful and obedient, I know it is sufficient to save me in the kingdom of God. I testify that the principle of tithing brings a true recompense to all who obey it.—J. P. Johnson, Ala.

I can and am willing with the hundreds of others to say that of a truth I know, without the shadow of a doubt, that the gospel is true. I have been very sick and by the prayers and anointing of the faithful hands of Elders Leonard Lynn and Nathan H. Stevens, I was miraculously healed; and I wish the world could know and feel that these gifts and blessings are yet following the true believers of Christ.—Julia A. Johnson, Ala.

I am just a small boy but I know the gospel is true. I belong to "Mormon" parents and am taught to love the gospel and revere Joseph Smith as a prophet, and to listen to the elders. When they come we are glad.—Condy A. Johnson, Ala.

I am a girl in my teens and have accepted "Mormonism" for my good; and I did not wait for it to get popular before I joined it. It only pleases me to have the people of the world call me a "Mormon." I feel that I can see the time not far distant when their vain thoughts will be turned and all will say, if they do not accept it, "its right."—Laura L. McToose, Ala.

Colorado.

I know that Joseph Smith was a prophet of the Highest and that the Book of Mormon is a divine Word. My father was down with rheumatism and could not walk without the aid of a cane. We called the elders in and they administered to him. The next morning he went to his work without a pain. I receive many blessings through prayer by faith in Christ our Redeemer. I am a "Mormon" and am not ashamed of it. —Stella P. Bennett, Colo.

Florida.

I know of a surety that the gospel taught by the Latter-day Saints is the true one and that Joseph Smith was a true prophet. The Book of Mormon is divine, and the Doctrine and Covenants and Pearl of Great Price are as sacred as the Bible. I am thankful that I live now when the fullness of precious gospel is with us.—Jossie E. Mellin, Fla.

I am a Latter-day Saint and I thank God for it. My father takes the Liahona and I have been enjoying the testimonies from the different parts of the United States. I wish to add mine. I know this Latter-day gospel is true and that Joseph Smith was a prophet. This is my testimony in the name of Jesus.—Estell Fagile, Fla.

I know the gospel as among the Latter-day Saints is true, and that Joseph Smith was a prophet of the Lord. This is my testimony in the name of Jesus.—Francis Fagile, Fla.

I have been a member of the Church of Jesus Christ of Latter-day Saints since September 15, 1893. Myself and family have often had occasion to call for the elders in the event of sickness which in every case has resulted in the recovery of the afflicted. Every one of my household above eight years of age belongs to the Church. I have seen the Spirit of the Lord made manifest in a number of ways. I have a strong testimony of the truth of the gospel as restored through the agency of the great modern prophet, Joseph Smith. I also know his successors even down to our present beloved Seer were true prophets. When our Father shall call the latter to a mission in the spirit world, He will then endow another to lead us. I wish to say to all that have a testimony, let us ever pray that our Father will remember our leaders.—W. Hampton Mayo, Fla.

I believe that the gospel taught by the humble "Mormon" elders is genuine, and also that the Book of Mormon is true. Joseph Smith was a prophet of the Almighty. I have been a member of the true Church of Jesus Christ for ten years and have had my prayers answered.—Lemuel F. Hill, Fla.

Indiana.

I am satisfied that the gospel is true and my prayers have been answered many times and I know that if we are faithful we will gain that good reward that is laid up for us if we obey God and keep His commandments. I feel that the Lord has blessed me with the Spirit and the necessities of life and I am trying to do the best I can, hoping and trusting in my Redeemer every day.—Polley A. Chandler, Ind.

Iowa.

I have been a member of the Church of Jesus Christ of Latter-day Saints eleven years. I know it is the true Church of the living God; also that Joseph Smith was a prophet indeed. I have no way to meet with the Saints on the Sabbath day but I enjoy reading the Liahona.—Maggie Christensen.

I am a little girl aged twelve, and I joined the Church of Latter-day Saints when I was eight. I like to hear the elders preach. I have felt happier since I received the truth.—Kirstina Christensen, Ia.

Kansas.

I thank God for salvation through Jesus our Lord and I thank Him for an answer to my prayer, in revealing His will to me. Last Spring I was somewhat in doubt so I prayed the Father to send some one to show me the right way. My petition was answered by the Lord sending Elder Lawrence P. Parry and M. W. Montieth to our place. I believe they were the instruments in Jehovah's hands to reveal the right path for my feet and I wish to express my heartfelt thanks for it.—Jacob Trachsel, Kan.

I had never heard much about the Latter-day Saints until about five or six weeks ago. Elders Parry and Montieth stayed over night with us. We bought several books from them. I have read them and compared their teachings with the Bible and have found that they agree in every respect. I am beginning to believe in the religion of the Latter-day Saints.—Lizzie E. Trachsel, Kan.

Massachusetts.

I know this is the Church of Jesus Christ. I have a testimony that it is the Lord's work, and have reasons to say this. I had spinal trouble for two years. The elders administered to me and I have not been troubled since.—Lena D. Annis, Mass.

Mississippi.

I want the gospel to go from pole to pole in all the world. I know Joseph Smith was a prophet divine, as were also all his successors down to Joseph F. Smith. The Book of Mormon is the Word of God. I am thankful we have it. I give God all the praise.—Drusilla Kennedy, Miss.

North Carolina.

I have been in another church but never received any satisfaction till I entered the Church of Latter-day Saints. I know that Joseph Smith was God's prophet and the Book of Mormon is His word. I have read it a good deal but can not see now to read. I am seventy-four.—Reggey Ann Taylor, N. C.

I know Joseph Smith was a prophet of the living God and that the Book of Mormon is the word of the Lord. I have read it through the third time. I cannot talk above a whisper. I wish the Church to

pray for me that I may recover my voice. We have been in the Church about six years. I like Liahona The Elders' Journal mighty well.—W. J. Taylor, N. C.

I know the gospel that the Latter-day Saints teach is the true plan of Christ and I also know that Joseph Smith was an inspired prophet. I pray the Lord to bless the Church and its followers.—Mrs. Senie L. Parsons, N. C.

Ohio.

I am happy to have the chance of testifying to the truth of the gospel as proclaimed by the Latter-day Saints. It is the gospel of Jesus Christ.—Emiline L. Greenwood, Ohio.

We are new members; we believe the Latter-day Saints constitute the true Church of Jesus Christ and the Book of Mormon to be the word of God. Pray for us as we are alone, except as the elders occasionally call.—Mr. and Mrs. John Van Meter, Ohio.

Oklahoma.

The Liahona is welcome in my home to my husband and children. I love it because I am away from any Saints. I am a friend and sister to the truth which God has revealed through the Prophet Joseph Smith, and know all that have succeeded him are true prophets. I know that the elders sent out are called of God and that their words are binding on the children of men.—Nancy A. Teater, Okla.

I am a brother in the cause of truth. I am weak but I ask an interest in the faith and prayers of the servants of God. We have been forsaken by our people on account of the gospel.—J. H. Teater, Okla.

Wherefore the days will come that no flesh shall be safe upon the waters.—Doc. and Cov.

Most people have been educated to think that they were not intended to have the best there is in the world; that the good and beautiful things of life were not intended for them; that these were reserved for those especially favored by fortune. They have grown up under this conviction of their inferiority, and, of course, they will be comparatively inferior until they claim superiority as their birthright. A vast number of men and women, who are really capable of doing great things, do small things, live mediocre lives, because they do not expect enough, do not demand enough of themselves. They do not know how to call out their best.—O. S. Marden.

DEDICATION OF KIRTLAND TEMPLE.

FROM HISTORY OF JOSEPH SMITH, MARCH 27, 1836; MILLENNIAL STAR, VOL. 15, P. 708.

Sunday morning, 27th. The congregation began to assemble at the Temple at about seven o'clock, an hour earlier than the doors were to be opened. Many brethren had come in from the regions round about, to witness the dedication of the Lord's House, and share in His blessings; and such was the anxiety on this occasion, that some hundreds (probably five or six) assembled before the doors were opened. The Presidents entered, with the doorkeepers, and arranged them at the inner and outer doors; also placed our stewards to receive donations from those who should feel disposed to contribute something to defray the expense of building the House of the Lord. We also dedicated the pulpits, and consecrated them to the Lord.

The doors were then opened. Presidents Rigdon, Cowdery and myself, seated the congregation, as they came in, and, according to the best calculation we could make, we received between nine and ten hundred, which were as many as could be comfortably seated. We then informed the doorkeepers that we could receive no more, and a multitude were deprived of the benefits of the meeting, on account of the house not being sufficiently capacious to receive them; and I felt to regret that any of my brethren and sisters should be deprived of the meeting, and I recommended them to repair to the school house and hold a meeting, which they did, and filled that house also, and yet many were left out.

The assembly was then organized in the following manner, viz.: west end of the house, Presidents Frederick G. Williams, Joseph Smith, Senior, and William W. Phelps occupied the first pulpit for the Medchisedek Priesthood; Presidents Joseph Smith, Junior, Hyrum Smith, and Sidney Rigdon, the second pulpit; Presidents David Whitmer, Oliver Cowdery, and John Whitmer the third pulpit; the fourth was occupied by the President of the High

Priests' Quorum, and his Counsellors, and two choristérs. The Twelve Apostles on the right, in the three highest seats. The President of the Elders, his counsellors and clerk, in the seat immediately below the Twelve. The High Council of Kirtland, consisting of twelve, on the left, in the three first seats. The fourth seat, and next below the High Council, was occupied by Elders Warren A. Cowdery, and Warren Parrish, who served as scribes. The pulpits in the east end of the house, for the Aaronic priesthood, were occupied as follows: The Bishop of Kirtland, and his Counsellors, in the first pulpit; the Bishop of Zion, and his counsellors, in the second pulpit; the President of the Priests, and his Counsellors, in the third pulpit; the President of the Teachers, and his Counsellors, and one chorister, in the fourth pulpit; the High Council of Zion, consisting of twelve counsellors, on the right; the President of the Deacons, and his Counsellors, in the seat below them; the seven Presidents of the Seventies, on the left. The choir of singers were seated in the four corners of the room, in seats prepared for that purpose.

Received by contribution, nine hundred and sixty-three dollars.

At nine o'clock a. m., President Sidney Rigdon commenced the services of the day by reading the 96th and 24th Psalms.

An excellent choir of singers, led by M. C. Davis, sung the following hymn:

Tune—Sterling.

"Ere long the vail will rend in
twain,
The king descend will all his train,
The earth shall shake with
awful fright,
And all creation feel his might."

9 verses, 29 page, L. D. S. Col.

President Rigdon addressed the throne of grace in a devout and appropriate manner, and the following hymn was sung:—

Tune—Weymouth.

"O happy souls who pray
Where God appoints to hear," &c,

14th page.

President Rigdon then read the 18th, 19th and 20th verses of the 18th chapter of Matthew, and preached more particularly from the 20th verse. He spoke for two hours and a half in his usual logical manner. His prayer and address were very forcible, and sublime, and well adapted to the occasion. At one time, in the course of his remarks, he was rather pathetic, and drew tears from many eyes. He was then taking a retrospective view of the toils, privations, and anxieties of those who had labored upon the walls of the house to erect them, and added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of heaven to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy, when the foundation was laid, that the walls would never be reared.

In reference to his main subject, he assumed as a postulate that in the days of the Saviour there were synagogues where the Jews worshiped God, and in addition to them, the splendid Temple at Jerusalem, yet when on a certain occasion, one proposed to follow him whithersoever he went, he, though heir of all things, cried out like one in the bitterness of his soul in abject poverty—"The foxes have holes," &c. This, said the speaker, was evidence to his mind, that the Most High did not put His name there, and that He did not accept the worship of those who paid their vows and adorations there. This was evident from the fact that they would not receive Him, but thrust Him from them, saying—"Away with him, crucify him! crucify him!!" It was therefore abundantly evident that His spirit did not dwell in them. They were the degenerate sons of noble sires, but they had long since slain the Prophets and Seers, through whom the Lord revealed Himself to the children of men. They were not led by revelation. This, said the speaker, was the grand difficulty among them—*their unbelief in present revelation.*

He further remarked, that their unbelief in present revelation, was the means of dividing that generation into the various sects and parties that ex-

isted. They were sincere worshipers, but their worship was not required of them, nor was it acceptable to God. The Redeemer Himself, who knew the hearts of all men, called them a generation of vipers. It was proof positive to His mind, that there being Pharisees, Sadducees, Herodians, and Essenes, and others, differing from each other, they were led by the precepts and commandments of men, each had something peculiar to himself, but all agreed in one point, viz., to oppose the Saviour; so that we discover He could, with the utmost propriety, exclaim, notwithstanding their synagogue and temple worship—"The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."

He took occasion here to remark, that such diversity of sentiment ever had and ever would obtain, when people were not led by present revelation. This brought him to the inevitable conclusion, that the various sects of the present day, from their manifesting the same spirit, rested under the same condemnation, with those who were coeval with the Saviour. He admitted there were many houses, many sufficiently large, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation; and were it not for this, the dear Redeemer might in this day of science, this day of intelligence, this day of religion, say to those who would follow him—"The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head."

After closing his discourse, he called upon the several Quorums, commencing with the Presidency, to manifest, by rising up, their willingness to acknowledge me as a Prophet and Seer, and uphold me, as such, by their prayers of faith. All the quorums, in their turn, cheerfully complied with this request. He then called upon all the congregation of Saints, also, to give their assent by rising on their feet, which they did, unanimously.

The following hymn was then sung:

Tune—Hosannah.

"Now let us rejoice in the day
of salvation,
No longer as strangers on earth
need we roam," etc.

After an intermission of twenty minutes, during which time the congregation kept their seats, the services of the day were resumed by singing Adam-ondi-ahman:—

"This earth was once a garden
place,
With all her glories common," etc.

I then made a short address, and called upon the several quorums, and all the congregation of Saints, to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers. They all covenanted to do so, by rising.

I then called upon the Quorums and congregation of Saints, to acknowledge the Twelve Apostles, who were present, as Prophets, Seers, Revelators, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers, which they assented to by rising.

I next called upon the Quorums and congregation of Saints to acknowledge the Presidents of the Seventies, who act as their representatives, as apostles and special witnesses to the nations, to assist the Twelve in opening the gospel kingdom among all people, and to uphold them by their prayers, which they did by rising.

I then called upon the quorums and congregation of Saints to acknowledge the High Council of Kirtland, in all the authority of the Melchisedek priesthood, and uphold them by their prayers, which they assented to by rising.

I then called upon the Quorums and congregation of Saints to acknowledge and uphold by their prayers, the Bishops of Kirtland and Zion, and their Counsellors, in all the authority of the Aaronic Priesthood, which they did by rising.

I next called upon the Quorums and congregation of Saints to acknowledge the High Council of Zion, and uphold

them by their prayers, in all the authority of the High Priesthood, which they did by rising.

I then called upon the Quorums and all the Saints to acknowledge the President of the Elders, and his Counsellors, and uphold them by their prayers, which they did by rising.

The Quorums and congregations of Saints were then called upon to acknowledge, and uphold by their prayers, the President of the Priests, Teachers and Deacons, and their Counsellors, which they did by rising.

The vote was unanimous in every instance, and I prophesied to all that inasmuch as they would uphold these men in their several stations (alluding to the different Quorums in the Church), the Lord would bless them; yea, in the name of Christ, the blessings of heaven shall be yours; and when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blessed; but if not, the judgments of God will follow close upon them, until that city or that house that rejects them shall be left desolate.

PRESIDENT RICH'S GREETING.

In the last issue of Liahona The Elders' Journal the announcement was made that President Ben E. Rich, who had presided over the Southern States mission for about ten years, had been transferred to the Eastern States mission over which he would in future preside as successor to President John G. McQuarrie, who had been released. President Rich has entered upon his duties in his new field, and has issued the following letter of greeting:

New Yourk, N. Y., August 14, 1908.

To the Elders of the Eastern States Mission:

Dear Brethren:

In a recent letter sent you, President McQuarrie conveyed the information of his release and also of my appointment to succeed him in the Presidency of this Mission. Brother McQuarrie and family left the city on Monday last, and I am now in charge of the work of the ministry of this field. Thinking a few lines from me to the Elders in the various conferences would be appropriate, I send you this greeting.

It will be impossible for me to make a tour of the Mission until after the October Conference in Salt Lake, as the change came so unexpectedly to me. I was in the west on a vacation and started for New York the day after being notified of the change, and have, therefore, not yet turned the affairs of the Southern States Mission over to my successor. I will find it necessary to spend at least a month in the South before taking up my abode permanently here in the East. On Tuesday next I hope to meet with the Elders of the New England Conference in Boston, and on the Friday following, with the Presidents of the two Conferences in West Virginia and West Penn., in Washington, D. C. Before the present week closes, I will have met here in New York with the Presidents of all the other conferences which will give me some insight into the work. When my successor in the South is initiated, it will probably be time for me to go to the October Conference at Salt Lake City, and I will therefore not be able to meet with all of the Elders until my return.

The cause in which we are engaged should be near and dear to the hearts of all those who are honored with a call from the Prophets, Seers, and Revelators, to represent our Master in the world. To be a representative of the restored Gospel of Jesus Christ is a mighty calling, and one we should honor with our might, mind, and strength. The Prophet Joseph Smith was an instrument in the hands of the Lord in restoring the Gosepl of Jesus Christ to the earth, and the responsibility of carrying this light to our brethren and sisters in the world rests upon the shoulders of every one to whom God has given a testimony of the work; especially is the responsibility a weighty one upon those who have been honored with the Priesthood. The Elders should be energetic in lifting up their voices and crying, "Repent ye for the Kingdom of Heaven is at hand," and should never tire in spreading the written word bearing upon this message. To bring the Book of Mormon into the world has cost the best blood of this generation, and this American volume of scripture, containing, as it does, the ancient history of America and God's dealings with His people who were planted here by His power, should be circulated by the thousands by the Elders of Israel. Within the territory of what is now this Mission, the Prophet was born; the Patriarch was born; the record was delivered by the Angel Moroni to the Prophet; the three and eight witnesses were born and delivered to the world their testimony; the Church of Jesus Christ of Latter-day Saints was organized; and God raised up so many of His leaders who became the very strength, backed by God, Himself, of the Church. Therefore, this Mission should be the leading one in the Church. I feel honored and blessed of the Lord in being called to labor in this important field, and holding, as I do, the

office of a Seventy in the Church, I naturally feel at home in defending the faith that God has sent back to the earth. I hope all Seventies, all Elders, and all High Priests who may be in the Mission field consider themselves as highly honored as I. I most earnestly pray God to bless you in your labors; to bless the Saints who have listened to the Gospel sound, and to bless the honest in heart that their doors may be opened to receive the message of life and salvation which we have to deliver.

With this, I am sending you some special instructions issued by President Francis M. Lyman, the chief Apostle of his quorum, which I most earnestly urge you to read and re-read until these words of counsel are indelibly stamped upon the tablets of your hearts. Record them in your journals, and read them often, because they come from the head of that quorum whose duty it is to direct the preaching of the Gospel in all the world.

I look forward with great pleasure to the time when we will hold our conferences this fall, when I can meet you face to face, listen to your reports and your testimonies, and give you such counsel as may be necessary for your welfare; until then, may God bless you, may you be energetic in spreading the words of life and salvation among the people, and may you keep yourself free and unspotted from the sins of the world.

Your brother,
Ben E. Rich.

If Christ Had Not Come.

I have wondered many times what the world would have been if Christ had not come. What would have been the nature of our home and social life? What would have been the character of our progress? What would have been our moral make-up and growth? What would have been the nature of civilization?

History tells me that Jesus Christ is the one central character, the one august personage of time. As the planets are held in their orbits and find perpetual attraction in the sun, so do men find a perpetual attraction in Jesus Christ.

Thoughtful minds tell us that Jesus is today the guide of all nations. That he leads and stimulates the thought of all nations.

Missionaries tell me that faith in him is increasing. That his precepts are ringing out in golden tones. That his teachings are filling the continents with light and gladness.

Christian sociologists tell me that our age and our institutions are throbbing with his Almightyness. Everywhere industrial and social conditions are coming under the sway of his Spirit.

What would the world do without him, who fed the hungry, healed the sick, gave sight to the blind, cheered the desolate, fathered the orphan, forgave the sinner, brightened the gloom of the grave—and whose footsteps make the stairs of the ages whereon humanity climbs upward and Godward?—Rev. W. C. Burns in the Presbyterian.

Light is a better protection than any amount of barricades. Formerly, when men left their business places at night, they turned off the light and put up great shutters. Today they have learned that their greatest safeguard against enemies is to pull back the blinds, and keep a bright light constantly burning. For years, many thought it necessary to defend the teachings of Jesus, when all that his teaching needed was the clear light of day, so that men and women could see what it really was. It is pathetic to see the little hedges that some well-disposed persons have tried to build for the preservation of truth, when what is needed is only that lives be truly lived in the open. A light house needs no one to convince people of its genuine character.—S. S. Times.

"Who am I?" I am what I believe. Not what my lips say I believe, but what my character proves I believe. You may repeat a thousand times the Apostles' creed, beginning, "I believe," and yet you may not believe a word of it. It is idle to say that you believe in the forgiveness of sins when in your heart you cannot forgive the friend who unintentionally harms you, or the person who intentionally hurts you. You may declare that you believe in the life of the world to come; but if you live wholly in this life, like the worm in the ground at your feet, then you do not believe it. Character, and character alone, is belief; that is to say, conviction reinforced by will.—Outlook.

Mission News.

WESTERN STATES MISSION.

There must have been a wreck between here and Salt Lake; five elders were to have arrived and one got through.

The reports from the North Colorado conference show that the elders are working hard. One pair of elders sold during the last week 23 Books of Mormon and 72 other books.

Pres. McRae returned last week from a visit to the elders in Dakota. Eight were in Redfield, S. D. They held their meetings in a hall, being denied the use of the streets. There was a goodly attendance and strict attention paid to the testimonies. We feel that the Lord is our friend. The elders of that conference report success in their labors, and their health is generally good.

EASTERN STATES MISSION.

Farewell Social.

On the evening of August 19, a farewell social was given in Boston, in honor of the departure for Ogden, Utah, of Sister S. A. Baxter and daughter. About thirty-five Saints, friends and elders spent the evening at their home. They will be missed from the branch as they were staunch and faithful members of it.

Summary of Work.

Believing that a brief summary of the work done during the month of July by the 79 elders in this mission would be encouraging as well as interesting to all, we give it as follows: 248 Books of Mormon sold; 2,159 small books; 17,859 tracts distributed; 8,163 gospel conversations; 2,536 hours gospel conversations; 1,694 families re-visited, not Saints; 12,266 families visited tracting; 2,902 hours spent tracting; 82 hall meetings; 67 cottage meetings; 189 open air meetings; 3,059 hours in study; 1,050 hours with Saints; 72 Liahona subscriptions; 27 baptisms; and 11 children blessed.

Labors of President Rich.

President Ben E. Rich entered upon his duties as president of the Eastern States mission on Aug. 8. On Tuesday, the 11th, he held a priesthood meeting with the elders of the Brooklyn conference. On Friday, the 14th, Elders J. G. Allred and F. F. Barrows, presidents of the East Pennsylvania and New York conferences, respectively, were in New York and received instructions relative to their work. On Tuesday, the 18th, President Rich met with the elders of the New England conference at Boston, and on Friday, the 21st, he met the presidents of the remaining conferences of his mission in Washington, D. C. With the instructions and suggestions given to the elders and presidents of conferences by President Rich, was a promise that, if the elders would take their missionary certificates with them in their work and use them as letters of introduction, they would meet with better success generally. This has been tried by a number of elders, and they have had more gospel conversations and have received more promises of visits to our hall than they have had without them.

Priesthood Meeting In Boston.

57 Worcester St., Boston, Mass.
Aug. 20, 1908.

August 19 will be a day long to be remembered by the elders of this conference, the occasion being a visit by our new president, Elder Ben E. Rich, to this city, and a priesthood meeting with all the elders, namely: Wm. C. Hunter, President; Elders. E. J. Gronge, B. R. Tibbitts, E. H. S. Williams, L. E. Elggren, F. A. Shortley, Earl Hawkes, S. S. Green, E. A. Anderson, Wm. B. Rae, J. L. Price and Samuel Gerrard.

All the elders reported their labors for the past year, which showed considerable improvement in the condition of the conference.

President Rich addressed the elders in an eloquent and impressive manner. He referred to Boston as the cradle of our government, and to the fact that within this conference was born the great latter-day Prophet, Joseph Smith, and many other leading men of this dispensation. He expressed the belief that there were in New England many bright and noble spirits yet to be found, and said it was the duty of the elders to find them. A sweet and peaceful influence proved that the Spirit of God was present.

W. C. Hunter,
Pres. New England Conference.

NORTHERN STATES MISSION.

In Minnesota.

Company B, of the Minnesota conference led by Pres. Chas. Broadbent, arrived in Appleton on Friday and Saturday, Aug. 14 and 15, some of them wet through and covered with mud. On Saturday evening they held a street meeting at which the attendance was large. A minister started a discussion with the elders and then addressed the crowd, denouncing Joseph Smith, Brigham Young and the "Mormon" people. President Broadbent answered his attack in a gentlemanly and effective address. The assailant was cowed and slunk away while voices in the crowd said he was rightly served. Two meetings followed the first, the crowds were large and attentive, and many books were sold.

CENTRAL STATES MISSION.

Returned.

Elder D. H. Fowler, associate editor of Liahona The Elders' Journal, who left his post of duty on a furlough on June 18, has returned and resumed his labors. He is accompanied by his wife, and they comprise a highly valued addition to the Utah colony in Independence.

Arrivals.

Aug. 23, we had an acquisition of four new missionaries. Elder Wilmur Lougy, of Tooele, Utah, was assigned to work in the Texas conference; Elder John H. Jones, of Montecello, Utah, to the Independence conference. Sister Julia E. Woodruff, of Salt Lake City will fill the position of chief stenographer in the office of Liahona The Elders' Journal made vacant by the release of Elder George M. Bartholomew, and Sister Hilda Prince finds her field in St. Louis, Mo.

End of a Faithful Mission.

Elder Geo. M. Bartholomew, of Fayette, Sanpete county, Utah, who has held the position of corresponding clerk in the business department of Liahona The Elders' Journal for about fourteen months, has been honorably released to return home, and left Independence on August 26. On the previous evening a social was given in his honor at the Mission House. He labored in the Southern States mission about one year before joining the office force of this publication. He was a model of industry and faithfulness, and leaves his field of labor with the confidence and hearty good wishes of all who were associated with him.

NORTHWESTERN STATES MISSION.

Bozeman, Montana.

An interesting letter from Sister Anna M. Hansen of Bozeman, Mont., states that a year ago last March an organization was made there with seven members. Now a Sunday school is held every Sabbath morning, and a Mutual is held each Monday evening. Bozeman is now a conference and has two missionaries laboring at present in Park county and Sweet Grass county, from whence they report fair success. Bozeman is a beautiful city of about 8,000, has a good moral tone, and is strictly a college and agricultural town.

MISCELLANEOUS.

Banished From Prussia.

A private letter from Elder B. F. Cummings, Jr., now laboring in Breslau, Germany, to his father in Independence, Mo., dated August 13, states that Elders A. A. Taylor, president of the Breslau conference, and Arnold Rich, Elder Cummings' companion, had on that date been banished from Prussia. Elder Cummings gives the following account:

"I came within an ace of getting caught, too. Brother Newman and I were waiting in a room adjoining the hall (in which an evening meeting was in progress) for the signal which the boys inside the hall were to give. During the second hymn we came out of the room onto the stair landing and were about to enter the hall when a suspicious looking stranger came up the stairs. We decided not to go in. We went out on the street to see if there were any more officers, for the last time there were five policemen. We waited for the officer to bring the elders out, and he did. I followed them to the police station. After a memorable experience in jail for twelve hours they were released with a royal decree of banishment hanging over them. They are trying to take their medicine bravely. It seems that Arnold and I must be separated after being companions for only six weeks.

"The affair has made several investigators sure converts, and hence results in some good. But we think we are paying rather too much. We are going to be very, very careful, you may be sure. We can hold some very successful cottage meetings. We held one night before last and had twenty-five friends. All of us feel very much encouraged with the prospects. We are sure to have a bigger branch here soon even if the whole six of us are banished."

The banished elders were given three days in which to leave. They intended to hold a good meeting on Sunday, Aug. 16, and then to take the train for some other field. Elders Rich and Cummings were both from the Nineteenth ward, Salt Lake City, and were playmates from childhood. Elder Cummings has been laboring in Germany about 27 months and has had several narrow escapes from arrest and banishment.

Sister M. Green, of Las Vegas, New Mexico, writes that she is a lone Saint in that city, and knows of no others in a long distance. Although she is 70 years of age, she still hopes to have Saints for neighbors, as she had a dream 30 years ago, to that effect. She renews her subscription to Liahona The Elders' Journal of which she speaks in warm praise.

Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his tresspasses, standeth condemned before the Lord, for there remaineth in him the greater sin.—Doc. and Cov.

And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you.—Doc. and Cov.

Liahona The Elders' Journal

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FAREWELL AND GREETING.

Following is the farewell letter which President Ben E. Rich has addressed to the elders of the Southern States mission, over which he presided prior to his transfer to the Eastern States mission:

Chattanooga, Tenn., August 28th, 1908.
To the Elders of the Southern States Mission.

My Dear Missionary Companions: Ten years ago last June I was honored with a call to preside over the Southern States Mission, and from that time until the present I have tried to the best of my ability to honor the important position whereunto I had been commissioned by the Authorities of the Church. The same authority which sent me to this part of the Lord's Vineyard has given me an honorable release from my labors and honored me with a call to the Presidency of the Eastern States Mission. I am grateful to my Heavenly Father that I have been considered worthy to labor among the Southern people, because the South is the land of my fathers. The blood of my ancestors comes to me from Kentucky, the birthplace of my father, and from South Carolina, the land of my mother's parents. The South, therefore, has been a very pleasant field of labor, and through you, my brethren, I desire to extend to the Saints and our friends my heartfelt appreciation for all the kind and generous hospitality which has been extended to me. There will always be a warm spot in my heart for the people of the South, and I carry away with me many fond recollections of Southern chivalry and bravery. I say bravery because in many hours of peril Southern men have been willing to lay down their lives for me, and my heart is overflowing with gratitude for the multitude of kind acts towards me, done by the people of the South. I have said many times in public and in private, and I desire to repeat it here, that the Southern people are the most religious, the most God fearing and generous people with whom it has been my privilege to mingle, away from the body of the Church.

There is a saying that in the missionary field is found the seed of the Church, and I desire to bear testimony that many of the strongest and noblest defenders of the faith were Southern men who accepted the Gospel and to whom God gave a lasting testimony of its divinity. During the time of my presidency over the mission more than six thousand honest hearted souls have been led down to the waters of baptism. expressing a belief that Joseph Smith was a Prophet of God, and realizing the promise that the Lord would confirm the testimony of the Elders by giving them a living testimony by the Holy Spirit. I say God bless the people of the Southern States! Thousands of them, many of whom do not belong to the Church. have opened their homes as a resting place for our Elders. giving them both food and shelter in the name of a disciple of Christ. At times we have had over five hundred Elders laboring as missionaries, the majority of whom were traveling without purse or script. and many times most of them were housed and fed by people who were not members of the Church. May God's eternal blessings rest upon them! If I could speak personally to these generous hearted Southerners, I would say that the day will come when the Master will say to them, I was hungry and ye fed me, I was tired and ye gave me a bed, I was surrounded by mobs and ye defended me, and if they ask, when did we do this, the Master will point to the Mormon Elders and say: Ye have done it unto them, therefore ye have done it unto me. In the cities of the south I have enjoyed the hospitality of these people and in the woods of the south I have been welcomed with the best they had. In times of peace they have ministered to my comforts, and in times of trouble, when surrounded by armed mobs, they have shown a willingness to lay down their lives for me; and I say again, God bless the people of the South! I shall be grateful if the Elders will tell our Saints and friends that I carry with me to my new field of labor happy recollections of my missionary days in the Southern States.

And now to you, my brethren and companions: If this mission has made a good

record and is entitled to praise, the honor belongs first to God our Eternal Father, through the Captain of our salvation, who has given us the power of the Holy Priesthood. After Him, the praise, the honor and the glory, so far as earthly power is concerned, is due to the humble Elders, who have traveled through sunshine, rain and sleet, suffering many privations and often sleeping in the woods, in carrying the message of our Blessed Redeemer to their brethren and sisters in the world. They are they ones who have sought entertainment among strangers, taught them the Gospel at their firesides and held public meetings in halls, in the woods, and upon the street corners. Between sixteen and seventeen hundred missionaries have labored under my direction, and they have been obedient, clean and faithful. It has been an army of men that I have been most proud to be associated with, and to enjoy the confidence and respect of such an army of workers has been worth more to me and has brought me more happiness than the honor that could have been bestowed by the combined armies of the greatest earthly powers in existence. The hour of parting of necessity brings with it sadness, and to say goodbye to my brethren, to the Saints and to our dear mission home touches the tenderest strings of my heart.

Ten years ago missionary work was not done in any of the cities of the South, but today we have neat church edifices in some of them and healthy congregations in many of the cities. We have church buildings scattered throughout the South and a very substantial and comfortable mission headquarters here in Chattanooga. They have all come to us as blessings from the Lord. They have come to us as the results of the faithful labors of the Elders, the tithes and offerings from the Saints and the generous appropriations made by the Authorities of the Church. The Saints have been faithful in the payment of their tithes and God has fulfilled the promise made that He would open the windows of heaven and shower blessings down upon them. The people of the South and the people of the North are now mingling together and the Southern people are traveling more, and thus it has become a new South entirely, compared with what it was in 1898. These changes have created new conditions, and men have become broader-minded, and therefore more generous toward the people of other faiths. Ten years ago it was very unusual to find people in the South who had visited Salt Lake City. Today it is almost a daily occurrence and they have brought back with them many fond recollections of their visit to the "City of the Saints." We have felt the good results eminating from the works of the faithful missionaries connected with the Bureau of Information upon the Tabernacle grounds. They deserve great praise for their work, and in blessing the Elders and the Saints, I also feel to say, God bless Brother Goddard and his associates in that important mission of the Church.

Last year our reports showed 843 baptisms in this mission and I have frequently expressed the opinion that for the year 1908 the Southern States Mission will show one thousand baptisms. You have been laboring under strict instructions not to unduly influence anybody into the waters of baptism; not to administer this ordinance to persons unless they first express a sincere and honest conviction that Joseph Smith was a Prophet of God. I know this will also be the counsel of my successor; and still I firmly believe that through the earnest labors of the Elders I will not be disappointed in regard to one thousand baptisms for this mission when the report is made up at the end of the year.

It has pleased the Authorities of the Church to name Elder Charles A. Callis as my successor in the presidency of this mission. He is not a stranger to the conference presidents, nor to the Elders and Saints of two important conferences of the mission. He labored earnestly and successfully as president of the Florida Conference, and under his leadership it grew as it had never grown before. The baptisms and the tithes of that conference showed the worth of his leadership. He was president of the South Carolina Conference when he received his appointment to preside over the mission. In that field of labor the Lord had prospered his management of its affairs, and the work has grown and the Elders have been filled with renewed energy. Elder Callis has been present at the last three gatherings of the conference presidents of the mission and is personally acquainted with every conference president, in the mission, with one exception. During the last few weeks, without knowing what object was in view, he has been laboring in the mission office with the secretary in directing the office work. I therefore feel that he is no stranger to the work and can intelligently direct the labors of the Elders and counsel the saints concerning the work of the Lord in this land. As you have been obedient to me, I beg of you to transfer that allegiance and love to my successor. As you have offered up your prayers in my behalf that God would inspire me with His Spirit to direct the missionary work in the South, I beg of you now to pray for him. and I recommend him to you and to the Saints as a man of God, clothed with the Holy Priesthood, filled with the spirit of his calling and with his heart and soul in the work of the ministry. May God bless him in his important calling; may God bless the Elders laboring in the vineyard of the Lord, and may the choicest blessings of our Heavenly Father hover around the Saints who have listened to the Gospel sound. May the peace of our Master rest in the homes of our friends who have fed,

rested and protected the servants of God who came in the name of the Master.

Goodbye until we meet again.

Your Brother and missionary companion,
Ben E. Rich.

It is appropriate to here give the letter of greeting which President C. A. Callis, successor to President Rich as head of the Southern States mission has issued to his elders:

Chattanooga, Tenn., August 28th, 1908.
To the Elders of the Southern States Mission.

Dear Brethren: After a period of more than ten years continuous and faithful service. President Ben E. Rich has been honorably released from the office of president of the Southern States mission. Actions speak louder than words, and the following brief summary of the missionary work accomplished by the Elders under his presidency is a more fitting and enduring tribute to his capable leadership than the most eloquent tongue could pronounce:

During his administration 25,000 Books of Mormon have been sold; 15,000 Orson Pratt's Works; 160,000 Voices of Warning; 150,000 Durrants; 25,000 song books; and 40,000 miscellaneous books bearing the gospel; 3,500,000 Gospel tracts have been distributed. All of the above, excepting the Books of Mormon have been published and distributed in the Mission. There have been upwards of 6,800 baptisms; add to the foregoing the hundreds of thousands of Gospel conversations the Elders have held with friends and investigators, and one gets an idea of the magnitude of the missionary work in the South.

During President Rich's ministry the work of the Lord has made substantial progress in the great cities of the South. The beautiful chapel in Jacksonville; the neat and inviting church in Atlanta, the "Queen City of the South;" the pretty country chapels with which the mission is dotted, are some of the monuments to the zeal and untiring industry of this devoted servant of God. And the large and elegant Mission house in Chattanooga is evidence of his wisdom in the management of the temporal affairs of the Mission. In the above named cities lady missionaries are doing faithful and effective missionary work.

Brother Rich's ability to adapt himself to every phase of missionary life is well known. Like Paul he has "learned that in whatsoever state he was, therewith to be content." In other words, he has done the will of the Master with a willing heart. He has ably and eloquently expounded the word of God to large and intelligent congregations in the centers of learning and culture in the South; and he has preached the Glad Tidings of Great Joy to the humble farmers in their little churches that nestle in the shade of the oak and the pine. He has dined today with railway magnates and prominent business men, and on the morrow he has been a welcome guest of the husbandman and partaken of his humble fare in his cabin in the forest.

President Rich has been successful because he has been humble and sought at all times the guidance of the Holy Spirit. He has been bold and courageous in defending the Gospel and leading us onward in the fight for truth: but he has never been overbearing. He has gained access to the hearts of the Elders and the people with the key of love. His solicitude for the Elders; the tenderness and the love he has shown for them, has won their gratitude and undying affection. They have been instructed and inspired by his wise and fatherly counsel, and before the rays of the sunshine of his hopeful and bouyant disposition their trials and discouragements have fled. He has shared their joys and their sorrows; and where duty called or danger threatened, he was quick to respond. The sacrifice he has made is sacred unto the Lord. We bid him goodbye, with regret, and pray the blessings of God upon him and wish him abundant success in his new field of labor.

Dear Brethren, as you already know, the Church Authorities have chosen me to succeed President Rich as president of this Mission. I have accepted this call in the spirit of humility, and in the same spirit, with the help of my Heavenly Father, I will do my duty and work hard with you, my co-laborers, in bringing souls unto Christ. That is our mission. Let us be loyal to the Captain of our salvation; loyal to our leaders—for their hearts are filled with love for us; and loyal to each other. Solomon said: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." In your ministry set a good example and build up the members in the faith. The word of the Lord to the Prophet Joseph Smith on this point is applicable to us: "Therefore. strengthen your brethren in all your conversation, in all your prayers, and in all your exhortations, and in all your doings."

Brethren. be patient and diligent; have faith, hope, charity and love, and press forward like true soldiers of the Cross. Work while it is yet day, for the night cometh when no man can work.

Shortly after the general Conference, which I am going to attend. I will visit all the Conferences in the Mission and will then have the pleasure of becoming personally acquainted with all of my brethren in the mission.

With very best wishes and prayers for success. I remain,

Your Brother in the Gospel,
C. A. Callis.

He that is faithful and endureth shall overcome the world.—Doc. and Cov.

MEXICO'S AMATECA INDIANS.

The following article from the Mexican Herald is not without interest to the student of the Book of Mormon. Indeed, in a peculiar way, it strongly tends to support that record as a true history of ancient America. Could we but trace back far enough the antecedents of the Amateca Indians, we should undoubtedly be able to connect them with the people called Lamanites in the Book of Mormon:

Buried in the heart of a civilized, powerful and progressive foreign people a little handful of Indians have lived for 300 years, and have contrived to keep, during all that time, their national characteristics, their traditions and their individuality. If you seek them you will find them in Amatlan de los Reyes, a village in the state of Vera Cruz, Mexico. They are known as the Amatecas.

It is no uncommon thing in Mexico to find a tribe of Indians who has made a determined effort to maintain its individuality against the encroachments of a higher civilization. But the Amatecas are perhaps the only people in the republic who has succeeded in retaining for themselves what is practically self-government. It must not be understood for a moment that they make any pretentions of being independent of the control of the federal authorities in Mexico City. They long ago gave up as hopeless any struggle against the power of the Spaniard, and later on the Mexican nation, and this submission is responsible for the fact that they have been able to retain their ancient customs, habits, and modes of government.

When the Spaniards under the conqueror, Hernan Cortez, landed in Mexico, near Vera Cruz, and began the march to the Aztec capital, the emperor. Montezuma, sent several messengers and spies to bring him news of the mysterious strangers. Among others sent was Ocelotl, or the Tiger Prince, as he is known in history and legend. Ocelotl was one of the best Aztec artists, and the emperor commissioned him to make sketches of the invaders, so that he might judge of them by their appearance. He was also to bring back a detailed report of the strength of the forces of the Spaniards, who were believed to be the warriors of the Fair God, who had come from the Land of the Sun, which they were to do, according to an old and universally believed tradition.

Ocelotl brought back a complete report to the emperor, and gave it as his opinion, from what he had seen of the strangers, that it would require all the strength and cunning of the Aztec empire to contend against them. Montezuma was so angry at this unfavorable report that he ordered Ocelotl to be publicly burned as a coward who wished to frighten with childish tales the courage of his warriors, who had until then been ever successful. Ocelotl, however, had many friends at the court of the emperor, and through their aid he succeeded in escaping from prison and in getting to the land of Tlaxcala, which was the hereditary enemy of the Aztec empire.

Now there is a curious legend still told of the Amatecas to the effect that Ocelotl stopped at Amatlan. on his way back from Vera Cruz, and that the people flocked about him to hear what he had to say. Ocelotl told them of the fair faces of the strangers, their garments, which shone as bright as the sun itself; the great beasts they rode, and how they came armed with the weapon of the god of thunder and lightning. The people of Amatlan held a meeting in the public square, and when the chiefs had heard the story of Ocelotl they decided that the newcomers were indeed the warriors of the emperor of the sun and that there was, therefore, no use whatever in opposing them. So they sent a message to Cortez saying that they had decided to become his friend.

Whatever truth there may be in this legend, it might well have been true, for it has embodied in it the characteristics of the Amatecas as a people. They have ever been clever diplomatists. When the Aztecs were at war with all the people around them the Amatecas succeeded in making a treaty of peace with them which protected them from invasion by the Aztec army. At the same time they had treaties with two other rude nations to the south and east that were at war with the Aztecs.

There is another legend among the Aztecs to the effect that the people of Tlaxcala did not treat Ocelotl, the Tiger Prince, well, and that he soon left their city and wandered south until he came to Amatlan, where he was warmly welcomed by the people. He remained with them many years. and became their chief, not their king, for Amatlan had always been, in its form of government, republican, and is still so today. The people of Amatlan practically govern themselves today, without any interference on the part of the Mexican government. They pay their federal taxes promptly, as they have done, for the past three hundred years, under one name or another, but there their duties stop. They may be said to constitute a little Aztec nation in the heart of the aristocracy in direct line reaching back beyond the Spanish conquest. They retain their own customs, habits, manner of dress and modes of thought. They are nominally Catholic, but the ancient Aztec mythology is largely mixed with their religious beliefs. They have hundreds of charms which are supposed to be effective against certain diseases, dangers or accidents. And there is a spirit of some kind connected with almost every charm. This spirit was, not so many years ago.

an Aztec god or demigod. The Amateca is, therefore, a most curious combination of Christian and pagan, civilized citizen and savage. He has his own schools, but his teachers are all Amateca Indians; he has his own churches, but his priests are also Amatecas.

Amatlan is a little piece of China in the heart of Mexico. It has built a Tartar wall around itself, and no man may pass that wall without the permission of the authorities. In Amatlan strangers are looked upon with suspicion and mistrust to such an extent that not even the traders are allowed in the city without a special permit from the authorities. All these things have contributed to make Amatlan the curious community it is. It cannot be called a nation or even a tribe, for the estimate of the size of the population of the whole people is variously put at from 5,000 to 15,000. The town itself is not over 3,000, but considerable territory around it is, in a tribal sense, tributary to it.

The people of Amatlan, especially the women, are very fond of dress, and they are skillful in needlework. Upon their holiday dresses they lavish a great deal of patience, time and labor. Some of the Amateca women, when young, are very beautiful, and in general they have much better features than those of most of the other Indian tribes that surround them. Even the women, when they get older, possess pleasing features. Their industry, the tranquil lives they lead, and the better food they receive and have received for at least three generations are probably responsible in a great degree for this.

BRYAN ON IMMORTALITY.

From two of Mr. Bryan's speeches are obtained the following gems of thought relating to his views upon immortality:

"I have here a little grain of wheat; It grew more than three thousand years ago on the banks of the Nile. Ten centuries before the Babe of Bethlehem was carried down into Egypt to escape the wrath of Herod, the stalk upon which this little grain matured was swaying in the breezes that fanned the brow of the Sphinx. All these years it has slumbered in an ancient tomb. Had it been planted, and all its progeny after it, the lineal descendants of that one grain would be numerous enough to feed the world today. In every grain of wheat there is a germ of life—a germ of life that has within it the power to discard the body of today and construct from air and earth not a new body alone, but many new bodies—and into each one of the many it can put the power to continue the work of reproduction. If the vital spark of a grain of wheat can pass unchanged through countless deaths and resurrections, surely the spirit of man will be able to defy the grave. All nature proclaims that there is another life, and the belief in that other life lends comfort to use when, separated from a friend, we have the assurance that it is but for a time. The belief in immortality receives the somber character of an occasion like this, for we are assured that the congenial spirits who meet and mingle here will hold communion in the world beyond. Belief in immortality not only gives consolation but it gives strength. We can better resist the temptation to do wrong to others when we expect to meet and associate with them in an endless world where our secret thoughts will be made known."

* * *

"To every created thing God has given a tongue that proclaims a resurrection.

"If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth into a new life, will He leave neglected in the earth the soul of man, made in the image of his creator? If He stoops to give to the rosebush whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No. I am as sure there is another life as I am that I live today! I am sure that, as the grain of wheat contains within an invisible germ which can discard its body and build a new one from earth and air, so this body contains a soul which can clothe itself anew when this poor frame crumbles into dust."

And I will be merciful unto you, for I have given unto you the kingdom.—Doc. and Cov.

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Editorial

A BOY MARTYR.

A press dispatch from Chicago gives a record of heroism on the part of a small boy which kindles varied emotions in the reader. Richard Enger, twelve years old, was playing in the woods in a suburb when he was seized by two larger boys aged respectively sixteen and eighteen years, stripped of his clothing, bound to a tree and lashed with switches until he was almost unconscious. He was at length untied and told to put on his clothing, which he did with difficulty. He was then offered a bunch of skeleton keys and commanded to rob a nearby cottage. He refused, and was again stripped, tied to a tree and beaten cruelly, after which he was helped to dress again. Next he was ordered to approach a woman who stood some distance away, seize her purse and bring it to his tormentors. He again refused and they were about to beat him a third time. He declared he would not steal no matter what they might do to him, and pleaded with them to let him go. Probably convinced that further torture would be useless, they released him and he made his way home as best he could. The two large boys were later arrested.

Judging from his name and some other circumstances, the boy who thus endured severe physical agony for conscience' sake, is a foreigner. But no matter what his race or creed he is a hero. Though his future life should be hidden in obscurity, if he remains true to the moral standard of his childhood, he will remain a hero always. Should he prove thus faithful it is more than likely that he will become famous; still he may never be known outside of a small circle. But whether he becomes illustrious or not he will be a hero as truly as if he were to lead a victorious army, and probably in an even higher sense; for men who lead victorious armies would not always endure for the sake of moral principle the fearful ordeal he passed through.

It strengthens faith in human nature to read of such a soul as this boy has, whose nobility is glorified by comparison with the miscreants who tortured him. Of them it is painful to think or speak. A sense of justice combined with solicitude for the welfare of society prompts the wish that they might be placed where they could never re-

peat such a crime until all desire to do so should leave their hearts.

The Lord said through the Prophet Joseph Smith: "I have many holy men that ye know not of." He places them where He can use them, and develop them, and prepare them to become pillars in His Church, if not in this world then in the next. He often keeps such men in a humble environment; and we in our ignorance or willful blindness may meet and speak to one of these holy men and not know it; we may even do him wrong and not dream who he is, for he seldom or never wears the garb which the world accepts as proof of holiness. A train of great thoughts is suggested by the story of little Enger's heroism.

MOTHER LOVE.

A touch of nature such as "makes the whole world kin" was witnessed in Kansas City a few days ago. A young woman had given birth to a babe. The birth was preceded by the same sad experience that has caused so much sorrow in this world. When her baby boy was eleven days old the mother was able to leave the hospital, but before doing so she made an effort to give the child away. The matron tried to pursuade her to keep and rear it, but, sobbing, she said she could not take it to her parents' home. While she talked and wept she held her babe in her arms. Her determination to abandon it was all but fixed, when she looked into its face. At that instant a smile overspread the features of the helpless innocent. The power of that smile was magical. It touched the fountain of mother love, which burst forth in a great flood of tears that swept away the barriers of pride lying in the path of duty, and the mother said: "I will keep it!" It was as if the guardian angel of that fatherless babe had made it smile at just the right moment.

This victory over pride having been gained, there remains no further reason why this mother should not bestow upon her child a boundless wealth of affection. Granting that she sinned, mother love, if she does not stifle it, will aid her to make atonement; and in the sweet companionship of her babe she will find a solace for the pain caused by the scorn she must endure.

Scorn she cannot escape. But she can know this: that by her life of sacrifice and conquered pride she may so purify her heart that, Magdalene though she is, she will be far more worthy to sit at the Savior's feet than will be the pious ones who take delight in reminding her of her misfortune, and would be shocked at the thought of inviting her to share their pew in the house of prayer.

In the day of judgment with what amazement will the Pharisees behold the mothers of fatherless children numbered with the redeemed and sanctified, while they are commanded to purge themselves of sin before again attempting to enter the gates of heaven. We are not teaching that transgression sanctifies; but we do hold that repentance does; and how can there be repentance where there is no sin? The Christianity which now prevails hinders more than it helps unfortunate young mothers who in an agony of shame discover that their love and confidence in treacherous, villainous man have surpassed the bounds of wisdom. But the Christianity which is coming will comfort and redeem the sinner while hating the sin which brings such suffering. This higher gospel is being taught by the Latter-day Saints, and in time will fill the

world. It does more than to redeem the fallen, for it protects against temptation.

REFORM AND ORTHODOXY.

As a rule, Christians are not very well posted as to differences of religious opinion that exist among Jews. It is generally understood that the latter are divided between what are called the Reform and the Orthodox parties, but the issues which separate them are not well understood. The following excerpt from the editorial page of the Reform Advocate of Chicago, edited by Emil G. Hirsch of that city, one of the leading Reform rabbis in America, portrays Orthodoxy from a Reform standpoint:

The battle between Reform and Orthodoxy is an unequal one in many respects. Whichever has the right on its side, and we need not point out here which that is, it is certain Orthodoxy has got the might. Orthodoxy has got the masses, and the masses spell power. The masses of the Jews have become petrified in the groove of Orthodoxy, and it is most difficult to move them. Amongst the millions in Russia such of the younger generation as have been pulled up by the thunderous force of the revolution, have turned upon themselves and become most vindictive and fanatical atheists. As I have often pointed it out before in the columns of the Reform Advocate, the masses of the Jews do not know how to move gently along the middle course. It is either the one extreme or the other, and either with a vengeance. Not from the masses of the Jews can we expect Reform to spring. By the masses of the Jews of the Ghetto, self-contained, self-centered, a world within themselves, of Jews and Jewishness; a mixture of rank Orthodoxy and rank atheism, but distinctively Jewish even in the latter. Amongst people of the Ghetto it is difficult to find even a decently clean-minded agnostic. It goes against that aggressive cocksuredness of the ghetto Jew that there can be a thing in the world, a thought, an idea, which he cannot either fully affirm or deny. He always does the one thing or the other, and with a vehemence and vociferation characteristic of his untamed nature. Reform belongs to the broadminded, the thoughtful, the gentle of outlook and of habit. He is not to be found in the Ghetto. The man from the Ghetto seldom knows how to sound even his own mind, and he would not pause to do it if he knew; he is always on the rush with his mind, always running away with himself.

But when we come to the soi-disant champion of Orthodoxy, mostly self-constituted, who with either tongue or pen appears to fight his cause, we have another human phase to deal with. We invariably have to question the man's sincerity. There is always too strong a suspicion present in his case of howling with the biggest crowd. It always pays him. On the face of it, the advocate for Reform can have no particular axe to grind. He is in the minute minority, and that alone is sufficient evidence of his sincerity, his business. He speaks with dignity and with all due regard for the niceties and amenities of speech, when he refers to his opponents. But we see it all the other way when it comes to the latter's turn. He is full of vituperation, which often amounts to sheer foul-mouthedness. The words "idiots," "slaves," "asses," "sycophants," and several other such choice epithets are for ever on his tongue in compliment to those that earnestly seek reform. We let entirely alone the question of breeding. What sensible person ever looks for that in the Ghetto! But ours is a question of sincerity. Can people so utterly undignified be sincere? Sincerity is its own dignity. The merest coal heaver, when sincere, is one of the sublimest things in creation.

Well, then, it is a pity that so many of the guardians and defenders of orthodoxy are not coal heavers.

A devotee of Orthodoxy would probably answer the above by denouncing a Reform Jew as a backslider from the faith and worship of his fathers, and as loving the things of this world better than those of the world to come. It would seem that Jews can be almost as severe as Christians in persecuting each other for conscience' sake.

But the future is far brighter with prophetic promise for the Jews as a race, with all their divisions of opinion, than it is for Christendom. The promise of God is that the Jews of all sects and nations shall be gathered back to Palestine and there become an independent nation and a mighty people. But no such a destiny has been foretold for the jarring, conflicting sects of Christendom. They are part of Babylon and when it falls as foretold in the scriptures, they will suffer with it.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the tradition of their fathers.

2. They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

3. And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

4. And they would not be baptized; neither would they join the church. And they were a separate people as to their faith, and remained so ever after, even in their carnal and sinful state; for they would not call upon the Lord their God.

5. And now in the reign of Mosiah, they were not half so numerous as the people of God; but because of the dissensions among the brethren, they became more numerous.

6. And it came to pass that they did deceive many with their flattering words, who were in the church, and did cause them to commit many sins; therefore it became expedient that those who committed sin that were in the church, should be admonished by the church.

7. And it came to pass that they were brought before the priests, and delivered up unto the priests by the teachers; and the priests brought them before Alma, who was the high priest.

8. Now king Mosiah had given Alma the authority over the church.

9. And it came to pass that Alma did not know concerning them, for there were many witnesses against them; yea, the people stood and testified of their iniquity in abundance.

10. Now there had not any such thing happened before in the church; therefore Alma was troubled in his spirit, and he caused that they should be brought before the king.

11. And he said unto the king, Behold, here are many whom we have brought before thee, who are accused of their brethren; yea, and they have been taken in divers iniquities. And they do not repent of their iniquities; therefore we have brought them before thee, that thou mayest judge them according to their crimes.

12. But king Mosiah said unto Alma, Behold, I judge them not; therefore I deliver them into thy hands to be judged.

13. And now the spirit of Alma was again troubled; and he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God.

14. And it came to pass that after he had poured out his whole soul to God, the voice of the Lord came to him, saying,

15. Blessed art thou, Alma, and blessed are they who were baptized in the waters of Mormon. Thou art blessed because of thy exceeding faith in the words alone of my servant Abinadi.

16. And blessed are they, because of their exceeding faith in the words alone which thou has spoken unto them.

17. And blessed art thou because thou hast established a church among this people: and they shall be established, and they shall be my people.

18. Yea, blessed is this people, who are willing to bear my name; for in my name they shall be called; and they are mine.

19. And because thou hast inquired of me, concerning the transgressor, thou art blessed.

20. Thou art my servant; and I covenant with thee, that thou shalt have eternal life; and thou shalt serve me, and go forth in my name, and shalt gather together my sheep.

21. And he that will hear my voice shall be my sheep; and him shall ye receive into the church, and him will I also receive.

22. For behold, this is my church; whosoever is baptized, shall be baptized into repentance. And whosoever ye receive shall believe in my name; and him will I freely forgive;

23. For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth unto the end, a place at my right hand.

24. For behold, in my name are they called; and if they know me they shall come forth, and shall have a place eternally at my right hand.

25. And it shall come to pass that when the second trump shall sound, then shall they that never knew me come forth and shall stand before me:

26. And then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed.
27. And then will I confess unto them that I never knew them; and they shall depart into everlasting fire, prepared for the devil and his angels.
28. Therefore, I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him I will not receive at the last day;
29. Therefore I say unto you, Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also;
30. Yea, and as often as my people repent, will I forgive them their trespasses against me.
31. And ye shall also forgive one another your trespasses; for verily I say unto you, He that forgiveth not his neighbor's trespasses, when he says that he repents, the same hath brought himself under condemnation.
32. Now I say unto you, Go; and whosoever will not repent of his sins, the same shall not be numbered among my people; and this shall be observed from this time forward.
33. And it came to pass when Alma had heard these words, he wrote them down that he might have them, and that he might judge the people of that church, according to the commandments of God.
34. And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord.
35. And whosoever repented of their sins and did confess them, them he did number among the people of the church.
36. And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out.
37. And it came to pass that Alma did regulate all the affairs of the church; and they began again to have peace and to prosper exceedingly in the affairs of the church; walking circumspectly before God; receiving many and baptizing many.
38. And now all these things did Alma and his fellow laborers do who were over the church; walking in all diligence; teaching the word of God in all things; suffering all manner of afflictions; being persecuted by all those who did not belong to the church of God.
39. And they did admonish their brethren; and they were also admonished, every one by the word of God, according to his sins, or to the sins which he had committed, being commanded of God to pray without ceasing, and to give thanks in all things.—Mosiah 26.

It appears that for a long time, between the death of King Benjamin and the establishment of the church in the land of Zarahemla by Alma, there was no systematic arrangement for reaching the people (especially the younger class), and educating them in the word of the Lord to stimulate faith in Christ. The result is only too well tabulated on this page of Nephite history. Here it is: "They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ."

A regrettable consequence grew out of the haphazard methods that evidently had been employed in teaching the rising generation of this ancient American commonwealth the elements of true religion. Their parents had been very susceptible to the Word. But it appears that the establishment of the church with its systematic method of instilling faith by the labor of priests and teachers came too late to build in this second generation the necessary groundwork for faith in the world's Redeemer. They had manifestly failed to receive the right impressions in their tender years, when their minds were plastic and easily molded this way or that.

Little wonder that they could not receive the testimony of the promulgators of the plan of life, now that their minds had become more or less hardened and set, is it? The one chance to rear them "in the way they should go" had come and fled, and they were once and forever infidels. To not only jeopardize their own eternal welfare, but to go about fighting the work of God.

This surely holds a lesson to parents today. Even with the Church as we have it, with its marvelously perfect organization and system of "training the young idea how to shoot," where parents are lulled into the sleep of indifference and do not take a lively interest in putting their little ones regularly into Sunday school, Primary and religion classes, they are standing in the shadow of a grave danger, and, moreover, allowing their loved ones to hover on the brink of a pitfall. For there will come a day when those sons and daughters will come square

against adverse influences and power, and, minus the foundation of faith in correct principles, they must succumb and fall.

In truth, in the whole world of Christendom, does this not largely account for the spirit of infidelity that seems to be running rampant? The imperfect system of organization of most Christian churches of today and their consequent inability to reach and enter into the very home life and daily conduct of the family, old and young, together with the many inconsistencies in their doctrine and their rudimentary notions of the whole truth, in the main account for the infidelity or indifference of the non-Christian two-thirds of our country's inhabitants.

How grateful we Latter-day Saints should be (and are), that we have with us the perfect system for reaching all the people all the time, youth and old age, and instilling in them the precepts of the *fullness* of Christ's plan of salvation? We will, too, hail with as much delight the day when the grand principles of our perfect religion shall be absorbed by the people of this nation, from sea to sea—and even to the ends of the earth! That they who now tread the way of Jesus gropingly may have the splendor of the brilliant light of the whole truth to illumine their toilsome way!

These young Nephite infidels went about enticing those who were members of Christ to forsake their belief. Some of them did, and without the light, fell down and made easy marks for the sin-whisperings of Satan. They fell into iniquities of the flesh. Alma, head of the church, was confronted with the duty of dealing with them. He did not know how, but went to the fountain Source of all light, and the voice of Jehovah made it plain how to deal with the offenders. And what a beautiful revelation is here vouchsafed to the wondering Alma! How is this for a sermon on forgiveness: "Therefore I say unto you, Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed. And if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive and I will forgive him also; yea, and as often as my people repent will I forgive them their trespasses against me. And ye shall also forgive one another your trespasses; for verily I say unto you, He that forgiveth not his neighbor's trespasses, when he says that he repents, the same hath brought himself under condemnation."

These benevolent words on the beautiful principle of forgiveness are truly worthy of Him who so loved the world that He gave His life for His friends. "Forgive one another," is the burden of it, "as you hope to receive forgiveness from the Judge of all."

WHILE THE YEARS ARE ROLLING ON.

If we turn not from the vision,
Which comforts us day by day,
We will find there's many duties
Waiting for us on the way.
Friends who yearn for threads of comfort;
Hearts welled up with grief and pain;
Voiceless pleadings for affection;
Yet how oft that plea is vain.
And in our mad rush and struggle,
Oft we worry, yea and fret
For the things that rot and perish;
And we thoughtlessly forget
To clasp the hands outstretched toward us,
With a touch of friendship warm;
We forget the gift of friendship,
Hath within itself a charm;
We forget the earth's sweetest flowers
Bloom for loved ones standing near;
Dead friends fail to sense their perfume,
Tho' you heap them on their bier,
Meaningless are fondest kisses.
To the lip that's mute in death.
Better far to leave their impress,
While they're warmed with life and breath.
Let's then link with words of kindness,
Deeds akin to hope and cheer;
They're but fragments of our beings,
Moulding life in all that's dear.
Thus while time's brief hours are fleeting,
Count life not an idle song;
Leave no diamond deed unpolished,
While the years are rolling on.

—Sarah E. Mitton, Paradise, Utah.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Truthfulness.

We wrote last week under the title of "Honesty." In reflecting on the virtues of being truthful, in this paper, we are merely treating on the same subject. To be honest is to be true. To be honest is to tell no untruth to one's fellows with whom one has to deal. Neither by word of mouth nor by implication, nor the language of actions.

Truthfulness, like all virtues (and vices, too), is more or less a matter of habit. There are persons who have no idea of being dishonest or untruthful, who continually misrepresent things. They do it more or less unconsciously, without the least idea of deceiving anyone. This is a result of carelessness in the early forming of habits. Hence, the care that parents should take to get their children started down the right track.

The little rill winding down the hillside at first may be turned to the right or left with ease. But when by constant running it has worn its bed deeply into the surface, and even the resisting rock beneath, with its ever-increasing current, it is very difficult and next to impossible to change its course. So with the child in its tender years. Its habits, then easily formed, may in after years become deep-groved and rock-ribbed. To turn the course of its life may be like tearing the soul asunder. Moreover, it may be utterly impossible—if there be any impossibilities.

First of all, our little ones should be taught common honesty and to tell the truth. If the child is thoroughly grounded in this habit, you could hardly expect him to steal, and he would be less inclined to be disrespectful to his parents. To be intemperate or unchaste would hurt his conscience more because that would bring home to him the fact that he has not been true to himself. For if we are devoted to the habit of reporting nothing but the truth to others, we will not be long in seriously considering the value of being true to ourselves. The proverb, "To thine own self be true," would soon claim the child's thoughtful attention.

Each of the virtues, in fact, is a stepping-stone to all the others, but the principles of honesty and truthfulness are the central pillars upon which all the others rest.

The proverbial hatchet story of George Washington speaks loudly of his surviving parent's (his mother's) carefulness to direct the shaping of correct habits, as well as of the great hero's inborn strength of character.

And the same inclination and early training which impelled the beloved statesman to abhor a lie of the lips, impelled him later on to espouse the cause of independence in the face of great risk to his property and interests, as well as imminent peril to his life, because he thought it was right. His whole life was in harmony with God and the universe, because he was wholly imbued with the value of being truthful to others and true to himself.

It is a sad thing to see a man or woman whose early impressions have been such that they are given to the habit of prevaricating in their speech, either consciously or unconsciously. It is regrettable because of the harm it does others in conveying wrong impressions, which may be the cause of irreparable damage or even untold suffering.

But it is more detrimental in its effects upon the one that practices it. Because it is all a matter of course with him; his conscience is seared and he has long since ceased to sense the wrong he can inflict. The first little untruth burned his sensibility, but now it is calloused as the hand of the laborer becomes calloused by wear, and he feels no more sting. "That little spark of celestial fire called conscience,"-that is given to everyone of us by our Creator to be a monitor and to steer us in the way of the beautiful life, is so delicate that it is easily smothered and its guiding power destroyed. Hence the scriptures speak of persons "having their conscience seared with a hot iron." So it happens that a man may come to be dishonest or untruthful without fully sensing the fact, or the harm that he inflicts. Truly does Elbert Hubbard say that the punishment of a liar is that he eventually comes to believe his own lies.

And a lie of the lips is not the only kind or even the most wicked. We may tell a base lie with our actions and inflict almost limitless injury to our fellows who may be depending upon our judgment and veracity. In the early days of mining in the west, a disappointed prospector procured some gold dust and by its skillful arrangement in the mouth of an absolutely worthless "prospect" made it appear that below was a mine of the precious metal of fabulous worth. He showed it to some wealthy capitalists, who sunk all they had in it.

Acting a lie is a very convenient, and we may say, a favorite, way of deceiving—for gain. For it puts the perpetrator in less danger of being called to account by the victims.

So it is more dangerous and really more wicked. It is practiced in varying degrees by a great number of people. Indeed, there are some who have so habituated themselves to it that their whole life is a lie. Well illustrated in the recent theatrical production, "The Servant in the House," wherein a clergyman is brought face to face with the conviction that his whole life has been a mere sham—and acknowledges it.

It is more than thinkable that this story finds its reality in hundreds of cases among the clergy. And this for the simple reason that that vocation, as a vocation, offers so great a temptation to impose upon the credulity of the people—for money—and thus affords almost boundless opportunity for deception and hypocrisy. Hypocrisy is simply living a lie, and professed ministers of Christ who are guilty of it have a double weight of sin to be laid at their door. They are not only self-destroyers and deceivers of the many who look to them, in all good faith, as guide-lights to salvation, but blasphemers as well. Unless the mask is torn away many people live and die entirely unsuspecting that they have been betrayed by the very person their laborious toil has fed year after year. This is the climax of telling a lie by actions. If there are any such things as white and black lies, this is of the black variety. Well does the Psalmist exclaim:

> Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
>
> He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—Psalms 15: 1-2.

There are various forms of falsehood, but they all begin somewhere, and that is usually in the more insignificant phases of stretching the truth.

The habit of trying to make the facts in a case appear a little bigger than they are, for effect, is a most pernicious one. It is a steppingstone to that grosser crime of wholesale slaughtering of the truth—for gain. Also to that condition where the individual can consent to so degrade himself that he can live a lie.

Even if neither of these conditions of infamy is reached, the habit of stretching the truth in casual conversation is a very undesirable one. For generally a person soon suspects those who are inclined to even slightly falsify or misrepresent, and they are made the butt of ridicule, and, worst of all, confidence in their veracity is destroyed. The listener is all the while figuring on how much to discount the statements they are making, in order to arrive at the ungarnished truth.

The fixed and determined course of representing everything just as it is, without any embellishments or tacking on any questionable statements in regard to a thing you are describing, is a most excellent one. It disciplines the mental faculties and is a source of keen enjoyment and satisfaction, for by its practice we cultivate the virtues of accuracy and of learning to tell the exact truth about a thing. And, best of all, it is the only safeguard against becoming that vacillating and degraded creature, one who lives by the lie, either spoken or acted. It is assuredly worth while to heed the admonition of the ancient seer:

> These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates.
>
> And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord.—Zech. 8: 16-17.

RELEASE OF GENERAL JOSEPH SMITH.

TIMES AND SEASONS. JANUARY 2, 1843.

We are happy to have it in our power to state that the distinguished individual above named is once more free, and that the illegal prosecution and persecution which has been instituted against him by ex-Governor Boggs, Governor Reynolds of Missouri and Ex-Governor Carlin of this state has terminated successfully in behalf of the innocent and unoffending; and we have had one striking instance of the dignity and purity of our laws being held inviolate, despite of executive influence and intrigue, and the influence of misrepresentation and bigotry.

Mr. Smith had long been convinced of the illegality of the proceedings which were instituted against him; but he at the same time thought that when public excitement was so great, and popular prejudice so strong, that it would be hazardous for him to place himself in the hands of any of the minions of ex-Governor Carlin—judging (very correctly) that if that gentleman had issued a writ illegally and unconstitutionally for his apprehension, he might use an unwarrantable executive influence in having him delivered up to the justice (i. e., injustice) of the state of Missouri.

But while on the one hand he feared, and had reason to fear, usurped executive power, he as firmly believed that if he could obtain a fair and impartial hearing before the judiciary, that there was sufficient strength and virtue in the laws to deliver him from the unjust influence and mal-administration of his enemies.

Feeling fully convinced of the justice of his cause, he repaired to Springfield, about two weeks ago, for the purpose of obtaining a hearing (and as he believed), receiving an acquittal from the district court of the United States for the district of Illinois.

The secretary of state had been instructed to send for the writ issued by Governor Carlin, that Mr. Smith might have the privilege of habeas corpus and of having the legality and constitutionality of the writ tested.

But as ex-Governor Carlin, or the sheriff of Adams county, or both, were either afraid of having their deeds investigated, or wished to set at defiance the law, the writ was not forthcoming; and after the great hue and cry that has been made about Joseph Smith's

fleeing from justice, he was absolutely under the necessity of petitioning Governor Ford to issue another writ before he could obtain a hearing before the courts. For the purpose of answering the ends of justice, and that Mr. Smith might be legally and fairly dealt with, Governor Ford issued another writ, which was a copy of the one issued by Governor Carlin. Mr. Smith then petitioned the United States district court for a writ of habeas corpus, which was granted, and he appeared before that court on Saturday, the 30th of December, 1842, and gave bail for his appearance at court on Monday. Mr. Lambourn, the attorney general of the state of Illinois, appeared in behalf of the state, and Mr. Butterfield was counsel for General Smith.

On Monday Mr. Lambourn requested of the court a little time, stating that the subject was new to him, that it was one of great importance, that he had not had an opportunity of investigating it, and he hoped that the court would indulge him with one or two days; the court granted him that privilege, and the trial was postponed until Wednesday, the 4th of January. Mr. Lambourn objected to the proceedings on the ground that the United States court had no jurisdiction in this case, and that it belonged to the courts of this state to adjudicate in this matter; he moreover contended that they could not go behind the writ, to try the guilt or innocence of the accused party; his objections, however, were overruled by the court.

Messrs. Edwards and Butterfield shewed in a very lucid manner that Mr. Lambourn was in the dark concerning this matter—and Mr. Butterfield contended that in this case, and under the circumstances of the issuing of this writ, the United States district court not only had jurisdiction, but that it had exclusive jurisdiction. He also shewed very clearly that although they had no right to go behind the writ when judgment was rendered, that they had a perfect right where that was not the case; he quoted several authorities in defense of the position that he took, and very clearly shewed that the course which he had taken in this affair was strongly supported by law, that he was sustained by the constitution of the United States, and by a law of congress based upon the constitution, and by all former precedents. He then exposed in a very able manner the corruption of Governor Reynolds of Missouri, and of Governor Carlin of Illinois, in relation to this matter, proving from their own documents that the steps which they had taken were illegal, that Governor Reynolds had no foundation to issue a writ, or to demand Joseph Smith from Governor Carlin on anything that there was in the affidavit of ex-Governor Boggs of Missouri, and that he was obliged to add certain clauses in his demand which were not found in the body of the affidavit, before his claims upon this state could have the semblance of law, and that Governor Carlin, with these lame documents before him, wished to make it a little more plain, and added another addition, by way of codicil to the charge. He clearly showed the progress of crime among those governors: Ex-Governor Boggs' affidavit stated that "he believed, and had good reason to believe, that Joseph Smith was accessory before the fact, and that he was a resident of Illinois." Governor Reynolds stated that it had been represented to him that Joseph Smith was accessory before the fact, and had fled from the justice of Missouri. To make up the thing complete, Governor Carlin stated that he was a fugitive from justice, consequently neither Governor Reynolds nor Governor Carlin had any foundation whereon to base the issuing of a demand, proclamation, or writ.

After showing very clearly the ignorance and injustice of these executives—proving to a demonstration that Joseph Smith had not been in Missouri for three years; that he could not be a fugitive from justice, and that if he were guilty of being an accessory, the thing was not done in Missouri, and he could not be taken there to be tried; he concluded by saying, that all the difference there was between the Mormons and other professions was, that

the different sects believed in the ancient prophets only, and the Mormons believed in both ancient and modern prophecy. Another distinction was, that the ancient prophets prophesied in poetry, and the modern ones in prose.

Judge Pope then stated that the court would give its decision the next morning.

On Wednesday morning the judge in his decision investigated the whole matter, and in a very able manner sustained the views of Mr. Butterfield, and adduced additional testimony and evidence, in favor of the acquittal of Mr. Smith; and after a very learned and able address, he concluded by saying that, "the decision of the court is that the prisoner be discharged; and I wish it entered upon the records in such a way, that Mr. Smith be no more troubled about this matter."

We hope to be able to furnish our readers with a corrected copy of the whole proceedings of this interesting trial.

We had the honor of accompanying General Smith to Springfield, together with about fourteen gentlemen of this place, and we were very much pleased with the excursion; we met with a great deal of courtesy and respect on our way to Springfield, and when we arrived there; both from the citizens generally, and also from honorable members of the legislature; indeed, our presence seemed to dispel those deep prejudices which many had imbibed in consequence of misrepresentation and falsehood; and in our intercourse with them they perceived that the Mormons were affable, courteous, and intelligent; and in looking at our heads and feet they discovered that we had neither horns nor hoofs.

By the politeness of the Hon. Mr. Hackleton, speaker of the house of representatives, we were favored with the privilege of speaking in the legislative hall; Elder Hyde preached in the morning, and myself in the afternoon, a large concourse of people attended, composed of lawyers, judges, state officers, legislators and citizens of Springfield, and many of them concluded that Mormonism was as reasonable as scriptural; and that there was as much sound common sense, and a little more, connected with it, than with any other system that they had heard, or investigated.

Upon the whole we had a very interesting visit, and in our short stay formed associations that will not soon be forgotten.

Much praise is due to Governor Ford, Judge Pope, Mr. Butterfield, Mr. Edwards and many other gentlemen, for the bold, independent and patriotic course that they have pursued in relation to this matter; they have manifested a disposition to maintain inviolate the supremacy of the law; and that the Mormons shall have even-handed justice administered to them in common with all other citizens of the state.

TESTIMONIES.
XXIII.

Alabama.

I know that this is the only true gospel and that Joseph Smith was a true prophet of God. I pray that I may be able to live up to my duties at all times.—Mrs. Bettie Holley, Ala.

I know that this work is true. I have a strong testimony for I have been healed many times by the elders. This is my testimony in the name of Jesus Christ. Amen. —Sarah White, Ala.

I am only 14 years old, but I have a testimony of the truth and I am not ashamed of it. I wish to learn more of it.—Stella White, Ala.

Florida.

I bear my testimony to the truth of the gospel. that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God.—I. J. Tucker, Fla.

I will bear my testimony to the truth of the gospel which the elders are spreading in every land, I know that it is true. I also know that Joseph Smith was a true prophet of God, and that the Book of Mormon is a divine record.—H. F. Tucker, Fla.

I am glad to know that I am worthy of being called a "Mormon," for I know they have the gospel. I can bear my testimony to it. I believe that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God.—Vella Tucker, Fla.

I am a little "Mormon" girl, almost 13 years old, and I am pleased to bear my testimony to the truth of the gospel. I

believe Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God.—Carrie D. Tucker, Fla.

I feel that I must bear my testimony to the truth of the gospel of our Lord Jesus Christ as taught by the Latter-day Saints. I know without a doubt that it is true. I only wish others could see as I do. I know Joseph Smith was a true prophet and that the Book of Mormon is the word of God, the same as I believe the Bible to be.—Mrs. Marcella Lang, Fla.

I believe this is the true Church of Christ, and the straight and narrow path. I believe Joseph Smith was a true prophet of the living God. I have felt happier ever since I joined the Church of Jesus Christ of Latter-day Saints.—Erving Hill, Fla.

I know that Joseph Smith was a true prophet of the living God, and that this gospel was revealed to him by an angel in these the last days. I also believe the Book of Mormon to be the word of God.—Lila Stephens, Ga

I believe the Book of Mormon to be the word of God and that the gospel is true.—Lela Stephens. Ga.

I have a testimony to bear. I know that Joseph Smith was a true prophet of God, and that the Book of Mormon is true, and was revealed to him by an angel.—W. D. Stephens, Ga.

I am not a member of the Church but am a strong believer. I know the gospel taught by the elders is the only true gospel on earth today. I pray that the way may open for me very soon to be included in the Church of Jesus Christ of Latter-day Saints.—Lydia Webb, Ga.

Sister Ellen Webb, in a very earnest letter, expresses her thankfulness for the gospel. She testifies that she knows that God lives, that Jesus is the Christ, that Joseph Smith was a true prophet of God, and that the gospel as taught by the elders is true.

Iowa.

Brother James Wallace, of Iowa, expresses in a letter a strong testimony of the gospel. He declares he knows that this is the work of God, that Joseph Smith was a true prophet, and that the Book of Mormon and Doctrine and Covenants are true.

Indiana.

I am thankful for the privilege of bearing my testimony to the true and everlasting gospel. I know that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of God. I am a lonely Saint, one of a family of nine.—Miss Mary Stan, Ind.

Louisiana.

I have been a Latter-day Saint 9 years and know the gospel as taught by them is true. I have read the Book of Mormon through and believe it is the word of God, and that Joseph Smith was a true prophet of God. I have been blessed in many ways since I became a "Mormon."—Martha Jane Kyle, La.

Sister Ann R. Pardue of La., writes a letter in which she expresses a strong faith in the gospel, and in the divinity of the mission of the Prophet Joseph Smith and in the Book of Mormon. She gives the testimony which her son L. M. Pardue, bore on his death bed, as follows: "I am going to heaven. I want you all who are in the house and out of the house to prepare yourselves to meet me in heaven." Sister Pardue adds: "Those were sweet words to me. People were standing around who thought 'Mormons' did not go to heaven, and he invited them to prepare to meet him there. He passed away Jan. 8, 1908."

Mississippi.

Brother J. M. Melvin of Miss., writes expressing firm faith in the gospel as revealed in these last days, and in its promises. He writes while suffering pain from a bodily affliction, and prays that health and life may be granted to him so that he may rear his children properly.

Missouri.

It affords me much pleasure to bear my testimony. I have been a member of the Church for 8 years, and I know that my Redeemer lives, that Joseph Smith was a true prophet of God, and that the gospel is true. May God bless all the members is my prayer in the name of Jesus. Amen.—Mrs. J. A. Haralson, Mo.

Nebraska.

I can say I know the gospel is true as taught by the Latter-day Saints. I am thankful that I received this message and am a member of the true Church of Christ. My desire is to prove faithful to the end. ——Mrs. Mary A. Ferdig, Neb.

North Carolina.

I can say as did Paul of old that I am not ashamed of the gospel. I know it is true, and that Joseph Smith was a prophet of God. If the people of the world desire to be saved they will have to give heed to the servants of God, the humble "Mormon" elders.—Murray A. Sullivan, N. C.

Kind reader, I can say that I truly believe that the Church of Jesus Christ of Latter-day Saints is the true Church of God, because my daughter lay at the point of death, and the elders anointed her with oil, and the prayer of faith healed her.—James M. Chappel, N. C.

Dear reader, I am pleased to say that I know Joseph Smith was a true prophet of God, and that the Church of Jesus Christ of Latter-day Saints is the only true Church on the earth. These things have been revealed to me.—John H. Jones, N. C.

I believe in the Church of Jesus Christ of Latter-day Saints. I have not been a member very long. I am glad that I am a member. I would be pleased if all my friends could see the right way.—Julia F. Jones, N. C.

South Carolina.

I know of a surety that the gospel taught by the elders is true, and that Joseph Smith was a prophet of the true and living God. I am glad I am a "Mormon."—Lizzie Renew, S. C.

I know the gospel I have received is true, and that the elders teach nothing but the true word of God. I know that Joseph Smith was a true prophet of God.—Walter Renew, S. C.

I am a little girl 12 years old, and I am a "Mormon" girl from head to foot. I know Joseph Smith was a prophet of God. Had it not been for him we would have known nothing of the Book of Mormon.—Alliefaire Renew, S. C.

I am glad to know that I have received the true gospel. I know Joseph Smith was a true prophet of God, and I also know that the Book of Mormon is the word of God. This is my testimony to the world.—Sarah Renew, S. C.

Brother W. A. Westmoreland of S. C., keeps a store and is a subscriber to Liahona The Elders' Journal. He often gives copies to his customers. He has a strong testimony of the truth of the gospel as taught by the Latter-day Saints, and the divinity of the mission of the Prophet Joseph Smith.

I bear my testimony that the gospel taught by the Latter-day Saints is true. I was baptized Aug. 18, 1908, and I have received many blessings since becoming a member of the Church.—Lissie Westmoreland, S. C.

Tennessee.

I know the gospel taught bythe Latter-day Saints is the true plan of salvation, and that Joseph Smith was a prophet of the living God. May God be my helper.—Tennessee Lockhart, Tenn.

Since you have granted investigators the privilege to bear testimony we are pleased to do so, for we know and are sure that the gospel taught by the Latter-day Saints is the only true gospel in existence, and we thank God for sending it, and for sparing us to accept it as far as we have. We desire to do the Father's will, and will be glad to have the elders come to us, as we desire to be adopted into the true Church of Jesus Christ of Latter-day Saints.—J. H. McDaw and wife, Tenn.

Texas.

Sister Lillian V. Clarkson writes expressing a strong testimony in the gospel as taught by the Latter-day Saints. She has been a member three years which have been the happiest of her life. Persecution only makes her faith stronger.

I believe the Latter-day Saints teach the true gospel of Christ. I have belonged to the Church nearly four years. I have felt better since than ever before. I believe if I remain faithful to the end I shall gain a reward in heaven.—John S. Peveto, Tex.

I believe in the restored gospel of Jesus Christ and that Joseph Smith was a prophet of God. I often feel glad that the gospel came in my day.—M. A. Loudermilk, Tex.

I have belonged to the true Church 8 years and my testimony grows stronger every day. Living among different denominations I see the contrast so plain. I know Joseph Smith was a true prophet of God.—Mrs. L. E. Boyd, Tex.

I was a member of the Free Methodist church until May 24, 1908, when a voice from heaven said unto me: "Out of the earth went forth the law and the word of the Lord from Jerusalem." I was honest but did not know the way of life. I am now walking in the light. I know that Joseph Smith was a prophet and that the Church of Jesus Christ of Latter-day Saints is the only true Church, although once I did not think so.—Olive Lenington, Tex.

Virginia.

Elders H. O. Kent and Wm. H. Simmons forward a testimony written by Sister Lucy Ann Dooley of Montvale, Va., who recently passed away; it was found among her effects after her death, and is as follows: "Joseph Smith was a prophet of God and an instrument in the hands of the Lord in restoring the gospel to the earth in its fullness as it was anciently."

We have been members of the Church of Jesus Christ of Latter-day Saints ten years and we know it is true, and that Joseph Smith was a true prophet of God in bringing forth the gospel in this age of the world, with a complete organization of officers.—Tilman S. Orange and wife, Va.

Brother and Sister William Hodges of Va., in a letter express a very high appreciation of Liahona The Elders' Journal. They rejoice in the light of the gospel, and bear testimony that "Mormonism" is the straight and narrow way to eternal life.

I am a member of the Church of Jesus Christ of Latter-day Saints and I know it is the only true Church on earth. It has the gospel the Savior taught when He was on the earth, and which His disciples taught. I know the Book of Mormon is the word of God, and I believe Joseph Smith was a true prophet of the living God. Miss Lillie May Entsminger, Va.

I know that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God. My father and mother and three sisters are "Mormons," and they bear the same testimony. I was baptized Feb. 24, 1908. I bear this testimony in the name of Jesus Christ. Amen. ——Kate V. Wilson, Va.

I surely can bear my testimony that the gospel taught by the elders is true, that the Book of Mormon is a divine record, and that Joseph Smith was a true prophet of God, sent in the last days to build up His Church, which is never more to be thrown down nor given to another people.—Catherine Stanley, Va.

I truthfully bear my testimony that the Church of Jesus Christ of Latter-day Saints is the true Church, and that Joseph Smith was a true prophet of God. I believe the Book of Mormon to be the word of God, as much so as the Bible. Six in our family are members of the Church, my father, mother, three sisters and myself, and they all testify to the same.—Miss Nannie Gray Wilson, Va.

I have been a member of the Church of Jesus Christ of Latter-day Saints 10 years, and I feel thankful to my heavenly Father that I have a testimony that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God.—L. B. Roberts, Va.

West Virginia.

I am glad to bear my testimony to the gospel, and I feel to say by the light and power of the Spirit we have the true plan of salvation. It is a great comfort to be able to bear this witness of the truth.—R. M. Bays, W. Va.

For many years I was running about as a thirsty deer to different churches but in none of them did my soul find the living water. But when the fullness of time had come, in the year 1905, God sent unto us in Athens, Greece, His servant J. W. Booth, president of the Turkish mission, and through baptism brought us unto the fold of Christ. I am proud to call myself a "Mormon," and with strong faith I declare to all nations that Christ is the Son of the living God, that His gospel is true. that Joseph Smith was a true prophet, and that the Church of Jesus Christ of Latter-day Saints is the true Church of God. This is my testimony in the name of Jesus Christ. Amen.—John Lazos, first fruit of our Church in Athens, Greece, W. Va.

Brother J. R. Meadwell of W. Va., writes that he finds much pleasure and profit in reading Liahona The Elders' Journal, and bears testimony to the truth of the gospel as taught by the Latter-day Saints and restored through the Prophet Joseph Smith. He says no man could convince him that he is wrong.

I have been a member four years. I know that the gospel which has been restored in the last days is the true and everlasting gospel, and that Joseph Smith was a true prophet of the living God. I am 12 years old.—Rosa Bolton, W. Va.

Mission News.

SOUTHERN STATES MISSION.

Ohio: G. W. Bills, President, Box 41, Sta. D., Columbus. Elder J. Elmer Johnson baptized one convert in Cleveland, August 14. Elder Raymond Hammond one of Ohio's energetic workers, has been honorably released.

Kentucky: T. E. Secrist, President, Box 554, Louisville. Elders A. T. Willis and J. C. Walker held successful street meetings in Ramsey, and also in a new Methodist church.

Georgia: C. E. Dinwoodey, President, 29 Connally St., Atlanta. Elders Paul E. Nelson and John A. Smith have opened up the work in Pome, Ga. The elders in Hall county find a great deal of religious excitement.

Alabama: H. A. Gardner, President, Box 705, Montgomery. Mr. Charles Browler of Lanett who has been suffering from fainting spells for years was administered to by Elders J. W. Hutchinson and A. T. Pace and is now rapidly recovering. Brother Sandy Bent, a faithful member of the Church died at his home in Crenshaw county August 14th.

East Kentucky: G. F. Ellsworth, President, Box 422, Lexington. At the close of a meeting at Amba Sunday, August 2nd, Elders G. F. Ellsworth and J. M. Ward were confronted by a Methodist preacher who took it upon himself to confound the elders. They gave ready answers to all the questions and the reverend gentleman turned to the crowd and said "These gentlemen have preached you the truth."

Virginia: S. W. Bateman, President, Box 145, Lynchburg. Elders J. A. Toone and Alma Donaldson baptized five converts at Elkton. On the evening of August 3d Elders S. W. Bateman and Levi W. Reynolds administered to the little son of Sister Maria J. Rolando. Although the boy had been sick for some time he was able

to be around the morning after the administration.

Georgia: L. L. Myers, President, 454 Oak St., Macon. On August 2nd two converts were baptized in Macon, Ga. On Aug. 9th Elders L. L. Myers and companion held a successful meeting in a Christian Science church in Macon. Elders K. H. Macfarlane and E. C. Walker administered to an aged lady who had been afflicted for some time. The woman is rapidly improving.

Middle Tennessee: D. S. Dorrity, President, Memphis, Box 269. Three converts were baptized July 27th. Elders Christian Bandley and W. A. Walker had a lively experience one night while returning from a meeting. Some men with more bigotry than religion threw rocks at them. The elders escaped unhurt. Sister S. M. Grimes of Memphis who had been suffering from malarial fever was restored to health by the power of God through the administration of Elders Henry Sudweeks and J. A. Crosby.

North Carolina: R. B. White, President. Box 547, Wilmington. Elders N. D. Bischoff and R. J. Bradshaw were refused permission by the mayor of Sallesburg to preach on the streets of that city, although other preachers were granted the privilege. The editor of a local paper published at Swan Hill gave Elders W. G. Burke and H. L. Layton a nice write up. A telegram from home brought to Elder N. D. Bischoff the sad news that his youngest daughter had passed away. Elder Bischoff was released at once and left for the west.

Mississippi: C. S. Carter, President, 416 George St., Jackson. President C. S. Carter met with six elders in conference at Booneville August 1st. The meetings were held in a school house. At the opening of the conference a bundle of switches was found on the table with a note warning the elders to leave. The elders paid no attention to the note, but went ahead and held some most excellent meetings. Elders Willard Brugger and P. P. Johnson baptized three converts in Amite county. Some bigoted hoodlums attempted to break up a meeting held by Elders H. M. Hodgson and George N. Gray in a Methodist chapel. Rocks were thrown through the windows but no one was hurt. Friends of the Elders dispersed the law breakers and stood watch while the meetings were in progress.

At Larkin, Ky.

Sister Effie Carmac writes that the Sunday school at Larkin, Ky., is flourishing, and the Saints seem interested and energetic in helping others to understand the gospel.

In Zenia, Ohio.

Brother J. L. Good of Zenia, Ohio, sends a list of subscribers for Liahona The Elders' Journal and says the little band of Saints there are enjoying the blessings of the gospel. Sunday school and services are held regularly and are well attended. He speaks with enthusiasm of the good this magazine is doing in publishing the gospel.

Death of a Young Man.

James Walter Mauzy died on July 18 of consumption in New Mexico, where he had gone for his health. His remains were conveyed to his home at Franklin, W. Va., where they were interred, July 27. He leaves his father, mother, three brothers and six sisters, besides a large circle of friends to mourn his loss. Most of the family are sincere believers in the gospel, and his mother, Sister Mary Jane Mauzy, is a devout Latter-day Saint. May our Father in heaven comfort those he has left behind.

NORTHERN STATES MISSION.

Southern Indiana.

Elder James Cook, of Grouse Creek, Utah, late president of the Southern Indiana conference, on his way home a few days ago, called at this office. He gave a glowing account of the progress of the work in his field. The elders have large audiences at all their meetings as a rule, and prejudice towards the gospel is fast yielding to their efforts. Public meetings have been held within the last few years in every city, town and hamlet in the state, where the population is large enough to admit of one. This conference leads in subscriptions to Liahona The Elders' Journal. Its new president is Elder E. W. Marchant of Cowley, Wyo.

Conference at Mason, Ill.

Quarterly conference No. 3 convened at Hill, Effingham county, Ill., Aug. 15 and 16, Pres. John C. Dyer presiding. It was very interesting; Saints and many friends report a good time. Elder James Rasmussen, president of the conference in company with Elders Lyman Duke, Peter J. Ricks and Don Riggs visited the thriving branch at Hill. President James Rasmussen and travelling elders were the principal speakers. Bro. Charles May from Indiana, also Sister Persley from the same state called on Saints thinking some of making their homes at Hill.

Pres. J. C. Dyer with his companions, Elders John W. Moore, Alonzo E. Hodge, Fred Weigel and V. H. Willett feel highly elated over the progress being made in their midst. I trust others may call and visit the colony at Hill. It will do them good to witness the interest taken by the small number of Saints there in furthering the kingdom of God.—James Rasmussen, Con. Pres.

Review of the Book of Mormon.

Recently Elder Joseph Campbell, while visiting among the business men of Chicago, for the purpose of preaching them the Gospel, met Robert J. Virtue, represen-

tative of Charles H. Eddy, who is manager of one of the leading advertising firms of the country. Mr. Virtue suggested that a copy of the Book of Mormon be sent to each of the large daily papers he represented. The books and two lectures on the Book of Mormon by James E. Talmage were mailed to eight of the large papers. To date three of these papers have reviewed the Book of Mormon. Subjoined is the review by the Lewiston Saturday Journal of Lewiston, Maine. This article appeared in the magazine section of both the daily and weekly editions. It appeals to us as being especially valuable because it was written by some one connected with the Lewiston Journal, and not of our faith.

"The Book of Mormon."

Those who are interested in ancient history and the study of the various religions in the world will find unusual interest in this "Book of Mormon." What is the "Book of Mormon?" the uninitiated will ask. It is the sacred book of the Latter-day Saints; the Scriptures of the earliest tribes of the American continent, the Nephites and the Jaredites, as our Bible is the scriptures of the earliest Asiatic tribes, the Israelites. One of the articles of faith of the Latter-day Saints is: "We believe the Bible to be the word of God, so far as it is correctly translated; we also believe the 'Book of Mormon' to be the word of God." The best explanation as to what the "Book of Mormon" is is found on the title page of the volume. Thereon we read:

"The Book of Mormon: an account written by the hand of Mormon, upon plates taken from the hand of Nephi. Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites who are a remant of the house of Israel; and also to Jew and Gentile; written by way of commandent, and also by the spirit of prophecy and revelation. Written and sealed up, and hid unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof."

The translator of the plates is Joseph Smith. He claims to be the modern prophet to whom the angel Moroni delivered the gold plates. In the front of the book are testimonials from several men to the effect that they have seen the identical plates from which the translation of the "Book of Mormon" was made.

On the title page we read that in the "Book of Mormon" we have to deal with the histories of two great nations, who flourished in America as the descendants of small colonies brought hither from the Eastern continent by Divine direction. These are spoken of as the Nephites and the Jaredites. This was at the time of the confusing of tongues at the Tower of Babel. The prophets of these people, it is claimed, left records as did the prophets of the people of Israel. In course of time the records that had accumulated fell into the hands of Mormon and he undertook to make an abridgment of these extensive works, upon plates made with his own hands, which he then hid away until a prophet, by divine selection, in the latter days should find them.

"The Book of Mormon" comprises fifteen separate parts, commonly called books, distinguished by the names of their principal authors. Of these, the first six books, siz., I and II Nephi, Jacob, Enos, Jarom and Omni, are literal translations from corresponding portions of the smaller plates of Nephi. The body of the volume, from the book of Mosiah to Mormon, chapter 7 inclusive, is the translation of Mormon's abridgment of the larger plates of Nephi. Between the books of Omni and Mosiah, the words of Mormon occur connecting the record of Nephi as engraved on the smaller plates, with Mormon's abridgment of the larger plates for the periods following. The words of Mormon may be regarded as an explanation of the preceding portions of the work, and an announcement of the parts then to follow. The last part of the Book of Mormon is in the language of Moroni, the son of Mormon, who first proceeds to finish the record of his father, and then adds an abridgment of a set of plates which contains an account of the Jaredites. This appears as the Book of Ether.

Apparently, at the time of Moroni's writing he stood alone—the sole surviving representative of his people. The last of the terrible wars between Nephites and Lamanites had resulted in the annihilation of the former as a people; and Moroni supposed that his abridgment of the Book of Ether would be his last literary work; but, finding himself miraculously preserved at the conclusion of that undertaking, he added the parts known as the Book of Moroni, containing accounts of the ceremonies of ordination, baptism, administration of the sacrament, etc., and a record of certain utterances and writings of his father, Mormon.

A marked diversity characterizes the several parts. Unity of style could hardly be expected in writings of a long line of scribes, under varied circumstances and extending over a thousand years.

On reading the book, one is struck by its resemblance, in certain part, to the Bible. The Nephite and the Jewish scriptures agree in all matters of tradition, history, doctrine and prophecy upon which both the separate records treat. For volumes of scripture prepared on opposite hemispheres, under conditions and circumstances widely diverse, there exists a surprising harmony. There are, of course, many things in one, not touched upon by the other. Northern States mission, Chicago, Ill., publish it.

CENTRAL STATES MISSION.

In Texas.

Elders Henry Oyler and Edwin Gittins

write from Cleveland, Texas, that for some weeks they have been visiting Saints and investigators, and holding a series of meetings. The Saints are feeling well in the gospel and find joy in testifying that Joseph Smith was a true prophet.

Conference Appointments.

A conference of the East Kansas conference will be held at Jay, Kansas, on Sunday, Sept. 13; and of the Independence conference at Indeoendence on Sunday, Sept. 20. Saints living within convenient distance of Jay and Independence will note these appointments, and will try to attend. On Sunday Sept. 6, a conference of the St. John conference was held at St. John. Pres. Bennion was present.

Debate at Hot Springs, Ark.

We have received a synopsis of a debate between Elder Geo. W. Bronson and Rev. Joseph M. H. Majors, which recently took place at Hot Springs, Ark. The following subjects were discussed:

1. Pre-existence, and continual life of the spirit between death and the resurrection.
2. Is the Bible without continuous revelation a sufficient guide?
3. Was Joseph Smith sent of God?
4. Does the Bible authorize a man to preach and administer the ordinances of the gospel?

Rev. Majors denied the existence of the spirit of man as a personage except in the mind of God. He claimed that the spirit is mortal and dies with the body.

He claimed that the Bible is a sufficient guide, and that all things for the spiritual guidance of man are therein revealed.

He urged that Joseph Smith was not sent of God, saying that if Christ appeared to Joseph Smith, His next advent would be His third coming.

He held that the Bible authorized him to preach and administer the ordinances of the gospel, and that apostles and prophets were done away with, being no longer needed in this enlightened day.

In reply Elder Bronson cited many passages of scripture to prove the pre-existence of spirits. He proved from scripture and reason that the spirit of man exists apart from his body, as a personage possessing intelligence, power to act, etc. He showed that Christ was the first fruits of the resurrection, and that consequently Moses and Elias, prophets who lived and died many centuries before Christ, could not have been resurrected before He was. Yet they visited Him on the mount when He was transfigured and long before His death and resurrection. This proves that the spirits of Moses and Elias lived between the death of their bodies and the resurrection of Christ. The Savior's promise that the thief on the cross should be with Him that day in Paradise applied to the thief's spirit, not his body, and proves that the spirit lives apart from the body. Christ preached to the spirits in prison whose bodies had been drowned in the days of Noah, which conclusively proves that the spirit lives as a personage apart from the body.

Elder Bronson cited many passages of scripture and made a long and conclusive argument showing that the Bible, without additional revelation, was not a sufficient guide to salvation, and was never intended to be.

On the question "Was Joseph Smith sent of God," Elder Bronson brought to bear many strong proofs in the affirmative. Rev. Majors had made many charges against Joseph Smith which Elder Bronson disproved. Taking up the life of Joseph Smith he showed how God had been with him and how his prophecies had been fulfilled. The advent of the Savior in power and glory before the whole world will be His second advent spoken of in the scriptures. His private appearance to individuals is a different thing entirely.

Rev. Majors claimed to have obtained from the Bible authority to preach the gospel and administer in its ordinances, but Elder Bronson proved by the Bible itself that that book could not confer any such authority, but that it was always conferred by ordination under the hands of a servant of the Lord who held authority to ordain.

Elder John Beck furnishes an account of the debate which we have been obliged to greatly condense. An excellent spirit characterized it. Each contestant treated the other in a gentlemanly manner, and handled his side of the questions with ability, and they parted friends.

EASTERN STATES MISSION.

Baptisms in Rhode Island.

Since our spring conference Elders E. J. Grange, L. E. Elggren, Earl Hawkes and Jas. E. Anderson have been working in the city of Providence, Rhode Island, and vicinity. Work was done here last winter also, and we are just now beginning to see some of the fruits of the earnest labors of the past.

On Sunday, August 23rd, six baptisms were performed in the Narragansett Bay at Crescent Park. Those thus added to the Church are Albert E. Sargent, his wife Ellen Sargent, and their little son Raymond, also Mrs. Sadie Moore, all residents of Providence; and Mrs. Mary J. DeLange, and Mrs. Edith M. DeLange residents of Pawtucket. All going out some distance in the water, a circle was formed and the Elders E. J. Grange and E. T. Ralph administered to them the baptismal rites of the Church. Other members and friends were on hand and witnessed the performance of this sacred ordinance, and the attention and respect of strangers standing on the pier and elsewhere on the beach was also attracted.

Later we assembled at the home of Bro. Sargent where a brief but impressive ser-

vice was held, and those baptized were confirmed members of the Church of Jesus Christ of Latter-day Saints. A sacred solo was beautifully rendered by Bro. Sargent and hymns were sang appropriate to the occasion. After explaining its purpose, the sacrament was administered. Remarks were made at some length upon the importance of the steps taken, and how necessary it was that the seed of faith which had been sown and had developed into conviction be constantly cultivated as a requisite for growing stronger in the virtues and powers of the gospel. Humility and prayer are essential means to this end. The practical value of obedience to the Word of Wisdom was pointed out, and all were urged to study and seek for a more perfect understanding of the laws and requirements of God and strive to live closer to them.

Sister Daisy Marsh, who has been a very faithful and valuable member here, has recently moved to Chicago, and we all miss her very much and the loyal support and assistance she has rendered in the past.

We now have fourteen members of the Church here, and a good circle of kind friends, and they are all of a worthy class of people of whom we can well be proud.

In this city and vicinity we are holding successful street meetings, and have now located a comfortable hall where we will hold regular Sunday services. In all we feel very much encouraged in the work here and in the prospects for the future.

Baptisms in Connecticut.

On June 25 last two baptisms were performed at New Haven, Conn. Florence and Hazel Scott, daughters of Sister Emily Scott were baptized at Savin Rock beach. In a short service held afterward in their home they were confirmed members of the Church of Jesus Christ of Latter-day Saints, and the sacrament was also administered. Elders E. J. Grange and L. E. Elggren officiated in the ordinances.

The experience of Sister Emily Scott in the Church as told by herself is remarkable and worthy of mention. She first met the elders is Canada about thirty years ago. There she heard this gospel message for the first time at a fireside conversation, and along with several others she became converted and was baptized. The day following the baptisms the elders left the little village, and being far remote from the regular mission fields she never again met any elders or any of our people until about six years ago, when she with her family came to New Haven, Conn. Though completely isolated from the association of any of our people for more than twenty years she maintained and grew in the testimony she received at first. While others of her friends who joined the Church with her, have gone back on the truth they then received, yet being surrounded with their opposing influences and discouragements, she alone through it all, remained loyal and true to her first impression of the truth, which she says, brought to her such positive conviction that she could never doubt. Sister Scott is a true Latter-day Saint and is today living her religion and testifies that she is enjoying its invaluable blessings.

L. E. Elggren.

THE MILLENNIUM.

BY ELDER OTTO A. KOFOED, CENTRAL STATES MISSION.

When Jesus had finished His work on earth and ascended into heaven, His apostles stood gazing up into heaven, and they were told by two angels that this same Jesus whom they saw ascend should in like manner come to the earth again (Acts 1:10, 11). At this coming of the Savior will begin a reign of peace which will continue for a thousand years. Satan will be bound and will not have power over men during this thousand years. But he will be loosed for a short period and will go out and deceive many at the end of the reign of peace.

During this season of universal peace Christ will reign personally upon the earth. "For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand" (Doc. and Cov., 29:11). The righteous will abide the coming of the Master while the wicked will pass away as the dew before the morning sun; therefore, "prepare ye, prepare ye, for that which is to come, for the Lord is nigh." (Doc. and Cov., 1:12.) "But who may abide the day of His coming? And who shall stand when He appeareth? For He shall come in power and glory and many will cry for the rocks to fall on them to hide them from His face, while the righteous will be caught up to meet Him in the air," says Paul, "That the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And so shall we ever be with the Lord." (1 Thes. 4: 16, 17.)

At this epoch the wheat and the tares will be separated. The tares will be bound together and burned, while the wheat will be placed in the Lord's granery. In other words, the wicked will be destroyed and the righteous caught up into the clouds to meet the Savior, and after the earth is cleansed they will return and dwell with Christ the thousand years. After this "they shall teach no more every man his brother, and every man his neighbor, saying know ye the Lord; for they shall all know Him from the least unto the greatest." This brings us to the time when "the wolf and the lamb shall dwell together, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together, and a little child shall lead them. The sucking child shall play on the hole of the asp. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isaiah 11:8-9.)

When this reign of peace will have been ushered in then sin and sorrow will have ceased, death will have lost its sting and the grave its victory. This is the time when "men as they fall asleep will not sleep in the dust, but will be changed in the twinkling of an eye." Some may infer from Paul's writings to the Corinthians that all those who are caught up to meet the Savior will receive this change. Let us turn and see: Some of them may be changed. I am not prepared to say, but Paul says this shall take place at the sound of the last trump. To quote: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed; In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15: 51, 52.)

I glean from Paul that all people will go through a change, but all will not sleep. Turn with me to the Doc. and Cov. 101: 30, 31: "In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." Turn to Isaiah 65: 20, and read there that the age of a child during the Millennium will be a hundred years: "There shall be no more thence an infant of days (because all will grow to maturity); neither an old man that hath not filled his days: For the child shall die an hundred years old." Another reason why I believe that all will not be changed to immortality who are caught up to meet the Savior is because there must of necessity be mortal people on the earth during the Millennium to do work for the dead; thus we see the wisdom in God by changing them as they fall asleep during the Millennium. In a revelation given to the Prophet Joseph (Doc. and Cov. 63: 49-52), the Lord has told us plainly that as people grow to maturity during this thousand years of Christ's reign on earth they will be changed in the twinkling of an eye: "Yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come (or after He has come), and old things shall pass away, and all things become new; they shall rise from the dead and not rise after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed unto him to die at the age of man; Wherefore children shall grow up until they become old. Old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."

The foregoing quotation is so plain I need not say anything on it to show my point, as it speaks to the very point all through. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20: 6.) "This is the glory of God, and the sanctified: and they shall not any more see death." (Doc. and Cov. 88: 116.) This means those who have been changed or that "take part in the first resurrection, for on such the second death hath no power."

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RELIGION OF THE ANCIENTS.

TIMES AND SEASONS, MARCH 15, 1843.

It has been supposed by many of our modern theologians that the ancients knew very little about religion; that if they possessed any information of a God, it was only in dark similitudes; in forms and ceremonies, in uncertainties and shadows; that the antedeluvians lived in a day of darkness, or rather in the gloom of night; that the Patriarchs lived in the dawn of day, before the sun had made its appearance above the horizon; that the Mosaic dispensation might be compared to the sun's first rising on the world; that the time when our Savior made His appearance among men, and the gospel was preached by the apostles, was like the sun rising in majesty, dispelling the mist that brooded over the earth, and causing creation to rejoice; but that we are living in a day when Sol has reached the meridian of his glory; in "the blaze of gospel day." These views are by no means uncommon, and yet it always has appeared singular to us, that men in this day and age of the world, when sectarianism has torn to pieces the religious world, and men's views on this subject are split up into ten thousand pieces, that they should arrogate more to themselves than what our Savior and His apostles enjoyed, when the church was in its primitive glory; whilst they were under the teaching of our Lord, and inspired apostles; before corruption, or false doctrine, had obtained power in the Christian church; and we can only account for it upon the principle, that "ignorance is the mother of superstition;" and that in them the words of the apostles are fulfilled: "Professing to be wise, they became fools."

True religion is of divine origin, it emanates from God; it teaches us what is His will—what our privileges are, and what our duty is towards Him, and to each other. It teaches us to "love God with all our heart, might, mind and strength; and our neighbor as ourselves." If we possess any knowledge of God, we must have received it from God, for, according to the words of the Savior, "no man knoweth the Father but the Son, and he to whom the Son does reveal Him." Since religion is of divine origin, we can only obtain from God a true knowledge of His mind, His purposes and designs; and what mode of worship will be acceptable to Him. And if we have no means of coming to God ourselves, we can receive no knowledge of God, but what is conveyed either by tradition, or writing; and since priestcraft has prevailed in different ages, and errors in translation and transposition are likely to ensue, it must follow as a natural consequence, that those who are nearest the fountain, will be the most likely to partake of the purest streams. And it must be obvious to every understanding mind, that all correct intelligence proceeds from God, and that the more frequent intercourse a man has with the Lord, the more communication he has from the Almighty, and the more frequent God's revelations are to him, the more he will know of the purposes and designs of his Heavenly Father, and consequently of true religion. This being the case, it will not be necessary for us to inquire whether a man lived

in the Adamic dispensation, the dispensation of Noah, of the Patriarchs, of Moses, of our Savior, or in the present dispensation, to know who had the most religion; but to inquire who drew the nearest to God; who received the most frequent communication from Him, and to whom did He most abundantly reveal His will: whether in this generation or any other. If these ques-questions can be satisfactorily answered, we shall not find much difficulty in ascertaining who possesses the most knowledge of God and godliness: who has the most religion.

If we turn our attention to the present religious world, what do we see? Men holding communion with God, and receiving revelations from God? Verily, nay! The heavens to them have become brass, and God's mouth is closed; nay, worse; the idea of revelation is scouted by them, and those who would believe in it are branded as imposters; and they virtually cut themselves off from all communication with, or from God, and and can know nothing of or about God, "but what they know naturally, as brute beasts," as saith the apostle. What sort of a spectacle does the Christian church present at the present? Torn, and split up, divided and disjointed, by the fiery zeal of religious bigots, and hypocritical partisans, it presents a picture of ruin and desolation; like a forest torn by a mighty tempest, or uprooted by a furious whirlwind, that once stood in grandeur and majesty, and its beautiful foliage was admired by every observer; but now its withered leaves, its broken boughs and shattered limbs are the sad memorials of its overthrow and destruction. Or like some ancient palace that stood proudly aloof from other inferior buildings, magnificently adorned with all the beauty of ancient architecture; its towers, and columns, and statuary, and beauty, were the pride of princes, and its strength and fortresses bade defiance to the hand of the desolator; but the revolutions of ages have despoiled the noble edifice; the corroding hand of time has destroyed its beauty, and all that is left of its former magnificence is here and there a few broken fragments, that very imperfectly show to the inquiring traveler the ruins of its former splendor and ancient glory.

So stood the church, once indeed beautiful, pure and intelligent—clothed with the power and Spirit of God; endowed with the gift of the Holy Ghost; possessed of prophets, apostles, pastors, teachers, helps, governments, tongues, interpretations, gifts, visions, and the ministering of angels; having the heavens opened, the purposes of God unfolded, the future destiny of man made known, and "life and immortality brought to light." Basking in the beams of eternal truth, and holding communications with God and angels, it stood proudly erect, in the strength of Israel's God; it was sustained by the mighty hand of Jehovah and was indeed "fair as the moon, clear as the sun, and terrible as an army with banners;" but, ah! alas! a change has come over the dream, the flower has been nipt in the bud; its glory has departed; the deadly influence of heresy has penetrated to its very vitals. The withering power of priestcraft has disrobed it of its beauty; and, disjointed by sectarian strife and schismatic influence, it lies in broken fragments, scattered, rent and disjointed; with nothing to point out its original, but the shattered remnants of its ancient glory, on which are scarcely traceable any of the marks of its former magnificence, or original grandeur. And how can it be otherwise? when men are destitute of revelations from God, and absolutely deny the principle?

Perhaps some may think that the above is an overstrained picture, but we think not; and let those who think differently examine the subject, and they will find that none of the above mentioned things, which constituted the beauty and glory of the Christian church, are now to be found, no apostles, no prophets, no pastors, teachers, or evangelists, that even profess to be inspired; no gifts of healing, no tongues, or interpretations; no visions, no revelation, or ministering of angels; but all they now possess, as a substitute, is, the dogmas of men, the wild

theories of theologians, and the opinion of divines; all doubt, and uncertainty; without the least particle of a knowledge of God, the order of His church, or His will concerning them.

If we turn our attention from the religious world to that of the infidel, we shall find a body of men vainly striving to find happiness in created good, in morality and in social society; but without a knowledge of God. Turn we our attention for a moment to Fourierism, which however laudable in its attempts to ameliorate the condition of man, and out of the broken, chaotic, disordered mass of society that now exists, bring about a social order which shall promote universal peace, and happiness; it must fail in its attempts; it has no other religion than that which is above described; it has not the materials to construct such an edifice as it contemplates; and science without God will never make men permanently happy.

What a deplorable aspect that world of mankind presents at the present time, especially on our continent, torn to pieces with dissensions about religion and politics, tossed on the billows of uncertainty, both religiously and politically, men scarcely know which way to steer to shun the various rocks that threaten destruction on every hand.

With several hundred different religions, all clashing and in commotion, the speculative theories of Miller, with his wild enthusiasm; the deceptive pretensions of Mesmerism; the poison of infidelity; the plans of Fourier, and the ten thousand other notions that are deluging the earth, and cracking the human brain, render it indeed necessary that God should again speak and point out the way of salvation and happiness with certainty, to the human family, and bid the "dire commotion cease."

With this state of things, shall we glory in our religion, and say that we are living in the "blaze of gospel day?" Vain pretensions. Idle boast! Let us rather hide our heads in shame, and "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein;" then should we indeed find rest to our souls. Jer. vi. 17.

If we turn our attention to the ancients, we shall find that their religion was founded upon a very different basis. If they worshiped God, it was because they were instructed by Him to do so—if they kept any law, or observany ordinances, it was because the Lord commanded them to do it; their religion was taught them by the Lord, and if they possessed any knowledge of God, any wisdom or intelligence, if they were made acquainted with His purposes and designs, it was through revelation; and if God had not unveiled Himself to them, they must have remained eternally in the dark, and ignorant of the principles of truth. Under the tuition of Jehovah they were taught the truths of heaven, unadulterated by the foolish dogmas of men, or the corrupting influences of priestcraft. Thus being taught of God, and amenable to Him for their conduct; and their teaching being the teaching of heaven and proceeding from God, their adherence to His precepts was their eternal salvation. They knew no other guide, and following His directions, they were safe.

What a contrast there is between ancient and modern religion. Men boast of their religion, of their intelligence, of their knowledge of God, and of His will and purposes, and He has never spoken to them, nor given a revelation for eighteen hundred years, and they believe He never will do again. While Enoch, Noah, Abraham, Moses and the prophets, walked with God, had the ministering of angels, the visions of heaven unfolded, and the purposes of God developed; saw and conversed with Jehovah, gazed on the glories of the eternal world, and wrote and prophesied of events that should transpire through all succeeding ages. If this generation possess any knowledge of God, they obtained it through what the ancients have written and spoken; and yet our modern religionists profess to be wise, enlightened and intelligent; and think that the ancients were in the dark. O consistency, whither hast thou fled!

We must necessarily conclude from the above that "every good and perfect gift proceeds from the Father of Lights," through the medium of revelation, and if we cannot obtain revelations from Him, we must remain eternally in the dark, in regard to true religion, God, angels, heaven, hell, the purposes of Jehovah, or any thing connected with salvation; and instead of obtaining true intelligence from God, shall be obliged to wander in the uncertain mazes of sectarianism and of false religion and philosophy; ignorant of God, and of the plan of salvation, groping in midnight gloom, and when we leave this world be obliged to "take a leap in the dark."

A RABBI'S VIEWS.

A recent issue of the Hebrew Standard (New York) has an article by Rabbi Weiss under the caption, "The Making of Man," which expresses Jewish views upon theology and philosophy that may interest some of our readers, and for this reason it is subjoined:

The climax of creation was the making of man, which in scriptures is recorded as: "Let us make man in our image", i. e., God the creator made it known that man was to be made in his image. How he was made we cannot understand. Creation is wrapt in mystery. Thousands of years have not brought us nearer to the solution of this mystery, and thousands more will not bring us nearer; and the more we engage our energies, taxing our minds to the utmost capacity in trying to unravel this deep mystery, the more entangled we get, in a work in which we can never succeed. There is an impenetrable veil hanging over this grand structure, called universe, which moves with the utmost precision, a masterwork that no human artificer could design.

Whether, according to the theory of physical science, this world was made from matter, or, as theology asserts, it was created from nothing, is beyond our reach to explain manifestly. Scripture very correctly tells us that, "Darkness was upon the face of the deep, and the spirit of God upon the surface of the waters." I say very correctly, because that darkness still exists to a great extent, and will probably exist forever, just as the belief of God will never cease, in spite of Atheists, Agnostics and Infidels, who with fiery eloquence sweep through the continent, reaping rich harvest from willing listeners. Belief and cognition will ever remain in like relation to each other as are land and water.

No matter how high the land may rise, even as high as Pike's Peak or the Sierra Nevadas and the Himalayas, it will ever be surrounded by billowy waters; and no matter what means will be employed, what energies set forth to refute belief and religion, our sacred book will ever be consulted and its assertion accepted by men and women, good and noble, that the spirit of God sways to and fro upon the surface of the endless waters of life, as metaphor would indicate it.

It matters not whether the description of creation in Genesis is, as some term it, a poetical composition (it is beautiful for that), or whether it is taken for a sublime fact; it matters not whether the world came into existence from matter or was created from nothing; whether that was five thousand, or five millions, or even more years ago, certain it is that the world is here and that it must have had a beginning, sometime, somehow. We believe that the One Sole God, the Father of all, was its creator.

As to the origin of man, there arose theories that would have him the evolution of mammals and monkeys—theories that are supported and fostered by science too deep for the ordinary mind to grasp and too far-fetched for any mind to fully comprehend; but I prefer by all means, to have the consciousness of descending from man, especially from man made by, and in the image of God, than to think of having been developed from an oyster or a monkey. It is certainly more gratifying, more inspiring.

One thing appeals to our consideration, and that is, what was made the same day that beasts and animals of all kind were created on. Man was the culmination of animal creation into whose life God breathed the spirit of his spirit—a spirit immortal—which is expressed in the term, "image of God," which impels man to cultivate a higher and loftier existence. Thus the more intelligent man gets, the farther he is removed from the animal being.

It is important to observe that all things were made and created, and man is the noblest of all creation. Although made the self same day with the animal, he is distinguished in that he was made in the image of God.

The animation is the same in the human being as in the animal, respiration marks the life of both, and when the child is born, it has no more intelligence than the animal, but as the intellect develops, the human rises above the animal, the spirit of God lifts man higher and higher, until he becomes master over all that was created.

Animals are incapable of improving their condition, but human beings hear the divine words: "Let us make man in our image," and the God-spirit within us impels us to make man. We raise the child, we train it, we educate it, we imbue it with

manhood, or with womanhood, as the case may be, developing in it the divine energy that ultimately moves it to a higher plane of activity.

We teach it to plan, to design, to invent, to cultivate that which otherwise would be crude and useless. The physical—the animal—body may be feeble and weak, unable to execute and perform labor, but the innate spirit, the divine in man, is still active and performs its function of higher labors, arranging and supervising that which the physical power cannot do itself, which makes it evident that in the human animal body there is a superior soul, a divine spirit, a part of God.

Nothing that was made and created is as great, as high, as noble, as the man who was made in the image of God. He is of superior quality. The Talmud brings many elucidations anent the subject of creation; one point advanced regarding the making of man is suggestive. It declares, as God said, "Let us make man, in our image", he spoke to his heavenly host, the Cherubim and the Seraphim, the pure beings, like whom God intended man to be. Another beautiful thought is expressed in the words: "Whosoever confesses devoutly to the belief of God's creation, is as if he were an accomplice of God in the works of creation." This is a sublime idea. It makes all who believe in God's creative power, God's accomplices in that creation which is still going on that makes the world each day more complete. To them then the divine words still resound: "Let us make man in our image."

We are God's accomplices in the creation of the world, and ours is the duty to make man. Ours is the duty to imbue him with the spirit of God that the creation may go on, making this world lighter and brighter every day, for finished it will never become. There will ever be something to add, something to improve, something to make more cheerful. Meanwhile the voice of God keeps calling to us—to his accomplices in creation: "Let us make man in our image," and it is ours to see to the making of man.

BIGGEST DAY IN HISTORY.

Some one says, "Upon the brink of mighty things we stand."

Never before in the world's history have we stood upon the brink of such mighty things as we do today. All the past ages have been a snowball rolling up to this day. It is a summing up of all the centuries. It is a storehouse into which the ages have poured their treasures. Every inventor, every discoverer, every thinker, every workman who has ever lived has contributed the results of his efforts to this day.

Today is the biggest day in the world's history, because it is made up of all the days that have gone before it, and in it are packed all the success, all the achievement, all the progress of the past. What a starting-point for the youth compared with the corresponding date a century or even half a century ago!

How we have been emancipated from drudgery by steam, by electricity, by the discoveries in chemistry, in physics! What immunity, what emancipation we have won from the comforts and slavery of the past! The masses today have luxuries which the world's monarchs did not enjoy a century ago.—Success.

We believe in a God who is in Himself progressive, whose majesty is intelligence; whose perfection consists in eternal advancement; the perpetual work of whose creation stands "finished yet renewed forever"—a Being who has attained His exalted state by a path which now His children follow; whose glory it is their heritage to share. In spite of the opposition of other sects, in the face of direct charges of blasphemy, the Church proclaims the eternal truth, "As man is, God once was; as God is, man may become." With such a future, well may man open his heart to the stream of revelation, past, present and to come; and truthfully should we be able to say of every enlightened child of God, that he "Beareth all things, believeth all things, hopeth all things, endureth all things."—Dr. J. E. Talmage.

THE BASKET.

Into the basket of thy day
Put each good thing and each thing gay
That thou canst find along thy way.

Neglect no joy, however small,
And it shall verily befall,
Thy day can scarcely hold them all.

Within the basket of thy day
Let nothing evil find its way,
And let no frets and worries stay.

So shall each day be brave and fair,
Holding of joy its happy share
And finding blessings everywhere.
—Priscilla Leonard.

Liahona The Elders' Journal

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Editorial

POWER TO PERFORM MIRACLES.

In recent issues of Liahona The Elders' Journal the view has been advanced that men who do not hold the priesthood, and who have never even received baptism at the hands of one divinely authorized to administer it, may nevertheless perform what are called miracles, such as healing the sick, casting out devils, etc., by the power of faith in Christ. Two editorials in support of this view have been objected to by several elders in one of the missions, who have addressed to the president of the mission a letter which bears the signatures of four of them, states objections to the above view, and requests the president of the mission to explain Luke 9:49-50, a passage quoted in an article upon this subject in our issue of Aug. 29. The mission secretary forwards this letter to us with the statement that it voices the sentiments of a number of other elders laboring in that mission, and the request that we clear up the question.

Now brethren, in a case of this kind, wherein doctrine has been advanced by some of our number which others of us cannot at first accept, it is the duty of all of us to humble ourselves before the Lord, lay aside all bias and prejudice, open our minds and hearts in a sincere effort to obtain light and truth, and then proceed with an honest consideration of the matter which disturbs us, making our investigation of it as thorough as circumstances will permit.

We quote from the letter of the four missionaries:

> We would like to refer you to the editorials in Liahona The Elders' Journal of Aug. 8 and Aug. 29. In these articles we are given to understand that faith in Christ is all that is necessary to "cast out devils," "heal the sick," etc., and that the power of the priesthood is not a requirement. If this is the case why should Jesus give His apostles power to do these things if it was theirs for their believing? It is true that the editor tries to explain this, but his explanation is very unsatisfactory to us."

Evidently the elders who signed this letter believe that the sick cannot be healed, that devils cannot be cast out, and that similar miraculous works cannot be performed except by men who hold the priesthood; that the Savior gave the priesthood to His apostles in order that they might have power to perform miracles; and that faith in Christ, separate and apart from priest-

hood. will not give this power. Liahona The Elders' Journal has advanced the view that simple faith in Christ, if it be strong enough, will give this power to persons who have never been ordained to any office in the priesthood, and have never even received a valid baptism; and that, at the present time, many such persons are actually healing the sick by faith in Christ. We believe this to be an accurate statement of the question at issue.

It is a question of fact rather than of doctrine, and hence should be determined by evidence rather than argument. We admit that a great deal of healing is being done by mental or spiritual means in connection with which the name of the Redeemer is neither mentioned nor glorified; we will go further and admit that such cases may, for aught we know, be much more numerous than those in which genuine faith in Christ is the curative agent. But proof so strong that to deny or resist it would, in our opinion, be neither reasonable nor honorable, is being constantly presented in support of the claim that the sick are healed in answer to the prayer of faith in Christ, in different religious denominations.

The present writer has an intimate friend, an aged man, who is now a staunch Latter-day Saint, but who testifies that, for many years before he became such, he made a practice of anointing the sick with oil, laying hands upon them, and praying for their recovery in the name of Jesus; and that scores of them were healed under his hands in different places in which he resided. He was then a member of a church which was unfriendly to the Latter-day Saints. Within a year the writer has met dozens of persons who bear similar testimony. According to press reports, Bishop Fallows of Chicago, a prelate of the Episcopal church, is meeting with much success in healing the sick by faith. According to our understanding, his method is to visit the sick, pray with and for them, and talk to them encouragingly and in a strain calculated to create and stimulate faith in the Lord Jesus Christ to the end that they may be healed of their bodily afflictions.

Much space might be filled with the personal testimony of members of different churches, quotations from religious publications, evidence obtained from physicians and medical works, etc., in confirmation of the proposition that devout Christians of different sects obtain power to heal and be healed of bodily diseases and infirmities through the prayer of faith in Christ. We can only repeat that the evidence going to show that, at the present time, many sick are being healed by faith in Christ, without the aid of men who hold the priesthood, is so great in volume and so strong in character that to ignore or deny it would be neither reasonable nor honorable.

When a Latter-day Saint encounters a state of facts which conflicts with the views he has heretofore entertained, what is he to do? Re-adjust his views. There is nothing else for him to do. Brigham Young used to often say: "I'll swap ten errors for one truth any day." If so great a man and so mighty a prophet as Brigham Young was willing to make such a confession of fallibility, how much more willing should we his humble and unworthy followers, be to make it.

The gospel, the plan of salvation, the mode and system of life, which has been revealed to the Latter-day Saints, is absolutely true, perfect and infallible. It never did and it never will conflict with any truth or fact in the

whole universe. When "Mormonism" fails to harmonize with any established fact or truth in any department of nature, science or knowledge, the fault is in the one who tries to do the harmonizing, and not in "Mormonism." He lacks light as to what "Mormonism" really teaches relative to the point in question.

It is true that when the Savior bestowed the priesthood upon the twelve apostles "He gave them power against unclean spirits, to cast them out, and to heal all manner of diseases." But a study of the science of priesthood will show that power to do the things here named was only incidental to the main purposes for which the priesthood was given, and the higher powers which the Savior intended should be possessed and exercised by men who held it. To suppose that the priesthood was given solely or even chiefly for the purpose of enabling those holding it to heal the sick and cast out devils would be to fall into serious error.

Following are some of the purposes for which the priesthood was bestowed upon the apostles by the Savior, and for which it was restored in modern times:

1. To confer the right to preach the gospel and "teach as one having authority and not as the scribes." (Matt. 7: 29); "to ordain other elders, priests, teachers and deacons;" to administer the sacrament; "to confirm those who are baptized into the church by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures;" "to teach, expound, exhort, baptize, and watch over the church;" "to take the lead of all meetings," and "to conduct the meetings as they are led by the Holy Ghost." (Doc. and Cov. 20: 39-45.)

2. The "keys of the kingdom" belonging to the priesthood, put those who receive them into close communication with Jehovah, so that there may be "no difficulty in obtaining knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living." (Doc. and Cov. 128: 11.) The bestowal of the priesthood upon a man opens up the avenue of communication between him and God, so that by right living he may be fed the good things of eternity, and even enjoy the presence of the Great I Am. (Doc. and Cov. 67: 10.)

3. With the great knowledge a man receives through the priesthood he may become indeed "a light unto the Gentiles, and through this priesthood a savior unto my people Israel." To this end the Lord promises that the priesthood should "remain through you and your lineage, until the restoration of all things spoken of by the mouths of all the holy prophets since the world began." (Doc. and Cov. 86: 10, 11.)

5. By virtue of the priesthood and the keys and authority pertaining thereto, mortal man has "power to bind on earth that it may be bound in heaven; to loose on earth that it may be loosed in heaven:" to bring about the salvation and exaltation of the children of men, living and dead. (Matt. 16: 19; Doc. and Cov. 128: 8; 132: 7, 19, 20.)

5. By virtue of the priesthood, men have power to build temples to the name of the Most High, dedicate them to Him in a manner acceptable to Him, and administer therein those ordinances which are necessary for the salvation both of the living and the dead: and to unite husbands and wives in an everlasting bond and covenant so that their children shall be heirs of that

covenant; and bind the living to the dead and the dead to the living with a "welding link" which cannot be broken, so that the whole earth will not be smitten with a curse when the Messiah comes again. (Doc. and Cov. sections 128 and 132.)

6. By the authority of the priesthood men are empowered to establish the church and kingdom of God on the earth and effect the redemption of Israel in the last days, which power had been lost. (Doc. and Cov. 113: 8.)

This is a very imperfect statement of the powers and purposes of the priesthood; but it is a noteworthy fact that, rarely if ever in any passage of modern scripture which defines its higher functions is the healing of the sick mentioned. That the priesthood is a great aid in obtaining temporal blessings, such as relief from poverty and bodily afflictions, no Latter-day Saint ought ever to deny. But that it is indispensible to the healing of the sick through faith in Christ, is a proposition which cannot be supported by scripture, ancient or modern. Faith in Christ, independent of either priesthood or baptism, is a natural and eternal principle of power by which blessings pertaining to a lower kingdom can be and actually are obtained by many people; but blessings that belong to the celestial kingdom cannot be obtained without the priesthood.

For a considerable period the belief prevailed very generally among both elders and members of the Church of Jesus Christ of Latter-day Saints that they were the only people in the world who had power to heal the sick by means of faith in Christ. For many years subsequent to 1830, the date of the organization of this Church, its elders and members were perfectly justified in this belief, because it was absolutely true. Then the universal teaching of Christendom was that miracles were forever done away, and the early elders of this Church often brought upon themselves severe persecutions by declaring otherwise. One of the charges made by the mobocrats of Missouri against the Saints was that they believed in miracles. The reason why the Latter-day Saints were the only people who healed by faith, was that they were the only people who had the necessary faith.

But changes have occurred. Latter-day Saints can no longer claim to be the only worshipers in the world who heal the sick by faith in Christ. Shall we confess regret that this is so? Shall we attempt to deny the effectiveness of our own preaching? Shall we deny that the testimony of the servants of the Lord who hold the priesthood is having a powerful effect among believers in God and the Bible? Shall we deny that many thousands of the American people are fast becoming converted to the fullness of the gospel of the Lord Jesus Christ? The fact is that the teachings of the Latter-day Saints are being absorbed by worshipers of different denominations with a rapidity which would amaze many of our elders could they but realize the truth in the premises.

The doctrine of repentance after death, in forms more or less closely resembling the truth, is now widely accepted by Christians of different sects who count themselves orthodox. If press reports may be believed, several hundred clergymen of different denominations in the United States are preaching, as a special and necessary propaganda, the good old "Mormon" doctrine of tithing. Many leading di-

vines are confessing that the God of the Bible is a personage in the form of man. And so on down a long list of doctrines which, a few years ago, were peculiar to the Latter-day Saints, but which are now accepted, in partial if not perfect form, by hundreds of thousands of members of various religious bodies.

It is the belief of the present writer that this process of assimilation by members of different denominations of doctrines originally taught by and peculiar to the Latter-day Saints, will continue until there will be multitudes of religious worshipers who will so closely resemble in faith, practice and mode of worship the true Saints of God, that the difference will be distinguishable only by the aid of the Spirit of God.

We have already commented on Luke 9: 49, 50, the passage which the four missionaries above referred to request their mission president to explain, which request is referred to us; but we will again reproduce the verses and offer some observations on them:

> And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.
>
> And Jesus said unto him, Forbid him not; for he that is not against us is for us.

The man who was casting out devils refused to "follow with" the disciples. It is therefore reasonably certain that he did not hold the priesthood, and highly probable that he had never received a valid baptism. At any rate his refusal to follow the Master with the disciples placed him outside the church of Christ. Evidently for the reason that he was not a member of their church, some of the disciples forbad him to continue working miracles in the name of Jesus, and came and reported to the Master that they had so forbidden him. For their pains they received the mild rebuke: "Forbid him not, for he that is not against us is for us." It was not the intention of the Savior that power to cast out devils should be confined to those who "followed with" Him, but that it should be enjoyed by any man in any church who could and would acquire it by exercising faith in Him.

It is not the intention of the Almighty, in our day, that the Latter-day Saints shall be the only people who will worship Him, nor upon whom He will bestow blessings. In this connection it might be well to read, in the tenth chapter of Acts, what the Lord did in order to rid Peter's mind of the supposition that salvation was for the Jews only.

What should be the attitude of one of our elders towards a man who refuses to become a Latter-day Saint, yet heals the sick and casts out devils in the name of Jesus? Should the elder forbid him? No. In the light, and field, and environment in which the Almighty has placed him, that man is doing good; and a Latter-day Saint elder can well afford to ask the Lord to bless him in such labors, without, however, endorsing any erroneous doctrines he may teach. The gospel we proclaim is a perfect law of liberty, and concedes the right to all men to "worship how, where or what they may."

OMINOUS.

In his recent literary work entitled "The Iron Heel," Jack London makes labor arraign capital in the following terms:

> Five men can produce bread for a thousand. One man can produce cotton cloth for two hundred and fifty people, woolens for three hundred, and boots and shoes for a thousand. One would conclude from this that under a capable management of society modern civilized man would be a great deal

better off than the cave man. But is he? Let us see. In the United States today there are fifteen million people living in poverty; and by poverty is meant that condition in life in which through lack of food and adequate shelter, the mere standard of working efficiency cannot be maintained. In the United States today, in spite of all your so-called labor legislation, there are three million child laborers. * * * If modern man's producing power is a thousand times greater than that of the cave man, why then, in the United States today, are there fifteen million people who are not properly sheltered and properly fed. Why then, in the United States today, are there three million child laborers? It is a true indictment. The capitalist class has mismanaged.

The author represents the laboring classes, revolutionists as he terms them, as being resolved to "take your governments, your palaces, and all your purpled ease away from you." This will be by means of the ballot if possible, but should this peaceable method fail, "we shall answer you; and in roar of shell and shrapnel and in whine of machine guns shall our answer be couched."

While prosperity prevails, as is generally the case at the present time in the leading countries of the world. such ominous words as these are not likely to lead to serious results. But when hard times come, and factories are shut down, and armies of idle workmen throng the streets and listen to and exchange such sentiments, no earthly power will be able to prevent attempts at readjusting conditions relating to the ownership of wealth, that can only be appalling in some of their attendant features. The distress of nations will be great, the wicked will slay the wicked, and the scriptures will be fulfilled.

"THE BIBLE AND BAPTISM."

A recent issue of the Christian Standard reproduces a letter addressed to W. H. Book of Columbus, Ind., who we surmise is a minister of the Christian (Campbellite) church, and his reply thereto, upon the above topic. The letter is as follows:

Waterloo, Ia., Aug. 3, 1908.

Mr. W. H. Book, Columbus, Ind.

My Dear Sir:—Pardon the intrusion of a stranger upon your busy ministry, but the letter will explain.

Not long since I met a young man while traveling in southern Illinois. We discussed, among other things, the essential differences between Baptists and Christians only, using the Bible for reference. In the discussion of purpose of baptism, he turned to Rom. 10:9, 10, 13; he was willing to concede that faith, repentance and confession were necessary, but was not willing to include baptism in the plan of salvation. He brought up the old argument of its being only a seal or sign, and held from the passages named that it was not of equal importance with faith, repentance and confession, even in the face of Acts 2: 38, and similar passages.

* * *

I would appreciate very much an explanation of these verses, if I might presume upon your **kindness.**

Thanking you in advance for the kindness, I am,

Yours for the King,
E. P. Eby.

Mr. Book replies by using passages and arguments that are very familiar to Latter-day Saint elders, and we take pleasure in reproducing his defense of the scriptural doctrine of baptism:

Let us hear God's word on the subject. Read the old Bible, and you will find that God used water in the dispensations as the dividing line and a means of salvation. 1 Pet. 3:20, 21 says that those in the days of Noah were saved through water.

The children of Israel had to cross the Red Sea to get away from their enemies, and lost them in the sea. The sons of Aaron, to become priests, had to be washed in water. (Ex. 30:17-19; 40:7-12.)

The union of blood and water becomes a means of cleansing. (Lev. 14:51-53.) Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Paul, in speaking of the church, said "that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5:26, 27.)

When Christ was on the cross there came from his side blood and water. John says: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water. and the blood: and these three agree in one." (1 John 5:7, 8.) Even John's baptism was important. "And

all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:29, 30).

Christ said, "He that believeth and is baptized shall be saved" (Mark 16:15,16). Saved follows baptism in the commission. The marriage ceremony may be found in Matt. 28:19, 20.

Baptism is an action of the heart (see Rom. 6:17 and 4), a work of righteousness. "For thus it becometh us to fulfill all righteousness," said Christ (Matt. 3:15). Christ was not confessed by the Father until after his baptism. Peter said, "But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 35). How did Christ work righteousness?

Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

Saul was told to "arise, and be baptized, and wash away his sins, calling on the name of the Lord" (Acts 22:16).

Now, if John's baptism was necessary, what about the baptism of Christ? Baptism is a command of Christ. Obedience is necessary unto salvation, baptism is necessary unto obedience, and therefore, according to the revealed will, is necessary unto the forgiveness of sins. Somehow the history of the apostolic church mentions no one as being a member of Christ's church who did not submit to baptism.

Faith has to do with the intellect, repentance with the affections, and baptism with the will. The blood of Christ saves. The blood is in the body, and Paul says, "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). What God hath joined together, let no one put asunder.

The skill, vigor and effectiveness with which our friends of the Christian church expound and defend the principle of baptism by immersion in water for the remission of sins entitle them to great credit. But why do they stop at water baptism? Why do they say nothing of the other baptism which the Savior required and the apostles administered, the baptism of fire and the Holy Ghost, conferred through the laying on of hands by men who hold the necessary authority? Is it because they have no power to perform this second and greater baptism? It would seem so. But there is a church now on earth whose ministers have power to administer both baptisms — the Church of Jesus Christ of Latter-day Saints.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And now it came to pass that the persecutions which were inflicted on the church by the unbelievers became so great, that the church began to murmur, and complain to their leaders concerning the matter; and they did complain to Alma. And Alma laid the case before their king, Mosiah. And Mosiah consulted with his priests.
2. And it came to pass that king Mosiah sent a proclamation throughout the land round about, that there should not any unbeliever persecute any of those who belonged to the church of God;
3. And there was a strict command throughout all the churches, that there should be no persecutions among them, that there should be an equality among all men;
4. That they should let no pride nor haughtiness disturb their peace; that every man should esteem his neighbour as himself, labouring with their own hands for their support;
5. Yea, and all their priests and teachers should labour with their own hands for their support, in all cases save it were in sickness, or in much want; and doing these things they did abound in the grace of God.
6. And there began to be much peace again in the land; and the people began to be very numerous, and began to scatter abroad upon the face of the earth, yea, on the north and on the south, on the east and on the west, building large cities and villages in all quarters of the land.
7. And the Lord did visit them and pros-

per them, and they became a large and wealthy people.

8. Now the sons of Mosiah were numbered among the unbelievers; and also one of the sons of Alma was numbered among them, he being called Alma, after his father; nevertheless, he became a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities.

9. And he became a great hinderment to the prosperity of the church of God; stealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them.

10. And now it came to pass, that while he was going about to destroy the church of God; for he did go about secretly with the sons of Mosiah, seeking to destroy the church, and to lead astray the people of the Lord, contrary to the commandments of God, or even the king;

11. And as I said to you, as they were going about rebelling against God, behold, the angel of the Lord appeared unto them; and he descended as it were in a cloud; and he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood.

12. And so great was their astonishment, that they fell to the earth and understood not the words which he spake unto them.

13. Nevertheless he cried again, saying, Alma, arise and stand forth, for why persecuteth thou the church of God? For the Lord hath said, This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people.

14. And again, the angel said, Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee, that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.

15. And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also behold me before you? And I am sent from God.

16. Now I say unto thee, Go, and remember the captivity of thy fathers in the land of Helam, and in the land of Nephi; and remember how great things he has done for them; for they were in bondage, and he has delivered them. And now I say unto thee, Alma, go thy way, and seek to destroy the church no more, that their prayers may be answered; and this even if thou wilt of thyself be cast off.

17. And now it came to pass that these were the last words which the angel spake unto Alma, and he departed.

18. And now Alma, and those that were with him fell again to the earth, for great was their astonishment; for with their own eyes they had beheld an angel of the Lord; and his voice was as thunder, which shook the earth; and they knew that there was nothing save the power of God that could shake the earth and cause it to tremble, as though it would part asunder.

19. And now the astonishment of Alma was so great, that he became dumb, that he could not open his mouth; yea, and he became weak, even that he could not move his hands; therefore he was taken by those that were with him, and carried helpless, even until he was laid before his father.

20. And they rehearsed unto his father all that had happened unto them; and his father rejoiced, for he knew that it was the power of God.

21. And he caused that a multitude should be gathered together, that they might witness what the Lord had done for his son, and also for those that were with him.

22. And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God, that he would open the mouth of Alma, that he might speak; and also that his limbs might receive their strength, that the eyes of the people might be opened to see and know of the goodness and glory of God.

23. And it came to pass that after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort;

24. For, said he, I have repented of my sins, and have been redeemed of the Lord; behold I am born of the spirit.

25. And the Lord said unto me, Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;

26. And thus they became new creatures; and unless they do this, they can in no wise inherit the kingdom of God.

27. I say unto you, unless this be the case, they must be cast off; and this I know, because I was like to be cast off.

28. Nevertheless, after wandering through much tribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God;

29. My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more.

30. I rejected my Redeemer, and denied that which had been spoken of by our fathers; but now that they may foresee that

he will come, and that he remembereth every creature of his creating, he will make himself manifest unto all;

31. Yea, every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; and they shall quake, and tremble, and shrink beneath the glance of his all-searching eye.

32. And now it came to pass that Alma began from this time forward, to teach the people and those who were with Alma at the time the angel appeared unto them; travelling round about through all the land, publishing to all the people the things which they had heard and seen, and preaching the word of God in much tribulation, being greatly persecuted by those who were unbelievers, being smitten by many of them;

33. But notwithstanding all this, they did impart much consolation to the church, confirming their faith, and exhorting them with long suffering and much travail, to keep the commandments of God.

34. And four of them were the sons of Mosiah; and their names were Ammon and Aaron, and Omner, and Himni: these were the names of the sons of Mosiah.

35. And they travelled throughout all the land of Zarahemla, and among all the people who were under the reign of king Mosiah, zealously striving to repair all the injuries which they had done to the church; confessing all their sins, and publishing all the things which they had seen, and explaining the prophecies and the scriptures to all who desired to hear them;

36. And thus they were instruments in the hands of God, in bringing many to the knowledge of the truth, yea, to the knowledge of their Redeemer.

37. And how blessed are they! For they did publish peace: they did publish good tidings of good; and they did declare unto the people that the Lord reigneth.—Mosiah 27.

How do you look at the miraculous conversion of Alma as chronicled in this chapter? Is there not something of a philosophy attached to it? As some of these queries might arise in the mind of the reader: Why did God interpose and stop Alma Jr., together with the sons of the king, in their headlong dash for destruction, while He allows many to go on and on to the bitter end? Does He not appear to show respect to persons? Why does not the Almighty send an angel to halt and cause the right-about-face of the many agnostics and faith-destroyers of our time?

There is surely a reason for the seeming incongruity, as there is for everything else. First, let us look at a similar instance that belongs to the history of the early church of God, in Palestine. One Saul, of Tarsus, was going about bent on the uprooting of what he conceived to be a pernicious system of religion, which was then just budding into what threatened to be a powerful sect. It was known as "the sect of the Nazarenes," and was composed of people who believed in the divinity of the mission of Jesus Christ.

Saul conceived it to be his special mission to battle this new creed, which he considered to be a gross imposture and a rapidly-growing menace to the cause of the God of Israel. He was honest in his purpose to do good. He sincerely believed he was doing the will of Jehovah. For note his words when on trial before the Jewish council some time before he yielded up his life a martyr for the testimony of Jesus: "I have lived in all good conscience before God unto this day." (Acts 23:1.) It was in "good conscience," then that he persecuted the Saints.

But, lo, a vision burst on him one day as he was on his way to sieze the believers in Christ and throw them into prison. And the voice of the Lord demanded: "Saul, Saul, why persecutest thou me." (Acts 26:14.) Fancy his surprise and wonder when he found that what he thought to be mischievous doctrine was really the divine way of life. Then he became its untiring advocate, its most strenuous champion. And in the end he gave his life for the cause that he had at the first so vigorously fought.

He had been wholly deceived by Satan.

This experience of young Alma is the same story, except the giving of his life in the end. Both of these men were evidently perfectly sincere in their course of undoing the work of God, as they both proclaimed boldly for it ever after, in the very teeth of trying persecution.

Why did the Father of all intercept them on their way down error's path, while apparently others of that char-

acter are left to pursue the even tenor of their way? The answer can be deciphered by almost any of us, by a little deep reflection on the matter. In the first place, how many of those who battle against the cause of God are really and entirely convinced that they are doing the right thing? How many are willing to wholly bury their own pleasure in finding and doing the will of the Supreme, as were Saul and Alma? Likewise how many actually have faith enough in angels to receive a visit from an immortal being?

So far as we know no human being ever received the ministrations of such a glorious personage who did not believe that one might appear to him. Again, how many would have the courage or inclination to right-about-face and take a diametrically opposite course, even if a voice from the unseen world enjoined it?

The Saviour gave it as a general principle (it would seem), that if men would close their eyes to the abundant natural evidence that God throws in the way of mortals to persuade them to tread the road of right and justice, they would not believe "though one rose from the dead"—(Luke 16: 31).

And upon this great truth hinges the philosophy of it all. Our Creator, divine Lover and ever-mindful Father of us all, so contrives the affairs of earth by the peculiar combination of circumstances which He causes to obtain. that practically all honest seekers after the right way, with ardent intent to find and tread that path can, in due time, come to an understanding of what is the best to do. And by presenting the necessity to think out the right way — by seeking — they will be far more greatly benefited than as if it came too easy.

This is the case in general. But it must be admitted that there may be a few exceptions—as there are exceptions to every rule. Once in a while there is a chance wayfarer, who, by a peculiar combination of circumstances, actually finds the guide-lights that God has thrown upon the path of mortality, to reveal the better course to His children, inadequate to meet the requirements of his special case. Then the Almighty interposes in a supernatural way, knowing that the erring one is entirely honest, and will change his course of life; and, moreover, be deeply grateful to Him for the favor, and repay it by a life of unremitting toil for the furtherance of His works in the earth.

This is a very large subject for reflection. We present these few queries and observations as suggestive thoughts on this deeply interesting question, and feel sure that our readers who are given to reflective habits can arrive at satisfactory conclusions along this line of reasoning.

Our Motto.—The Constitution of our country formed by the Fathers of Liberty: peace and good order in society; love to God, and good will to man. All good and wholesome laws; virtue and truth above all things, and Aristarchy live forever; but woe to tyrants, mobs, aristocrats, anarchy and toryism, or all those who invent and seek out unrighteousness and vexatious suits, under the pretext and color of law or office, either religious or political. Exalt the standard of Democracy! Down with that of priescraft and let all the people say, Amen! That the blood of the fathers may not cry from the ground against us. Sacred is the memory of that blood which bought for us our Liberty.—Joseph Smith.

As beneath the frozen earth the seed might look forward to the coming of the spring, so in the sleepless hours of the night the wearied invalid looks forward to the coming of the dawn, as the exile in a foreign country looks forward to and lives in the experiences of his anticipated home-coming; so the soul in its hours of separation from God may look forward to its return, and may dwell by a kind of anticipation at the Father's side, as did the Psalmist when exiled from Jerusalem. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him who is the health of my countenance, and my God."—Lyman Abbot.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

A Talk on Truth.

The truth of the Lord endureth forever. —Psalm 117:2.

Nearly nineteen centuries ago, in the stately Roman tribunal at Jerusalem, Pilate propounded this question to the Son of Man: "What is truth?" If there was any answer given, it was not recorded. It has been a very regrettable circumstance among students that a divine expression as to what truth is, was not given then and there by the Master. It has been a somewhat difficult thing for them to define. Centuries went by; and no one was able to hit upon a definition of just what truth is, one that would cover the whole ground.

But though the Lord did not see fit to then have it go out to the world how the Godhead defines truth, He has since deigned to tell it to man through the Prophet Joseph Smith, in this more mature age of thought and research. And withal it is so simple a statement, and yet entirely comprehensive, that one wonders why some sage did not stumble upon it long ago. Here it is: "And truth is knowledge of things as they are, and as they were, and as they are to come." (Doc. and Cov. 93:24.)

And in this simple statement the keynote of the whole philosophy of "Mormonism" is sounded. The Latter-day Saints believe that life and thought and being now, comprehend and embrace the past, present and future. They hold that none of the good things of God that were ever vouchsafed to man in the past are withheld now. Hence their belief in modern revelation. "Mormonism' stands for the great principle that the Jehovah that spoke in Bible days for the comfort, instruction and direction of His earth-children, has had something to say to them by word of mouth, in this time, and that so He may and will, in future.

Sectism's theology says that the Giver of all blessings sealed His mouth to men on earth when the Jewish scriptures were finished: that since then He has only spoken to men indirectly and not by word of mouth. The Latter-day message avows that He has had something to give to groping humankind in this generation, that could not be revealed through the matchless works of nature, nor by the accumulated wisdom of the ages, but that prophecy must be again employed. So to the Latter-day Saints, and to all the world that will hear, the Lord of love has said many things through prophets in this day. And moreover this concerns not only the needs of this present time, but the mysteries of the kingdom of future life—glorious things about it that were never before reveal-

ed to man. For in the ages of the half-dead past much less intelligence generally was in the earth, and the heart of the world did not yearn for the sublime truths of eternity, and the mind of the world was not ready for them, and did not need them. But now are they needed to inspire flagging hope and faith (in this age of agnosticism) and hope and faith in Christ and His ways, truly they do set aflame; for find ye another Christian society, the world over, that evinces dynamic faith in and steadfastness to the doctrines of Jesus as do Latter-day Saints!

This constancy is wholly and solely due to the fact that God to them is a God of the present as well as of the past—a changeless God—that His interest is just as lively in them as it was in Moses' flock, that it will also be in the future. In other words, truth to them—the truth of God—is not comprehended in *the was*, but in *the is* and *the will be*. Truth, to them, in its broadest and most sweeping meaning, is not only a knowledge of things as they were, but as they *are* and *are to come*. The Church of Jesus Christ of Latter-day Saints can say with the ancient sweet singer of prophecy:

I have chosen the way of truth: thy judgments have I laid before me.

I have stuck unto thy testimonies: O Lord, put me not to shame.

I will run the way of thy commandments, when thou shalt enlarge my hear.—Psalm 119:30-32.

It is in direct line with the marvelously beautiful and far-reaching principle enunciated in this sentence of the Savior:

Then said Jesus to those Jews which believed on him, If ye continue in my word, then ye are my disciples indeed;

And ye shall know the truth, and the truth shall make you free.—John 8:31-32.

"If ye continue in my word," was and is the point. Then, "ye shall know the truth, and the truth shall make you free." It gives the idea of God's constantly revealing some new truth to man, "line upon line and precept upon precept," as fast as it could be appreciated and absorbed, in whatever age of the world.

Now we can look at this phase of the subject, for a moment: "What is truth for?" We shall find a brief and sweeping answer in this same quotation from the Lowly Nazarene. He said the truth would make us free. Then is that not the great function of truth—to make men free? Let us see.

It has been said that the highest, and in truth the sole purpose of man's coming into the world is to gain experience, get joy and learn truth. Which is very true. Only the first two are embraced in the latter.

We can dress this thought in other garb and say: Man came into the world to win salvation. Are not these expressions synonomous? What is it to win salvation but to gradually ascend above the petty caprices of the flesh to be free from influences that tend to drag downward? Does not that tell the whole story? Is not true soul-salvation freedom from carnal temptation and desire and, in consequence, capacity to do and enjoy only things that celestial beings do and enjoy?

And truth only can bring about this end. "The truth shall make you free." That is, the truth shall save you; free you from the bondage of sin and the sin-whisperings of the evil one. It goes without saying, of course, that truth-impulses that we receive must bring obedience from us, else truth is lost on us—till we do make our actions conform to what we have found out is best. A gormandizer may have borne into his soul the truth-impulse that it is harmful to over-eat, but that truth will not benefit him in the least, will not lift him one iota toward the plane of soul-freedom, till he has obeyed the call that impression made upon him—and quits over-eating.

The truth will surely make us free, just as fast as we obey its promptings—make us free from carnal desire and lift us toward the realm of the Gods. And it is a noteworthy fact that just in proportion to the readiness with which we absorb the truth that comes to us, make it a part of our very life, by obeying its impressions, in that proportion are we freed from the slavery of evil. In other words, the more promptly we obey truth-impressions the faster gems of truth will come to us and the more rapidly will we ascend

to that plane of being where we will be absolutely unfettered with sin-desire, will be free to go still onward and upward.

The Gods have recognized this perfect liberty and furthermore *the truth has made Them free.* They have become the embodiment of truth. So Jesus Christ (one of Them), proclaimed: "I am the way, the truth and the life." That is the highest destiny of man—to become that very thing, to reach the level where he can say: "The truth has made me free, or perfected me." This too, is once and forever the function of truth: to lead mortals up toward the Deity-level.

So it happens that God is unchangeable—simply because truth is unchangeable. It is the one thing that will save and exalt man. Hence it must needs remain unchanging forevermore. It is the one avenue of escape for the soul to eternal bliss. It is "knowledge of things as they are, as they were and as they are to be."

It is too broad a principle for the narrow theologians to comprehend who claim that God was only a truth-revealing Being long ago, and not today and forever.

We Latter-day Saints give allegiance to the God of truth—eternal truth. We affirm that He is unchangeable; for the truth is everlastingly the same. It is that which endures when all else fails: it is co-existent with Jehovah. In the words of the hymn,

Though the heavens depart and the earth's fountains burst,
Truth, the sum of existence, will weather the worst;
Eternal, unchanged, evermore.

Mission News.

SOUTHERN STATES MISSION.

Complimentary to President Rich.

The Chattanooga News prints a good portrait of President Ben E. Rich together with the following article:

"The report that Ben E. Rich, president of the Southern States mission of the Mormon church, is about to leave Chattanooga came as a sudden surprise to many of his friends here. Mr. Rich has been in Chattanooga for ten years, during which time he has made many warm and devoted friends among prominent business men and leading professional men. His host of friends will learn with pleasure that although he has been given charge of the Eastern States Mission, his connection with the Southern States Mission will not be entirely severed. Business and other interests will call him to Chattanooga frequently in the future.

"Mr. Rich is strongly attached to the South. His paternal ancestors were Kentuckians and his maternal ancestors were South Carolinians. Then, too, he has practically become a Southerner by adoption, having spent ten years of the prime of his life in the South.

"Mr. Rich is a many sided man. He is not a mere preacher in the common acceptance of the term. The Mormon church does not have a set of men who live by preaching and doing nothing else. All good Mormons are preachers and all are laymen. It is a Democratic institution. The affairs of the church are conducted by all the members for the good of all the members. Mr. Rich, like other Mormons, while he has done much preaching, has been a merchant, journalist and politician. For years he was a prominent figure in Western politics. He enjoys the intimate acquaintance of sixteen United States Senators, and is a personal friend of President Theodore Roosevelt. When Mr. Roosevelt was a candidate for Vice President, Mr. Rich campaigned with him in the West. Many Chattanoogans will remember the hearty greeting Mr. Rich received from President Roosevelt when the Chief Executive was visiting here a few years ago. While the President and his company were walking from the Read House to the Auditorium the Chief Executive recognized Mr. Rich in the crowd at the corner of Ninth and Market streets. He instantly left the line of march and gave Mr. Rich a hearty hand shake over the rope which was stretched to keep the crowd back.

"Mr. Rich is one of the genial, warm-souled men who make friends of all with whom they associate. Although an ardent Republican, he has many admirers in the Democratic party. The lamented Mr. Stunenburg, who was a Democratic Governor of the State of Idaho, held Mr. Rich in such high esteem that he twice commissioned him Colonel and made him a member of his staff.

"In his evangelical labors in the South Mr. Rich has been very successful. Over sixteen hundred elders have labored under his direction and nearly seven thousand converts have been added to the Mormon church during his administration.

"Mr. C. A. Callis, of Coalville, Utah, will succeed Mr. Rich. Mr. Callis is a man of wide experience and marked ability. He has held several positions of honor and trust in his State. He was for three terms county attorney of his county and represented his county one term in the Lower House of the Legislature. Nor is he a stranger to missionary work, having spent two years as a missionary in England and

Ireland, and a like period in Florida. He is an orator of more than ordinary ability."

NORTHWESTERN STATES MISSION.

Weiser Branch Organized.

On May 17th, 1908, Elder Wm. Moncur, president of the Boise conference, and Elder E. Thomas called a meeting of Latter-day Saints to be held at 3 p. m., at the residence of Elder A. Porter, at which time and place there were present the elders mentioned and about 45 Latter-day Saints living in and around the city of Weiser. Prayer was offered by Elder D. W. Arave. The benediction was pronounced by Elder Otto Christensen. Musical selections were "Prayer is the soul's sincere desire," "High on the mountain top," "Reverently and meekly now," and "Zion stands with hills surrounded."

Sacrament was administered by Elders Moncur and Thomas, who then proceeded to organize a Sunday school and a Mutual Improvement association, all officers being unanimously sustained. Regular sessions of each have been held each Sunday until August 20, 1908, when President Nephi Pratt of the Northwestern States mission, the two elders above named and Elders Jones and Barnes met at 3 p. m., at the same place, together with 66 Latter-day Saints. After the usual opening exercises, Pres. Pratt expressed a desire to hear from a few of the local brethren and heads of families, to which all responded, showing a determination to make this a permanent branch of the Church. Pres. Pratt said he felt that the time had come, and material was here for the organization of a strong branch of the Church. He made many promises applicable to those that would remain faithful to the gospel, and gave much good advice to all present. He was followed by Elder Jones, who spoke on the restoration of the gospel. After the close of this session the sisters prepared a regular feast, which, beside the good things they had cooked, consisted of water-melons, canteloupes, ice cream, and fruits which all seemed to enjoy.

At 8 p. m. another meeting convened with practically the same attendance, at which, after prayer and singing, the Weiser branch of the Church of Jesus Christ of Latter-day Saints was organized with the following officers, all of whom were unanimously sustained: Elder A. Porter, president of the branch, with A. O. Ingelstrom and Wm. E. Stoddard counsellors; D. W. Arave, branch clerk; Zelpha Arave, organist and Sarah Ingelstrom her assistant.

Sunday school officers: D. W. Arave, superintendent, with Otto Christensen and Ernest Thompson, assistants; Myrtle E. Poulsen secretary, with Gwendolin Arave, assistant secretary.

Relief Society: M. E. Ingelstrom president, with Annie L. Porter and Annie Christensen as counsellors; Nettie Stoddard, secretary, with Matilda Ingelbretsen assistant secretary, and Zelpha Arave chorister.

Mutual Improvement Association: Wm. E. Stoddard, president, with Sister Josephine Amor first and George Geddes second counsellors; Gwendolin Arave, secretary, with Delila Porter as her assistant; Sarah Ingelstrom, chorister, and Parley Arave treasurer and librarian.

Elders Moncur and Thomas each spoke a few words on the strength and prospects of the newly organized branch, and President Pratt spoke at some length on the free agency and pre-existence of man. After singing "Lord thou wilt hear me when I pray," the benediction was pronounced by Elder Barnes.

The elders and Saints are meeting with many friends in the beautiful Weiser country, and all feel that we are located in a country of good people.

D. W. Arave, Clerk.

WESTERN STATES MISSION.

Elders H. C. Russell and B. C. Mumford went to Franktown and held meetings Saturday and Sunday. They reported having had a good time.

At the meeting of elders at the mission house last week, the prospective elders who arrived here some time ago was given the name of Sidney Bruch McRae.

Pres. McRae made a hurried trip to Omaha to see two of the elders, who are there on account of illness. He reported finding them in a pretty fair condition.

John P. Meakin.

The elders of Denver met at the mission house last week to hear the well known lecturer John P. Meakin of Utah. One could easily see that he was full of enthusiasm as he tried to make us sense the importance of creating enthusiasm, of studying expression, and of delivering our message without fear.

Lively Work.

Work in the various conferences is progressing. There is no place here for idlers. The letters from the elders show that they are enthusiastic in their labors, and that they are putting their souls into their work. A message was received over the wire this week for 70 Books of Mormon to be sent out at once. Two elders in one conference ordered 40 Books of Mormon and a large number of other books.

EASTERN STATES MISSION.

Brooklyn: Elder J. Milton Beck, who has been laboring in Paterson and New York for the last twenty-four months, will leave for his home in Spanish Fork about the 10th. His wife came to New York for the purpose of accompanying him home, and a sociable was given in their honor by the elders, Saints, and friends of the conference. Last Sunday, we were favored with the presence of Bro. Baird of Clearfield, Utah, who spoke and gave many en-

couraging remarks regarding the gospel. We always enjoy hearing from those who come from Zion.

New England: Elder E. H. G. Williams of Swampscot writes us: "Our open air meeting last night was interrupted by the police, who said that a complaint had been filed against holding meetings in that part of the city, and, unless we would stop, he would arrest us. This is the second time this same officer has moved us off this corner. I asked permission to thank the people for their kind attention and to notify them that we would hold meetings in some other part of the city and it was granted. Several of the people expressed regrets that we were interfered with. One lady came to me and said, 'If it was selling rum, they would not bother us.' Several gentlemen came forward and shook hands with us, and we sold one Book of Mormon, two small books, and distributed some tracts." Some of the elders have been working in New Hampshire this summer, and the Rev. W. F. Whitney undertook in a Methodist camp meeting at Claremont, N. H., to "expose the Mormons." President Wm. C. Hunter and Elder W. B. Rae attended the meeting. They could not get the privilege of answering Rev. Whitney, but the liberal editor of the Claremont National Eagle published quite a long article from the pen of Elder Rae from which here is a quotation: "If Salt Lake City is as you describe it, this condition was brought about by non-Mormons. The stronghold you speak of is non-Mormon by a large majority. Go see, young man, who keeps the saloons, the gambling dens, the brothels. Then you will forever hold your peace. Shame on the man who tells that the schools of Utah were introduced by Christian missions. Our doctrine teaches that "The glory of God is Intelligence." Then a man can only be saved as he gains intelligence. Think of a people sending hundreds of young men out every year, as missionaries, to the different nations of the earth, being called ignorant. True they are not polished scholars, but they carry an abundance of hard common sense. You forgot that travel and contact with the world make bright men. They know the Bible, and a man when they meet him. They are charitable to those who are not of their faith; they love truth and are honorable."

North West Virginia: The brief summary of the work done in this conference is given by President H. S. Rice: "Company A, composed of Elders E. F. Pack, H. C. Frank, C. L. Weed, and S. E. Quigley, held several street meetings in Roans county, W. Va., and met with fair success. They then traveled northward into Wirt county and held street meetings, having good success there also. From there they went into Calhoun county, then into the city of Weston. On the way they met Bro. Conndly and family and remained with them four days. Company B, composed of Elders O. F. Rice, Chester Johnson, J. E. Grant, and G. S. Hartley, travelled through Harrison, Ritchie, and Dodbridge counties, meeting with good success."

CENTRAL STATES MISSION.

Transfers.

J. N. Christensen, to bė President East Kansas conference; John A. Swenson from Oklahoma to East Kansas; A. Gordon Kimball from California mission to East Kansas; Geo. A. Soderburg from Arkansas to St. John; Roslyn Alston from East Kansas to Missouri; L. R. Stoker, R. C. Harris, and Newell N. Dalrymple who have been laboring in St. Louis, have joined one of the companies of the Missouri conference.

In Hannibal, Mo.

Elder G. E. Cahoon writes from Hannibal, Mo., that he is very much encouraged with the prospects there. Although there are only five members, the elders have a host of friends in that city who are investigating the gospel. They have held a number of street meetings and on Sept. 6 had a fast meeting in a hall at which the local Saints bore excellent testimonies.

In Arkansas.

Elders Otto A. Kofoed and K. L. Barton write that they have finished their labors in Mena, Arkansas, where they have been greatly blessed. A shoemaker bought a Cowley's Talks on Doctrine, and a few days later told one of the elders it was worth its weight in gold. He soled the elder's shoes for a Book of Mormon.

In canvassing, the elders called at the nicest house in the city and were very kindly received by a lady who had just returned from Salt Lake City. She bought a full set of books for a friend who was visiting her. Her praise of the Temple and Tabernacle was enthusiastic.

In San Antonio, Texas.

The following items of interest are gleaned from a letter written by Elder J. L. Workman of the South Texas conference, at San Antonio, Texas.

During the week ending Aug. 29, Elders Hixson and Christensen sold nine Books of Mormon, the best record ever made in the conference. In other sections this record would not seem unusual, but it is hard to sell books in South Texas.

The elders of this conference are an ideal lot of men, faithful and obedient. The mayor refused permission to hold street meetings but the elders went ahead with them anyhow. The people and police were friendly.

Releases.

W. A. Williams, Ola, Idaho, returned home Sept. 3; Thos. W. Judd, Wanship, Utah, Aug. 25; Edwin Gittins, McCammon, Idaho, Sept. 9; John A. Crosby, St. John, Ariz., Sept. 4; Sister Minnie Anderson, Fairview, Utah, Sept 2.

Elder Merlin J. Bartholomew of the Independence conference returned to his home in Slaterville, Utah, Sept. 10, after having filled a conscientious mission of 21 months, chiefly in St. Joseph, Mo.

Elder Benjamin Franklin Bingham also returned to his home in Cornish, Utah, the same date. Brother Bingham labored in the Arkansas, East Kansas and Independence conferences about 23 months, and a very creditable thing can be said of him, that he remained steadfastly at his post of duty in the face of bodily ills of such gravity that his mission president above a year ago strongly advised him to return home. Both Brothers Bingham and Bartholomew, were greeted by their wives who some days since came out of Ephriam for a visit to the middle west and merrily they set out for the connubial roof together.

Praiseworthy Example.

The Saints of the village of Junction, Southern Utah, have set a most commendable example, as will appear from the following letter:

Junction, Utah, Sept. 5th , 1908.

President S. O. Bennion,
Central States Mission,
Independence, Mo.

Dear Brother: — Enclosed please find check to the amount of $52.10 which you will divide equally between the three missionaries from Junction, William L. Johnson, John H. Luke and W. Ellis Bay. The authorities of Junction have taken it upon themselves to appoint a standing committee for the purpose of getting up entertainments for the benefit of the missionaries, and this money is the fruits of their first efforts. An entertainment was had on the second of this month in which all the people of Junction participated and took a very active part in helping to pile up a fund for the missionaries, for which they are entitled to a great deal of credit.

The entertainment was in the hands of three committees who all worked hard and incessantly to make the affair a success and who are all entitled to credit alike, an amusement committee, an ice cream committee and a cake and chocolate committee. The snow to make the ice cream was got from the tops of the mountains about 20 miles distant and was packed on pack-horses for a considerable distance. The result of the party was very pleasing considering that there is only 65 families in the town.

Trusting and believing that this will be a help and an encouragement to the boys to know that they have friends at home who have not forgotten them, and wishing them and all who are laboring with them in the good cause, success in their labors, we beg to remain,

Your brothers in the Gospel,
Edwin E. Sprague.
John H. Stoney,
John D. Morrill.
Standing Committee.

St. John Conference.

On Saturday, September 5, 1908, the two companies of St. John conference met at Osborne City, Osborne county, Kansas, for the purpose of holding their semi-annual conference. Saturday afternoon and evening street meetings were held, the first principles of the gospel being treated.

Sunday morning President S. O. Bennion arrived and was made welcome by the elders. Conference President A. T. Butterfield was fortunate in getting the auditorium to hold meetings in. Three priesthood meetings were held during the day, at which many encouraging words were given by President Bennion, he speaking to the elders at each session. At the morning priesthood meeting the elders reported their labors performed since the last conference, showing a marked improvement, and expressing a desire to continue in the good work. Each bore a faithful testimony of the goodness and mercies of the Lord shown them in their past labors.

Two well attended public meetings were held at 2 and 8 p. m., at which principles of the gospel were discussed, such as "Restoration of the Gospel," "Coming Forth of the Book of Mormon," "Revelation and Divine Authority."

President Bennion's visit was short, as he had to leave on the evening train; but every moment of time was made good use of while he was here. At parting, when shaking hands, tears could be seen in many of the elders' eyes.

On Monday the elders canvassed the town and a number of books were disposed of. Tuesday the elders were separated in two companies and after receiving instructions from President Butterfield they left for country work, feeling better for having met in conference. Monday and Tuesday evenings street meetings were held with a good attendance, at which a number of books were sold.

Some changes were made in the conference, Elder Christensen being called to labor elsewhere. We are sorry to lose him, as his labors have been very valuable to the conference the short time he has been with us. We wish him success in his new field of labor. Much good has been done in Western Kansas the past three months.

Company A will be led by Elder W. D. Wilcock, and Company B by Elder Charles E. Bronson. All hope to meet with superior success in the future.

Pres. A. T. Butterfield.

NORTHERN STATES MISSION.

Elder O. S. Cordon, who has been laboring in Northern Indiana, has been transferred to Northern Illinois.

August 24th four new elders reported here. Elders John P. McGuire, Orson Madsen, R. S. Nielsen and Newell Call.

Bookkeeper.

Elder R. J. Murdock, who has been la-

boring in the Northern Indiana conference, has been called to act as bookkeeper of this mission. Elder Murdock has had considerable experience along this line, and is thoroughly capable of serving his co-laborers in this capacity.

Death of a Faithful Sister.

Sister Bertha A. Lewis of Robison, Ind., a faithful member of the Church of Jesus Christ of Latter-day Saints, died August 10, 1908, the cause of her death being consumption. She was baptized July 20, 1908. The funeral services were conducted by Elder Thomas J. Neal, a local elder.

New Conference President.

Elder E. W. Marchant of the Northern Illinois conference has been appointed to preside over the Southern Indiana conference, to succeed Elder James Cooke, who has been released to return home. Elder Marchant since arriving in the mission field has been very faithful and energetic, and we wish him success in his new calling.

Trip West.

Dr. Samuel J. Russel and daughter have gone to Utah for a short visit with his mother. Dr. Russel has won distinction in his profession in Chicago, and is in every way a credit to Utah, where he was born. He left Utah some ten years ago, and now has a large practice in Chicago. He has been very good to our elders and to Utah people who have been here. Dozens of elders have received medical treatment from him free of charge. We hope he will have a pleasant trip west.

Struck by a Rock.

Elder Wm. H. Madson, who with his companions of the Northern Indiana conference, was holding a street meeting in Frankford, was struck on the head with a rock, thrown by some unknown party who was standing in the crowd. The guilty party escaped identification and arrest. The citizens of Frankford deplored very much that this should have happened. Elder Madson was sent to Chicago and his injury attended to by Dr. Russel, which proved to be only a scalp wound.

In the Hospital.

Elder M. M. Dahle, who has been president of the Northern Indiana conference, was suddenly attacked with appendicitis on the 24th of last month. He was immediately brought to Chicago and placed in the Wesley hospital, where he was successfully operated upon by Dr. Samuel J. Russel, a prominent physician of Chicago and a faithful member of our branch. Elder Dahle's condition was so serious that an operation was necessary at once. He is steadily improving and will be out of the hospital in a short time. Although it will be some time before he gains his former strength, we feel grateful that his condition is as favorable as it is at the present time.

Through the illness of Elder M. M. Dahle, which will incapacitate him to perform his labors as president of the Northern Indiana conference, Elder W. L. Wanlass of the mission office has been appointed to preside in his stead. Elder Wanlass has been acting for the past eight months as bookkeeper of this mission, and has faithfully and intelligently discharged his duties in this capacity. We wish him success in his new field.

Released.

Elder J. W. Alleman, who has faithfully labored in this mission for the past thirty-three months, has been honorably released from his labors. Elder Alleman has acted as bookkeeper, president of the Iowa conference, and later secretary of the mission, which position he held when he was released. He has been an excellent missionary and very capable, and through his labors the clerical as well as the spiritual part of the mission has been greatly improved. Elder Alleman and his sister, Menette Alleman, accompanied by Sister Sumsion of the mission office, have gone east in search of the genealogy of their relatives. They expect to visit the large cities of the east and the principal places of early Church history.

Elder W. D. Van Dyke of the Northern Illinois conference, has been appointed secretary of the mission to succeed Elder Alleman. Elder Van Dyke labored faithfully in his missionary work. He was company leader and was loved and respected by all his elders. Elder S. B. Fairbanks has been appointed company leader in his stead.

MISCELLANEOUS.

Death of a Returned Elder.

Mendon, Utah, Sept. 1st, '08.

To The Editor:

Elder La Roy Baker of Mendon, Cache Co., Utah, died Aug. 24th, 1908. On Dec. 7th, 1904, he left home to proclaim the everlasting gospel. He traveled in Virginia, Mississippi, South Carolina, Georgia and Chattanooga, Tenn. After a 26 months' mission he returned home where he has resided since. He was recently married to Miss Lottie Barrett, but as the Lord had a better place in store for him he was taken away leaving father, mother, wife, three sisters and one brother to mourn their loss. Please record so that his friends in the South may hear of his death.

Ancient American Art.

Elder E. A. Krider, writing from Decatur, Nebraska, encloses a clipping from the Omaha World-Herald which gives a description of a relic, evidently very ancient, found in some ruins near Bellevue in that state, six feet below the surface. It is a sort of cup or vase, of soft pink soapstone, on which is carved with much skill and

symmetry, a human face. The features do not resemble those of a modern Indian, but are like human faces found among the sculptures of Yucatan and Egypt.

Harlan I. Smith of New York, a noted archeologist, who recently examined the object, declared it to be of much interest and scientific value, as also did Addison E. Sheldon of the Nebraska Historical society, as it may be easily considered another chain in the link of evidence connecting Nebraska with a past people verging onto a primitive civilization long before the Indians found here by early explorers first occupied the valley of the Missouri.

Another fragment of evidence confirming the Book of Mormon.

Five Children Baptized.

Denver, Col., Sept. 8, 1908.

To the Editor:—

On September 5th, 1908, at 3:30 p. m.. a congregation of Saints and friends met on the banks of the canal near Alameda bridge, in the southern part of this city, to witness the baptism of five children. After the spot had been dedicated and set apart by Elder Joseph E. May, Elder Joseph F. Nielson performed the ordinance.

At our fast meeting the following day the children were confirmed members of the Church of Jesus Christ of Latter-day Saints. The Saints and elders present then arose and bore many strong testimonies of the gospel and to the mission of the Prophet Joseph Smith. We were together more than two hours, during which time the Spirit of God was so powerfully manifested that even strangers arose and expressed their thankfulness for being present. God speed the cause. Your brother,

Joseph E. May, Con. Pres.

From Albany, N. Y.

To the Editor:—

It is not often The Liahona has an opportunity to publish anything from the little Albany branch of Saints in New York state, so I thought a few words would not come amiss. We have only two elders in Albany, and wish we had ten times as many. It is a large field for only two men to work. But yet they are slowly though surely doing a great work. Just the day before Elder B. H. McAllister returned home, having filled an honorable mission, he had the opportunity of adding two more souls to the Church of Christ. A mother and son, Mrs. S. Glukstone and son George, and we are indeed glad to welcome them into our little branch.

President F. F. Barrow is now touring the surrounding cities, so Elder Dickson is alone here, but has promised to open our meetings again on the first Sunday in September. We will all be very glad when meetings are again resumed and all wish Elder Dickson success.

The Saints are all well here at present and enjoying the Spirit of the Lord. Your sister in the Church. Susan P. Dexter.

TESTIMONIES.
XXIV.

Colorado.

I am grateful to my heavenly Father that I am numbered with the true Church of Jesus Christ. I firmly believe this to be the only true Church of God.—Lydia E. Matthis, Col.

Florida.

Brother W. H. Mayo of Florida, in a letter, bears a strong testimony to the truth of the gospel, the divine authority of the Church of Jesus Christ of Latter-day Saints and of the Prophet Joseph Smith, and of his successors as president of the Church.

Kentucky.

I know the gospel is true as preached by the Latter-day Saints, and that Joseph Smith was a true prophet of the living God. I know I belong to the right Church, and I hope I will be found doing my duty.—Miss Bertha Herline, Ky.

Louisiana.

Yes, I am a "Mormon," and I am not ashamed of the name, and these are some of the reasons: "Mormonism" teaches that we should be humble, forgive one another, do unto others as we would have them do unto us; it enlightens the mind, quickens the understanding; it elevates us above the simple vices of the world. If we are humble and faithful we have a sure ground. The Holy Spirit shows us the right from the wrong, and keeps us from falling into snares and traps. It teaches that the commandments which say, "Thout shalt not commit adultery," applies to the husband as much as the wife; to the father, brother and son, as well as the mother, sister, or daughter. Therefore, according to the teachings of "Mormonism" a man should be just as virtuous as his wife, mother, sister, or daughter should be, for indeed God looks on all alike. I was baptized several years ago by Elder C. H. Chandler, confirmed by Elder John A. Call. Since that time I have studied thoroughly all the teachings of the Church, and have yet to find anything but that which if a person will follow will make of him a better citizen, a better father, a better neighbor, a better brother, a better son, a better mother, a better daughter, and a better sister, and above all a better Christian. I have entertained many of the elders, and have yet to meet one that did not show by word or deed to be the truest type of a gentleman or a humble Christian. I know that the gospel as taught by the Latter-day Saints is true. I know that the Book of Mormon is an authentic record and contains the word of God as well as the Bible. I know that Joseph Smith was a prophet of the Highest and that through His instrumentality Jehovah has again established His church upon the earth, which shall never be overcome, but shall stand until the earth

is filled with righteousness and sin put down. "If any man lack wisdom, let him ask of God, who giveth to all men liberally." "If any man will do His will, he shall know of the doctrine whether it be of God or man." I have proven the above scriptures true.—J. A. Lang, La.

My testimony is this: Joseph Smith was a true prophet of God. I believe the Book of Mormon to be just what it stands for, the word of God—Joseph Hickerson Barksdally, La.

Mississippi.

Sister Julia Land of Mississippi, in a letter which shows a beautiful spirit, tells of her joy in the gospel and her appreciation of its blessings. She bears a strong testimony of its truth.

I know of a surety that Joseph Smith was a prophet of God, and that the kingdom of God has again been set up on this earth for the last time. The heavens have been again opened and our heavenly Father is again revealing His mind and will to His servants, the prophets.—Thomas W. Jones, Jr., Miss.

North Carolina.

I know the gospel as taught by the elders of the Church of Jesus Christ of Latter-day Saints is true, that Joseph Smith was a true prophet of God, and that all blessings can be obtained by doing God's will and keeping His commandments.——Lizzie B. Wells, N. C.

I was baptized July 10, 1897, and I wish to bear my testimony. I know the gospel as taught by the Church of Jesus Christ of Latter-day Saints is the only true gospel on the earth. I also know Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God. I am not tossed about to and fro with every wind of doctrine.—Barbara E. Smithey, N. C.

I was baptized August 18, 1897. I know that the gospel taught by the Latter-day Saints is the only true gospel on the earth and that it has been restored to earth again in its fullness, never to be taken away nor given to another people. I also know Joseph Smith was a true prophet of God, and that the Book of Mormon is true. I am very sick and desire the elders to pray for me.—Maggie L. Smithey, N. C.

I was baptized August 18, 1897. I believe the gospel as taught by the Church of Jesus Christ of Latter-day Saints is the only true gospel on the earth. I also believe Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God.—Thomas G. Smithey, N. C.

I was baptized April 30, 1905. I know the gospel as taught by the Latter-day Saints is true and that Joseph Smith was a true prophet of the true and living God. I know the Book of Mormon is true and that the elders are the true servants of God. I am 15 years old.—Mary F. Dunkin, N. C.

Ohio.

I know we have the true and everlasting gospel restored to earth in these last days. I know Joseph Smith was a true prophet of God and that the Book of Mormon is the true word of God.—Mrs. Emma Weethee, Ohio.

South Carolina.

I know that the gospel is true and that Joseph Smith was a true prophet of God. I know that the elders are servants of the true and living God. I have been a "Mormon" thirteen years, and I am not ashamed of it. I wish all could see as I do.—Mrs. S. J. Linton, S. C.

Elders Martindale and Heiner came to my house May 29. My little boy was very sick. The elders' time with me was very short, but I could not bear to see them leave until I asked them to administer to him. In five minutes after being administered to he got up and went out doors to see the elders drive off. O, how glad it made me feel to see the desired blessings come to my dear child. I am glad I am a member of the Church of Jesus Christ of Latter-day Saints. No other church has such blessings.—Della Cooler, S. C.

Tennessee.

I am glad to have the privilege of bearing my testimony. I know that the gospel is true and that Joseph Smith was a true prophet of God. I feel better in this work every day.—Elizabeth Jacobs Glenrover, Tenn .

I was a member of the Baptist church fifteen years and complied with all of its teachings, but never received the blessings promised in the scriptures. So I set out to find a Church that taught the gospel as Christ and His apostles did. I am thankful I have found it. I have been a member of the Church of Jesus Christ of Latter-day Saints ten years, and my testimony grows stronger. I know that Joseph Smith was a prophet of God and that the Book of Mormon is the word of God.—Mary J. Wiggleton Adoms. Tenn.

We believe the Church of Jesus Christ of Latter-day Saints is the only true Church on earth today; that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God.—J. S. and Belle Riggs, Tenn.

I will bear my testimony to the gospel as preached by the Latter-day Saints. I know it is true and that Joseph Smith was a true prophet of God.—Mary Jane Region, Tenn.

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THE PLACE OF THE GOSPEL IN THE WORLD.

BY J. L. WORKMAN, CENTRAL STATES MISSION.

It is a law in the economy of nature that there cannot exist a universal desire for anything which is unattainable.

We know there exists among mankind generally, a desire for eternal life. There is born with every human being a desire for life hereafter. We all look up instinctively for something to worship. All recognize a First Great Cause, a Master Mind behind all the visible creations. We all recognize that we live now, and it is reasonable to believe that we will hereafter. The question arises then, where did this faith and hope spring from? This unanimous desire for everlasting life could not spring up spontaneously; it was planted in every human breast by our Eternal Father, for a wise and glorious purpose. In the inmost depths of every human heart there smoulders a spark of eternal fire, which impels faith and hope, which is nourished on the principles of truth and righteousness and will lead on to endless life in the celestial kingdom of God.

But the Atheist says there is no God; no salvation, no future life. What advantage, what joy or pleasure would come to us, by finding out there is no God? None whatever. Pity the man that concludes there is no God. He is the pessimism of mankind. His doctrine would be the doctrine of damnation, of black despair, the very doctrine of Satan himself. The man that spends his time trying to find out and prove that there is no God is doing worse than throwing away his time. He is trying to rob the human race of the one great hope and comfort that makes life worth living. Every normal human mind believes in a Creator. Then whoever, wherever, God may be, we must attribute to Him all wisdom, knowledge, power and perfection.

And therefore it must have been for a grand purpose that the earth was brought into being and man placed upon it.

According to science and scripture man has been on earth for several thousand years, and during that time has been trying to solve the mystery of life, to get acquainted with the great Ruler of the universe, to determine for what purpose he was placed on this sphere. Man has always been asking himself the question: "Who am I? What part am I expected to play in this great drama of life? Where did I come from? And whither am I going?"

We learn by using our eyes that man is the noblest work of God. All other creations are subject to him and are made for his benefit. We perceive from this, then, that our Heavenly Father is mindful of us. And if we can believe the holy scriptures—theBible—we find that man is made in the image of God Himself! We must therefore infer from that that man has a very important role to act in this world. In fact the world and all that in it is, were made expressly for him and his advancement. If man could always realize that within him is a spark of the Divine, that he is indeed the offspring of God, and work in accordance with that understanding, then his life would

be fuller of reality, of joy and satisfaction. To understand the true character of Deity and man's relationship to Him, and live in harmony with that Divine plan is life eternal. (John 17:3.)

If we accept the Bible as the key that unlocks to us the mysteries of God and reveals unto us His true character, and His will concerning us as His offspring, then it becomes next to a necessity that we acquaint ourselves with the ideas that it sets forth.

Some of us think that if there is a God, and He is all wise and full of mercy, justice and love, He would have made plainer His pleasure as to us. But inasmuch as He didn't we must then say, it is better that He didn't. Whatever He does or doesn't do is for our best good. Though unexplainable as it may seem it is undoubtedly better that we walk in this life by faith and not by sight. We may know sometime why this life is full of shadows, why there is so much bitter and evil to contend with. It must be essential to our development. This life is a school of experience and those who take hold of life by the beard and grasp its opportunities, who live and struggle and grow and achieve will be the favored ones of the Almighty. We are required in the divine History to be "perfect, even as our Father in Heaven is perfect." God our Father has attained to His perfection by obeying law, the principles of righteousness, and we are given the same rules to live by; and if we live them we will be like Him. "The glory of God is intelligence." "Whatever principles of intelligence we attain unto in this life will rise with us in the resurrection." The grandest and most glorious incentive for us to live a life of righteousness is the knowledge that we are made in the image of God and in the infinite future can become as He is and live with Him eternally in the heavens in celestial glory. (John 17:22-24.)

It seems that the All-wise will not do anything for us that we can do for ourselves. He reveals unto us His truths as we are prepared for them. He has sent from time to time prophets —men inspired to see a little further into the mysteries of eternity than common mortals. He has from the beginning taken us by the hand and led us along step by step. We learn of His character attributes and our relationship to Him through these prophets. Finally, when the proper time came, "He sent His only begotten son, that whosoever believeth in him should have everlasting life."

While many people may not accept Jesus as the Son of God, or a divine personage, yet all must admit that his doctrines are far superior, grander, broader and more sublime than those of any other philosopher that ever lived. His principles proclaim Him as the greatest character that ever came among men. He came to do the will of the Supreme Mind on earth, as it was done in heaven. He came to introduce the good things of heaven to the people of the earth, so that we could thereby make a heaven out of this earth. The very doctrines of the Messiah proclaim Him divine. Men could have never originated them. The human rule is this, Return evil for evil, good for good, "an eye for an eye and a tooth for a tooth." So far, mortals have lived and acted in accordance with this carnal impulse, and have failed all along the line. Returning evil for evil never did right a wrong or make peace and never will.

But the Redeemer comes forth with the celestial injunctions: "Resist not evil," "Be not overcome of evil, but overcome evil with good," "All things whatsoever ye would that men should do to you, do ye even so to them," "Love thy neighbor as thyself." And as the crowning glory of all His teachings listen to this, the most sublime utterance that ever fell from the lips of man: "Father forgive them, they know not what they do." No mere mortal could have felt and uttered these sentiments. Imagine, if you can, the great Savior of the world hanging upon the cross, looking down on those who had nailed Him there, deserted by all His friends. It would take more than a narrow-minded man, with his jealousies, prejudices, and hate to utter such heavenly words. It was the God

in Him that spake. What an example to the world! These are the principles that control in heaven.

This is true Christianity. This is the philosophy of right living. This is the panacea that will cure all earthly ills. These are the principles which, if put into practice, in this fallen world of ours, would turn forts into schools, arsenals into churches, battleships into vehicles of peace and commerce, "beat swords into plowshares and spears into pruning hooks."

The Father sent His Son down to earth to do His will "on earth as it is in heaven." In heaven there is no confusion, hatred nor evil of any kind. Everything is controlled upon the principle of righteousness — with love. Christ introduced the same laws to the people of this planet, that they might be able to live and practice them, and be able to attain unto the glory of our Father in Heaven. "There is a law irrevocably decreed in heaven before the foundation of this world upon which all blessings are predicated. And when we obtain a blessing from God it is by obedience to the law upon which it is predicated," declared Joseph Smith.

The gospel, the perfect law of liberty is the plan by which this world will be transformed into a heavenly abode. This teaching: "Love thy neighbor as thyself," and "do unto others as ye would that others should do unto you" contains the only means that will enable man to bring about the great millennium, "when the lion and the lamb shall lie down together." These ideas are not mere figures of speech, they are principles of everlasting truth and must be practiced on this earth before the coming of the Lord.

Christianity is not a figurative religion just to preach, sing and pray about —it is a real, tangible scheme that men must adopt, practice and make a part of their lives. Christianity must be acted. It must be lived. It must govern our conduct in life. It must govern our actions toward our fellow-man. It is not a Sunday religion alone. It is a religion that should effuse from our actions three hundred and sixty-five days in the year. It is not merely to say: "I believe;" "Lord be merciful to me a sinner." Verily no. It must be the lever that will lift us out of sin, that in the ages to come will make us perfect, "even as our Father in heaven is perfect," The Lord will not drag us out of perdition. He has given us the means to elevate ourselves. He will encourage us by His spirit.

We are vested with all the powers, gifts, and blessings that Jehovah has, in an embryotic state. All we need is to grow and develop, by obeying the principles of the gospel. The Creator made the earth and placed everything upon it needful for man's salvation. He sent His Son who gave the laws that must govern man's conduct through this earth-existence. Now the Lord says man must act for himself. I have given him all things essential for his welfare. Man is a free moral agent to do and act for himself and has the power within himself to rise to the level of the Gods, or lower himself to the depths of hell. God will not, according to the laws of nature, do anything for man that man can do for himself. God could of course save man in spite of himself. But in the act He would cheat man of the very growth-chance that made Him what He is. He would make man as the beast of the field, with no power to do good or evil. Therefore you may begin to see that man has a different relationship to God, from all other creations. No other creature did He make in His own image. Th n man is a member of the heavenly family, and partakes of the very being and immortal nature of the Supreme Head. He is God's offspring away from home attending school. Taking a short course, to prove him, to see if he will do all things whatsoever the Lord His Father shall command him.

Now looking at life from this point of view we are able to gather the real object of our existence. Many of the things which were before mysteries are made plain to us.

Christianity as taught in the Holy Scriptures and in modern revelation is not only reasonable, but full of hope and promise. It is the pathway, which

if we follow, will lead us into eternal life, unto the full realization of life's possibilities.

True Christianity must not, however, be judged by the interpretation put upon it by the so-called divines of the day. The modern gentlemen of the cloth have stripped it of much of its primitive simplicity and beauty—and utility, and made it a religion of forms and fancies. Christianity, however, to those who comprehend the true meaning of it is a beautiful design for us to square our conduct by, through this vale of tears. Modern hireling priests and teachers, knowing full well their lack of authority, "have a form of Godliness, but deny the power thereof." But because we have this spurious article, there is no reason why we should lose all faith in the genuine doctrines of Christianity.

There has come forth in this the "dispensation of the fullness of times" a people who have the key to interpret the scriptures, to unlock the mysteries of ages and make them plain. God has again spoken from the heavens and delivered the keys that were held by all the ancient Oracles, for "the gathering together of all things in Christ."

The "Mormons," the despised of the world, way out in the mountains of Ephraim, have actually been given authority to preach the gospel and prepare a people in righteousness for the coming of the Son of Man. They have been vouchsafed by the revelations of Jehovah, the interpretation of religion and all truths pertaining to this earth and man's existence here, and what he must do in order to fill the measure of his creation, to become what God intended he should become. "Mormonism" is nothing more nor less than the old time religion of Jesus Christ. It is essentially Christ-Christianity. It claims all the power and authority to save souls that was enjoyed in the primitive days of the church.

"Mormonism" is open for investigation. Its missionary work, done without price, is the greatest demonstration of faith in Christ that can be seen in the world today. In fact it is the greatest influence for real lasting good that is in the earth. "Mormonism" is "the truth, the whole truth and nothing but the truth."

THE SABBATH.

A friend writes from Logan: "Would you kindly state the authority for the change of the Sabbath from the seventh day of the week to the first?"

There was no doubt that the change was made during the Apostolic age.

Immediately after the feast of Pentecost the disciples met together daily for prayer and communion. (Acts 2:46.) But soon the meetings were ordered on the First day. They "came together on the First day of the week to break bread." (Acts 20:7.) This may also be inferred from I Cor. 16:2, where Paul directs that free will contributions be made on "the First day of the week." It was "the Lord's day" (Rev. 1:10) and therefore particularly appropriate for services in honor of the Master. The first Christians, as Jews, met with the people in the synagogues on the Sabbath, but on the Lord's day they gathered to worship in the name of Jesus, their Redeemer. This can be safely inferred from the New Testament.

Justine Martyr who lived during the first half of the second century, very close to the Apostolic age, says that the Christians were in the habit of assembling for public worship on the First day of the week. "On Sunday," he says, "we all assemble in common, since that is the first day, on which God, having changed darkness and chaos, made the world, and in the same day our Savior Jesus Christ rose from the dead." (Just. Mart. Apol 1:67.) In the Epistle ascribed to Barnabas the following occurs: "We keep the Eighth day with joy, on which also Jesus rose from the dead." Tertullian refers to the First day as "the day of the resurrection of the Lord."

The Emperor Constantine (A. D. 300) enjoined cessation from ordinary work on that day, making an exception, however, in favor of agriculture, and as Constantine was very anxious to please the Christians in his empire, for

political reasons, it is evident that the Christians were observing that day; otherwise the legal enactment would have had no motive.

The celebration of Sunday dates from the very day the Lord rose from the dead. On that day the Apostles were assembled, and on the seventh night afterward they were assembled again. The celebration of these two Sundays, it has been well remarked, was honored by the visible presence of the Master. From that time Sunday was the Sabbath of the followers of of reason that the Mosaic Sabbath was passed away with the end of the dispensation of which it was a part.

It has been claimed with some show of reason that the Mosiac Sabbath was a changeable holiday and could no more fall on the day corresponding to our Saturday than our Fourth of July can always fall on a Monday. Some weighty reasons have been advanced for this view, and if further research should demonstrate the truth of it, there would be no foundation on which to claim a special observance of Saturday.

The divine command is to devote one day of seven to worship and meditation. No other command can be observed all over the earth, as there is no one day for the entire globe. The same day which constitutes the seventh in one place cannot be simultaneously observed everywhere. In the nature of things therefore, a seventh day of rest after six days of toil is all that can be observed. The difference in time produced by difference in longitude prevents any other rule from becoming universal. Dr. Arnold, in a letter to Justice Coleridge, well says:

"Although I think that the whole law is done away with, so far as it is the law given on Mount Sinai; yet so far as it is the law of the Spirit, I hold it to be all binding; and believing that our need of a Lord's day is as great as it ever was, and that, therefore, its observance is God's will, and is likely, so far as we see, to be so to the end of time, I should think it most mischievous to weaken the respect paid to it."—Deseret News.

VIRTUE.

BY SARAH E. MITTON, PARADISE, UTAH.

Virtue, thou precious treasure of my soul. In past years have I watched and guarded thee, as one would watch and guard a tender flower.

Thou hast grown with me, and now become the ruling power of my character. The brightness of my eyes, the smiles that play upon my lips, the thoughts that arise in my mind, and in due season develop into words and deeds, all have their birth in thee. Blessed, blessed purity!

Have I made thee my slave? Nay, not so. But thou hast made me thy servant; and I am proud to serve well.

Thou art my constant companion; Thou goest when I go, and return'st when I return. I see thee on my right hand and I behold thee upon my left. I love thee because thou makest me happy; and would not sell thee for diamonds or precious stones.

To sell thee would make me poor indeed. For thou art worth more to me than fine linen, or silver, or glittering gold. For these are but ornaments of dress, rendering pleasure only to the eye; but thou, O Virtue art an ornament of the soul, ministering pleasure to the hearth!

And yet precious as thou art thou hast thine opposite, which is an enemy to thee, even vice, whose flaunting form ever stands ready to pursue thee, as the hunter pursueth the panting fawn; and would if possible overtake thee in the chase, and trample thee in the dust under his monstrous feet.

Yea, Virtue, thou art a precious treasure. No man ever yet was or ever will be ashamed of thy companionship; for heaven itself doth beam with thy brightness and purity. Thou, O Virtue, are as pure as the sunlight, a symbol of heaven, and typical of the angels themselves.

There is only one place where a man may be nobly thoughtless—his deathbed. No thinking should ever be left to be done there.—John Ruskin.

"An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet trust, and wait and pray."

Liahona The Elders' Journal

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Editorial

TESTIMONIES.

In this issue appear the last of the testimonies to the truth of the gospel that have been sent in by scattered Saints in the different missions of the United States, in response to the invitation published in Liahona The Elders' Journal in March and April last. Nearly all of them were received before or soon after the last of April, the date fixed for the closing of the invitation, but a number were sent in after that date, and we have not drawn the lines closely. It has been so great a pleasure to so many scattered Saints to bear their testimonies to the gospel through the columns of Liahona The Elders' Journal that we have taken pleasure in affording them the opportunity.

The statement that we have now published all that have been received ought perhaps to be qualified by the explanation that if any have failed to appear it has been through inadvertence. It is possible that in a few cases where a testimony has been included in a business letter it has been filed in that department without reaching the editors. Sometimes signatures could not be read with certainty,and the name appended to a testimony in such a case may not have been correct. A few testimonies have been received that bore no signatures, and a few have lacked the address.

For any omission to publish testimonies that have been sent in we desire to make full amends, no matter what may have been the cause; and we therefore invite all scattered Saints in the several missions of the United States (but not in the stakes of Zion) who have forwarded testimonies for publication which have not appeared, to repeat them. We do not wish to disappoint any Saint who has taken pains to respond to our invitation of last spring. Please write your testimony on a separate sheet and make it brief.

A further word of explanation is due to our brethren and sisters who have furnished testimonies, and also to our readers: We have been obliged to severely edit most of these communications by cutting them down so as to bring them within the space we could spare for them. For this reason only the pith of each has been given as a

rule. In many, many cases experiences have been recited, which were very rich; in others, sentiments have been expressed which were very beautiful, and in others prayers have been recorded that were very fervent. It has been with deep regret that such portions of these letters have been expunged. But it was impracticable to preserve them.

In every issue for nearly six months we have given as much space as we could spare to these testimonies, approximating fifteen hundred in number; and taken as a whole they comprise one of the most remarkable literary productions of modern times. They further constitute evidence in support of the divinity of the mission of the Prophet Joseph Smith which must forever remain unanswered and unanswerable. The witnesses who have contributed to this mass of proof are so widely scattered, residing as they do, in every state in the Union, and in some of those in Mexico, and in some of the provinces in Canada, that any theory of collusion is utterly untenable. So many of them support their position so effectually by scriptural quotations and display such good sense and intelligence that it would be equally difficult to maintain that they are deluded; and as to being willful deceivers, the testimony they bear has cost them too much to make that explanation possible.

How then are these testimonies to be accounted for? The New Testament explains them fully. They are just what the Savior and His apostles promised to all who would do the will of the Father, and receive baptism by immersion in water for the remission of sins, and the baptism of fire and the Holy Ghost by the laying on of hands, administered by the authorized servants of the Lord. The Savior promised His followers that they should know whether the doctrine He taught them was of God or whether He spoke of Himself; He further promised them the Comforter which should lead them into all truth.

These testimonies borne by Latter-day Saints in these columns have come to those who have borne them by the power of the Holy Ghost in fulfillment of the scriptures. Men may scoff and theorize just as much as they see fit, and may scout the idea that the true gospel is found among the despised "Mormons." But there is exactly where it is found, accompanied by divine authority to preach it and adminiters in its ordinances; and all who seek it there and obey it with honest hearts, receive from the Lord a testimony of its truth.

SACRIFICE.

The Lord has ordered that almost every man and every woman who, by the act of baptism, embraces the fullness of the gospel as revealed in this dispensation, must make sacrifices in so doing. One person may feel these sacrifices more keenly than another, and in one case they may be more painful than another. But nearly always they are so great that they constitute a severe test of the integrity of the individual.

There are certain kinds of sacrifice that are common to the experience of almost all adults who are baptized into the Church of Jesus Christ of Latter-day Saints. Among them are the loss of social standing and the rupture of the ties of friendship, and often of blood relationship. In the experience of many a Latter-day Saint the words of the Sa-

vior have been only too literally fulfilled: "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Now why has the Lord so overruled that all who seek to do His will must make sacrifices? One reason is that by the making of sacrifices faith is strengthened. Other things being equal, a Latter-day Saint who has made great sacrifices for the gospel's sake will have much stronger faith than one who has not sustained such tests of integrity; and of all things to which a Saint can aspire, not one is greater than a strong and perfect faith.

Faith is the principle on which we obtain from the Lord any blessing we desire. It is the principle on which we secure a remission of our sins, because it moves us to obey those laws on which that blessing is predicated. It is the principle on which we receive the baptism of fire and the Holy Ghost, because it impels us to prepare ourselves for that great privilege, and to comply with the laws upon which it is predicated.

Faith gives us strength to endure the trials and experiences we are called upon to pass through in order that we may be developed and prepared for an exalted station in the eternal world. The greater our faith, and the richer the experiences of mortal life, the higher and more glorious will be that station.

Without sacrifice, a degree of faith sufficient to enable us to obtain from the Lord a testimony that we have obeyed His will, cannot be obtained by any human being. This great truth is very plainly set forth in the seventh paragraph of the sixth Lecture on Faith, contained in the Doctrine and Covenants:

> Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

It is, or should be, the earnest desire of every Latter-day Saint to obtain from the Lord an internal witness by the power of the Holy Spirit, which shall make it perfectly clear to the mind, judgment and conscience that the gospel as taught by the elders is true, and that a remission of sins and the favor of the Almighty have been secured by obeying the same. But a strong, clear testimony to this effect can only be obtained by making sacrifices; hence it is easy to perceive at least one reason why baptism into this Church must involve trials. By enduring these trials a faith is generated in the soul that enables the convert to obtain, by the power of the Holy Ghost, a testimony that God lives, that Jesus is the Christ, that Joseph Smith was a true prophet, that the Book of Mormon is a divine record and that the convert is a member of the only true Church on earth.

Saints will be comforted in persecution and the various forms of sacrifice

they submit to, when they know that their Father in heaven has adopted these means for the express purpose of increasing their faith, and thereby fitting them for an inheritance in the celestial kingdom of God.

UNIVERSAL SALVATION.

The New York Christian Advocate is an influential organ of the Methodist denomination, but it is edited by James M. Buckley, whose orthodoxy has been seriously questioned of late, although his ability is conceded. Some time ago we clipped from it an editorial headed "Work Thou and Leave to God the Number," which reproduced statistics showing the number of adherents each of the great religious systems of the world was credited with; also the number embraced in the leading grand divisions of Christendom. These figures were followed by the following comments:

One of our contemporaries publishes a part of a letter containing the reflections of a man of advanced years suggested by such statistics. He mournfully says: "For sixty years, at least, I have been hearing that the nations were making a rapid progress toward Christ. It is said that Christ died to ransom a lost world, and yet, if the doctrines of our Church be true, then at least a large per cent of the race, nineteen hundred years after His offering on the cross, is being lost."

The venerable gentleman has failed to take in all the elements.

Does he believe that any human being dying in infancy is lost? Does he not believe that every infant that has ever been born into the world and died before the period of responsibility is welcomed to heaven? And where does he draw the line between infancy and responsibility? No one would allow that a child of eight or ten years of age is mature enough to carry important responsibilities and make far-reaching decisions. Is it to be supposed that the God of justice and mercy would condemn to punishment beyond the grave children of that age if in his providence their lives on the earth were terminated?

Furthermore, who has any authority from the Bible to say that all the adult heathen, whatever system of religion they have been trained to believe, are lost? It cannot be proved by Saint Paul. It is contrary to the observations of Saint Peter. It cannot be shown by anything said by Christ, and it is certainly no doctrine of the Methodist Episcopal Church, for Wesley himself in various parts of his works declares the contrary.

The teaching of Methodism is and ever has been that if men in the darkness of paganism live according to the light they have, as nearly as Christians are required to live up to the light they have, they will be saved, for "in every nation God is no respector of persons." Certain denominations at different periods have absolutely believed that the whole heathen world and the whole Mohammedan world march into the abodes of the lost; and there are some who seem to think that the present state is prolonged only that the world may fill up the measure of its iniquity. But this is directly contrary to the teaching of Saint Peter, who says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. * * * But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is slack concerning his promise, as some men count slackness; but is long suffering to us, not willing that any should perish, but that all should come to repentance."

Herein he refers to the underlying purpose of God in perpetuating the present state. But in the same epistle he declares the doom of the willfully obstinate.

Some may imagine that this view of the heathen world diminishes the argument in favor of preaching the gospel throughout the world. This does not follow. First, because the gospel preached revolutionizes society and delivers the people from agonizing superstitions. Second, because that here and everywhere the more light the more likelihood of conversions. In the Christian world when a Christian Church is dull and inactive the results of the preaching of the gospel and of the testimonies of the people are much less than when greater efforts are put forward. The Scriptures and reason show that the preaching of the gospel among the heathen will develop a larger number who will live up to the light that they have than would exist otherwise. Hence the same motive which influences us to spread the gospel in countries where it is known should influence us to spread the gospel in countries where it is not known, plus the special benefits that races of men will receive and the additional impulse to live righteously imparted to people whose religions, such as they are, contain much of a corrupting nature or are losing their hold upon the people. And, last of all, we have the command of Jesus, to go into all the world and preach the gospel to

every creature, which is, itself, to the Christian believer an evidence of increased benefits to any kindred, tribe, or tongue, whatever the moral condition of those who have it not.

Statistics should not frighten the Christian worker. God, who made the world, cannot fail of His purpose. No human being will be lost unless he rejects all the efforts of God to save him; and in the end the darkest problems will be explained to every pious soul.

The declaration that "the teaching of Methodism is and ever has been" to the effect that there is salvation for the heathen, conflicts with what we have always understood to be the doctrine advanced by most ministers of that sect until within recent years. Sermons by Methodist revivalists which the present writer heard in boyhood did not represent the future of human beings dying unconverted in exactly that light. But we don't care to discuss what Methodists have taught in the past. Let the past with its errors and atrocities in the way of theology, be buried. We congratulate the denomination on its absorbtion of enough "Mormonism" to cause it to understand that human beings of all races and grades of intelligence will be judged according "to the light they have."

No one is authorized to officiate in any ordinance of the Church of Jesus Christ of Latter-day Saints unless he has been ordained to that calling by those holding the power; thus, no man receives the priesthood except under the hand of one who holds that priesthood himself; that one must have obtained it from others previously commissioned; and so every holder of the priesthood to-day can trace his authority to the hands of Joseph Smith the Prophet, who, as already stated, received his ordination under the hands of heavenly messengers clothed with power divine. That men who are called of God to the authority of the ministry on earth may have been selected for such appointment even before they took mortal bodies, is evident from the scriptures.—Dr. J. E. Talmage.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now it came to pass that after the sons of Mosiah had done all these things, they took a small number with them, and returned to their father, the king, and desired of him that he would grant unto them, that they might, with these whom they had selected, go up to the land of Nephi, that they might preach the things which they had heard, and that they might impart the word of God to their brethren, the Lamanites:

2. That perhaps they might bring them to the knowledge of the Lord their God; and convince them of the iniquity of their fathers; and that perhaps they might cure them of their hatred towards the Nephites, that they might also be brought to rejoice in the Lord their God, that they might become friendly to one another, and that there should be no more contentions in all the land which the Lord their God had given them.

3. Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment, did cause them to quake and tremble.

4. And thus did the Spirit of the Lord work upon them, for they were the very vilest of sinners. And the Lord saw fit in his infinite mercy to spare them; nevertheless they suffered much anguish of soul, because of their iniquities; and suffering much, fearing that they should be cast off for ever.

5. And it came to pass that they did plead with their father many days that they might go up to the land of Nephi.

6. And king Mosiah went and inquired of the Lord, if he would let his sons go up among the Lamanites to preach the word.

7. And the Lord said unto Mosiah, Let them go up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanites.

8. And it came to pass that Mosiah granted that they might go, and do according to their request:

9. And they took their journey into the wilderness, to go up to preach the word among the Lamanites: and I shall give an account of their proceedings hereafter.

10. Now king Mosiah had no one to confer the kingdom upon, for there was not any of his sons who would accept of the kingdom:

11. Therefore he took the records which were engraven on the plates of brass, and also the plates of Nephi, and all the things which he had kept and preserved, according to the commandments of God, after having translated and caused to be written the records which were on the plates of gold, which had been found by the people of Limhi, which were delivered to him by the hand of Limhi;

12. And this he did because of the great anxiety of his people, for they were desirous beyond measure, to know concerning those people who had been destroyed.

13. And now he translated them by the means of those two stones which were fastened into the two rims of a bow.

14. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages;

15. And they had been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land, the iniquities and abominations of his people:

16. And whosoever has these things, is called a seer, after the manner of old times.

17. Now after Mosiah had finished translating these records, behold, it gave an account of the people who were destroyed, from the time that they were destroyed, back to the building of the great tower, at the time the Lord confounded the language of the people; and they were scattered abroad upon the face of all the earth, yea, and even from that time until the creation of Adam.

18. Now this account did cause the people of Mosiah to mourn exceedingly, yea, they were filled with sorrow; nevertheless it gave them much knowledge, in which they did rejoice.

19. And this account shall be written hereafter; for behold, it is expedient that all people should know the things which are written in this account.

20. And now, as I said unto you, that after king Mosiah had done these things, he took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lehi had left Jerusalem.—Mosiah 28.

It is quite natural that the sons of Mosiah should want to go out and try to show others the better way, now that they were converted and had tasted the more wholesome kind of life that is to be had through Christ Jesus. Having preached the glad word among their own race, they wanted to take it to that of the red men. That is the kind of feeling that always accompanies the really and truly converted Christian—a genuine desire to help others, to help them to the sweets of the Master's plan of life that they themselves have tasted.

The young princes must have known that they took their lives in their hands in essaying to go among the swarthy savages, who were also their traditional and deadly enemies. Yet the Spirit of Christ that was in them so inspired them with love for fellow-creatures, that they forgot the danger. It was the "love that casteth out fear." It would be well that those who now persuade themselves that they are on the Master's labor bent, to take an inventory of themselves and find out just what their motive is—whether it has its foundation in pure, simple charity for men, or whether they are thus engaged for the golden shekels or some other emolument that comes to them through it. You know, the systems of nearly all Christian creeds today afford so little chance for the sacrifice, trials and persecutions that once accompanied the exponent of Christ; and at the same time there is so much incentive for ministers to go "into the business" as a matter of business, to please themselves and not the Master, because it affords a comparatively good living, easily obtained, and an opportunity to lead a quiet, unstrenuous, studious life. But where men enter the ministry of the Lord against great odds, in the face of grave danger to

life or liberty, or to meet the scorn and contumely of the world; or where they go with no hope or chance of worldly reward, then there is a great likelihood that they go to serve God and fellowmen and not Mammon nor their own pleasure.

That is why the system of ministry that obtains among the Latter-day Saints is the best in existence and will eventually revolutionize the world. The humble "Mormon" elders undertakes to preach the word of God upon the resources that God has already given him (or his parents) or will give, not for what men will pay him. He gets no pay from men save the wealth of experience that comes to him through his toil.

To rely on God for the pay is pretty likely to be test enough of his devotion to the cause, to the Great Head of the church and to humankind, is it not?

The sons of King Mosiah set out toward the dominion of their warlike brethren to the south, and it will be interesting indeed to note in future chapters what befell them in their perilous venture.

This installment tells us something about some mystic stones set in a bow that the Seer, Mosiah, used to translate strange languages into his own tongue. They composed a spectacle-like instrument to be used by a man divinely inspired. They "were prepared from the beginning," says the Nephite historian, and were the same that the ancients of Bible fame called Urim and Thummim. They were sometimes used by these ancients to get revelations from the Lord, as can well be inferred by the attempt made by the deposed Saul to obtain the divine will through them as well as other means, which attempts all failed because the self-willed monarch had sinned against Jehovah (I Sam. 28:6). They were connected with the ephod and the breastplate of Aaron and seemed to be used as a medium of revelation when their use is mentioned at all (I Sam. 30:7-8). Their existence in the ministry of the old prophets is noted in several places in Holy Writ (Ex. 28:30. Lev. 8:7-8, Num. 27:21. Deut. 33:8, Ezra 2:63).

The use the Nephites made of these peculiar stones was a kindred one. They obtained knowledge through them also, knowledge that they could not receive through the bare natural senses; through the power of God they were able to understand the writings of other tongues.

These antique Americans secured the possession of these valuable instruments in this wise: before their ancestors left Jerusalem, some five centuries before, they gained possession of the Jewish records, most of the prophetic writings of the Old Testament, the "interpreters," etc. The interpreters, or Urim and Thummim were preserved among them and handed down, together with the plates containing their history, from one generation to another, till the latest day of their history when they were "hid up unto the Lord" in a hill, and brought to light again in our day by an angel; and Joseph Smith used these same mystic spectacles to reduce this very Nephite history that you are reading to English. And so we have the Book of Mormon.

The gulf which Mormonism seeks to bridge is that between the demands of a vital, living faith, such as a child may have in its father, and the demands of reason as its eye sweeps the stellar universe. The first is soothed and cheered by the history of God's manifestations unto man; by the voice of the "Lord walking in the garden in the cool of the evening;" or admonishing Moses to take off his shoes because he was on holy ground; or calling in the darkness of the night to the boy Samuel, during the days when the "word of the Lord was precious in the land;" or answering the stricken Job out of the whirlwind; or bearing witness to John the Baptist, "This is my beloved Son in whom I am well pleased." But how do these special manifestations comport with the demands of reason for a being infinite, eternal, unconditioned—

Whose presence bright
All space doth occupy, all motion
guide? —Prof. N. L. Nelson.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Another Talk On Truth.

We can do nothing against the truth but for the truth.—II Cor. 13:8.

Truth is absolutely indestructible. It can no more be destroyed than matter can. Take a vessel of water, boil it till it all disappears, and yet not a drop of it is lost. It is now vapor in the air and may fall on your flower bed as dew, or in a rain shower may find its way down to the river and through the water system into your kitchen again. The coal which the fiery breath of the steam locomotive licks up with such rapidity is only reduced to other forms. Its smoke and gases go off into the atmosphere and the ashes to earth. The former are breathed into the tree through the leaves, without which no plant could grow, and the latter contain nutritive elements that the roots suck up from the soil to feed the growing plant. And so trees and other plants are made. Which trees and plants may be converted back into coal by the forces of nature.

Matter then can not be destroyed. No more can truth. It may be fought, and bound and put in prison, and mangled, utterly crushed and ground into the dust, but it rises again, majestic, unconquered. In fact the Spirit of Truth or influence of the Holy Ghost is declared by the Lord in latter-day revelation to be of the same family as light and other forces in the air, which forces are all indestructible (Doc. and Cov. 88:4-13).

Light cannot be destroyed. It may depart and darkness take its place, but darkness has no real power over it; only an appearance of power. Darkness is only an absence of light. Light is something; darkness is nothing. It is just an absence of something. Light dispels darkness, but darkness cannot dispel light.

Exactly so with truth and error. Error is but a lack of truth. Truth is something; error has only the appearance of being something. It has no genuine power of its own; its seeming power is due to the absence of truth. Error can only be where truth is absent. Error may spread its gloom and produce a definite and even a pronounced influence over the human mind; as also may darkness. It may bury the whole human intellect and heart in a maze of blackness, may envelop a world in its counterfeit power, but it is because its opposite is not there. When the full blaze of truth bursts in and floods the world, the mind and the heart of man, error flees and can find no place there. It is when

one does not let truth enter into one's soul, but turns one's back upon it and persistently shuts it out, that one will still be influenced by error.

Truth is positive; error is its negative.

Truth is eternal. It always existed, and always will. It does not follow, however, that it always existed everywhere. It comes only where there are no obstructions. The light of day always existed, but not upon this planet of ours. We read that it was once "without form and void and darkness was upon the face of the deep." Way had to be made for the light to come in. With the glory of the noonday sun still shining outside, the prisoner's dungeon may be filled with the blackness of night. Because there is not even a chink through which the light may enter. So the world may be full of truth, and yet a man's soul be locked up dark in error.

The Savior said: "I am the light of the world." Again He declared: "I am the way, the truth and the life," meaning that He understood and stood for the truth of eternity to that extent that might be called the embodiment of truth. He also referred to Himself as "a light shining in darkness and the darkness comprehended it not." Christ being a God was as the sun, a colossal radiator of light (truth) but He did not come on the earth in the full majesty of His power and glory. It was as the sun, veiled and disguised till it appeared to be only as, say an electric arc-light, shining where only candles were to be had. Had He come in the full splendor of His strength, He would have descended "in the clouds of heaven" to dazzle half a world with the sight.

But that would not have been wisdom; it would have proven fatal to the sight of eyes that had always been accustomed to darkness. So He came somewhat obscure, veiled in the guise of a plain man, that the light of truth might not burst too glaringly, but might gradually diffuse and spread over the whole earth, ever increasing in brilliancy and splendor as the barriers of error are one by one broken down. This very thing will continue till the time is ripe for "the Light of the world," the Son of God, to "descend in the clouds of heaven," with might and great glory to rule the earth as the sun rules the day.

But it would be folly to say that because the Redeemer did not appear to the world clothed as a pillar of all truth, all truth did not then exist. He simply flashed upon men's senses a part of the truth then, intending that they should receive more and more through "the Spirit of truth" which was to "guide them into all truth" (John 14:17, 26 and 16:13). It is also the best argument in the world in favor of the modern revelation idea, because there was much of the truth of eternity to be revealed to earth that would have proven ruinous if given when Jesus came first. As much truth existed at that early day as there is now. Verily, as much truth existed ages before the earth was created as exists now. But it comes and is applied to worlds and souls of men only as they need it and can bear it and assimilate it. God is God because He has attained the capacity to assimilate—and has assimilated—a fullness of eternal truth, has become an embodiment of it.

Hence one gem of truth after another is wafted to earth and earth-children—for their benefit. They are fed on milks at first and meats as they can bear them. So it is, that new truths are coming to light all the time. Strange to reflect, indeed, that as these things come one by one, man is disposed to combat them—some of the weakest and least comprehending of us—to virtually rise up in arms against them. Not so strange either when we come to think of it. For we are creatures of habit, and when anything presents itself that we are not used to, it grinds on our souls. It is hard to cut loose from the "low-vaulted past" and to build the "more stately mansions" of the soul. Because the new pearls of truth that continue to come to man seem to be "so different" from the rubbish of his darling past conceptions he jumps at a snap-shot conclu-

sion—and calls them lies. Is this not so generally the case?

But being true they endure. And erratic man may rant and flounder and "kick against the pricks" till he kicks himself into the realms of hades, while the devil laughs, but the truth will obtain, and gain ground, and establish itself.

We trust that these few scattering thoughts may help you to understand the "why" of the philosophy proclaimed by Paul, "We can do nothing against the truth but for the truth!" The puny arm of man raised against the everlasting truth of God will be hurled away and crushed in the mighty onsweep of irrefragable truth.

And all his efforts to halt or stay its onward march will be turned to account for its advancement by the Almighty God of truth.

Hail the day when groping, mortal men will all understand the uselessness of battling against the light, will fully sense that

Truth crushed to earth, shall
rise again;
The eternal years of God are hers;
But Error, wounded, writhes
in pain,
And dies among his worshipers.

PRAISE FROM STRANGERS.

More than 90 per cent of all the books relating to Latter-day Saints or their religion, found in American libraries, were written from a hostile standpoint. Recently the newspapers of the country have grown much more fair and reasonable upon the subjects connected with the "Mormons," but prior to late years nine times out of ten newspaper articles upon all such themes were anti-"Mormon," generally in a marked degree. Rarely if ever has there been heard from a sectarian pulpit an utterance about the "Mormons" which was not unfriendly. All these means of spreading information and creating public sentiment have been strongly antagonistic to the Latter-day Saints and their religious faith, a fact which accounts in a great degree for the strong and widespread prejudice that still exists against that people, although it is being rapidly modified.

But many fair-minded and intelligent observers have studied the "Mormon" people and their practices, and have borne record in print of the truth concerning them. The Northern States mission is circulating a leaflet made up of quotations from this class of writers. It bears the title, "The Latter-day Saints, (Mormons)," and its contents are as follows:

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."—Proverbs 27:2.

"Is it possible, then, that the American people, so generous in their impulses, so large hearted in action, have been misled as to the true character of the 'Mormon problem?'" asks Mr. Phil. Robinson, and proceeds to answer his question thus: "At first sight this may seem impossible. A whole people, it will be said, cannot have been misled. But I think a general misapprehension is quite within the possibilities.

"Whence have the public derived their opinions about Mormonism? From anti-Mormons only. I have ransacked the literature of the subject, and yet I really could not tell any one where to go for an impartial book about Mormonism later in the date than Burton's 'City of the Saints,' published in 1862.

"Burton, (Captain Burton of the British army,) it is well known, wrote as a man of wide travel and liberal education—catholic, therefore, on all matters religious, and generous in his views of ethical and social obliquities, sympathetic, consistent and judicial. It is no wonder then that Mormons remember the distinguished traveller, in spite of his candor, with the utmost kindness. But put Burton on one side and I think I can defy anyone to name another book about the Mormons worthy of honest respect. From that truly awful book, 'The History of the Saints,' published by one Bennet (even an anti-Mormon has styled him 'the greatest rascal that ever came to the west') in 1842, down to Stenhouse's in 1873, there is not, to my knowledge, a single Gentile work before the public that is not utterly unreliable from its distortion of facts." [Sinners and Saints, page 245.] Mr. Robinson is a journalist of high rank in England and editor of the Court and Society Review, published in London.

"How and why, then," the reader asks, "if the above be true, is it that not all tourists and visitors to Salt Lake City speak well of Mormons? Have they not been there and seen with their own eyes and formed an impartial judgment?" I offer the following from the pen of Tom Thorne in Leslie's Weekly for March 12, 1903, as

a partial explanation of the "how" and "why:"

"The tourist who goes to the capital of Utah is awake and eager with a peculiar curiosity. * * * His appetite has been whetted for years by the strange stories which he has heard of the Latter-day Saint and his numerous brood. He leaves the depot, goes to the city, sees the Tabernacle, the Temple, the grave of Brigham Young, 'Amelia's Palace,' and listens open mouthed meanwhile, perhaps, to the unique stories told by some hackman. Then the visitor has just time to visit the Great Salk Lake and take a bathe before he catches his train. And from such as these has gone out much of the ruling impression in the United States of the State of Utah.

"The architectural peculiarity of the Tabernacle, the mystery and austerity of the Temple, the loneliness of the grave, the imposing appearance of 'Amelia's Palace,' and the salubrious stories of the hackman are detailed over and over again when the tourist reaches home. He feels that he has seen Salt Lake City and the Mormons and knows all there is to know; and he sits before the circle of friends and tells them freely all about them.

"It is the advertising of this sort that has inflicted upon Utah the greatest injury.. * *

"Along the Atlantic Seaboard there are, perhaps, those who still believe that the Mormons have horns. But when one has spent a few weeks in Utah, when he has visited its magnificent and wonderful mines, when he has seen its great industrial enterprises, when he has ridden through its beautiful fertile valleys, when he has become acquainted with its leading men who are Mormons and Gentiles both, the unfavorable preconceptions of the tourist are gone forever."

Let the reader now consider carefully the following positive, unimpeachable testimony concerning the education, industry and integrity of the Latter-day Saints. Dr. James L. Hughes, the eminent Canadian educator, writing in the Canadian Magazine, of Toronto, for June, 1904, says:

"A week in Salt Lake City revealed many things to me. I learned much that I did not know before, but my learning consisted chiefly in finding that so many things which I thought were true were not.

"I had a hazy opinion that the 'Mormons' were an ignorant, unprogressive, rather fanatical people until 1900, when Mrs. Susan Young Gates, one of Brigham Young's daughters, startled and charmed the people of Toronto by her eloquence, her advanced ideas regarding education and sociology, her comprehensive enlightenment and her strong, yet gentle, womanliness. Those who heard her at the meeting of the National Household Economic Association, promptly asked each other at the close of her first address: 'How can that combination of simplicity of manner, practical common sense, broad general culture, originality and power be a product of Mormonism?'

"I was still further astonished when I had the privilege of meeting the individual members of the Utah delegation at the National Sufferage Convention in Washington in 1902. In personal appearance and in intelligence that delegation of about a dozen women stood in the front rank, and would not need to take second place in any gathering of women in any part of the world. They seemed to have an added dignity from the consciousness that they represented a state whose men were so liberal and so progressive as to grant to womanhood the right of complete sufferage.' * * *

"I found, too, that the 'Mormon' people have very advanced educational institutions. The state schools and the 'Mormon' schools provide an excellent education for the people. I have not seen anywhere in the United States a more advanced Normal School than the State Normal School in Salt Lake City.

"I had believed that the 'Mormon' leaders tried to keep their people shut in from the world in order that they might more easily be kept in the faith. I found it to be a cardinal principle of the Church to send the leading young men and women abroad for study and work in order that they may bring back to Utah the most advanced ideals of the highest civilization in all lands. They usually have about 2,000 young people in other lands, and in nearly all cases they have been guided by the Church into the courses of study or work they are pursuing. Most of these young people have been educated at the Church academies or the University. * * *

"I did not expect to find the 'Mormon' people great students of the Bible, but I found it to be one of the chief text-books in the academies and universities. I know no other people who study the Bible so persistently. The Life of Christ is the history studied most carefully in the University. * * * Taken as a whole there is probably no other city where an unprejudiced man may find better opportunities for studying economic, social and educational questions than in Salt Lake City."

Below is an excerpt from the argument of Hon. J. F. Wilson, congressman from Arizona, before the House Committee on Territories, in refutation of stories urged as objections to Arizona's admission to the Union:

"I notice now another objection—that is the Mormon proposition. It has been said that we are Mormon ridden in Arizona, and that the Mormon people are dangerous to society. The farther away people are from these people the more they seem to know about them. You find a lot of people who have never crossed the Mississippi River, who have never inhaled Western air, who have never seen a Mormon settlement or a community of the Mormon people, and they think that the name indicates what they charge and that therefore they rise up on

a far-fetched presumption and through partisan feeling and dogmatism, and make the charges without knowing whether they are true or false. * * * They (The Mormons) are people who attend strictly to their own business, they stay at home, they till the soil, they worship God according to the dictates of their own conscience; they pay their debts and they tell the truth * * * I want to say, Mr. Chairman, and gentlemen of the committee, that I have reached my conclusions about the Mormon people because I could not help myself. I did not want to. I believed the other way. I was as thin-skinned as some of these people who are here in the east howling against them; but since I have known the reverse of what I first thought about them to be true, I must admit it. I have found in favor of those people the facts I have stated, and these are the reasons I have for defending them here and elsewhere, and I shall do it though the sun shall shut off its light."

The Patriarch, published in Seattle, Wash., noticing the arrival of delegates from Utah to the Trans-Mississippi Congress of 1903, held in that city, makes the following allusion to them:

"We enjoyed the pleasure this week of meeting the Mormon delegation from Utah, consisting of fifteen members. * * * These representative Americans, together with their wives and daughters, impress the mind of the moralist and create an unusual interest in them as they stand forth in their virtuous lives in the presence of such a frowning world filled with vice, ignorance, prejudice and 'popular wickedness' whose only object in regard to the Mormons is to pull these God-fearing people down to their own wicked level. Truly has the poet said: 'Misery loves company.'

"In my youth and early manhood my mind was filled with venom against this virtuous race of people, but the evidence produced during the last quarter of a century admonished me of the error with which I was impregnated. I have changed my mind!

"'A wise man sometimes changes his mind, but a fool never does,' says an acquaintance. 'Clayson, have you turned Mormon?' No, my friend, I am not good enough to be a Mormon.'"

ExGov. De Forest Richards, of Wyoming, quoted by Deseret News of March, 1904, pays the following high tribute to the character of Latter-day Saints in his state:

"He remarked that he had just before visited the Mormon settlements in the Big Horn Basin, and had ate and slept in their homes, and had listened to their plain, homespun, old-fashioned way of preaching the gospel in their places of worship; had sat by their firesides and listened to father and mother and children sing songs of praise and offer their prayers to the 'Supreme Being,' and, said the Governor, 'Whenever I hear any man say that Mormonism is a menace to American Institutions or debasing to the American home, I shall set that man down as a miserable ignoramus or a base liar.' He added, that, as citizens, they had no superiors and few equals in Wyoming; that they are honest and industrious, their word is as good as their bond, and, as a whole, the best colonizers he had seen in the United States."

In a series of three articles published in the Chicago American of May 4, 5, and 6, 1903, Ella Wheeler Wilcox speaks in the highest terms of the people of Utah. She says:

"I am ashamed to confess that until recently I had supposed Mormonism and polygamy to be synonymous terms. * * * Few of the present generation know the remarkable and tragic history of the people who first settled Salt Lake City. * * *

"They (the Mormons) are essentially a peaceful and industrious people. Their sufferings have been manifold, their industrial achievements in the desert of the West marvelous. Their young men and young women lead beautiful and wholesome lives.

"Before we cast any more stones at their ancestors, let us weed from the ranks of our own churches and our own fashionable society all the unwelcome and fatherless children, all the deserted, betrayed girls, and stand them in a row and practice upon them as targets, in order that we may have a surer aim when we stone the polygamists again."

Mrs. Emily Pitt Stevens, editor of the Pioneer, a woman's journal, writes:

"Utah is the wisest and best governed of any large section of people in the United States. In Salt Lake City there is less rowdyism, drunkenness, idleness, theft, conspiracy against the peace of society and crime generally, than there is in any other city of the same population in the country, if not on the globe."

The testimony of Sidney Brooks in the Manchester, Eng., Daily Dispatch (March, 1904), is given in conclusion:

"To the outside world I suppose, the beginning and end of 'Mormonism' is polygamy. If so, the outside world is greatly misinformed. * * * The truth is that in 'Mormonism' we are not dealing with a party of impracticable fanatics, but with the brains, brawn and capital of a vast business organization that owes its cohesive power to religion, and devotes its united energies not only to spiritual but to the material betterment of all its disciples. The convert to 'Mormonism' may be sure not merely of security in the world to come, but of security here and now. If he asks for bread he is given not a stone but a loaf."

Words of Lorenzo Snow, Fifth President of the Church, in his great "Greeting to the World," January 1, 1901. President Snow died October 10, 1901, aged 87 years:

"We carry to the world the olive branch of peace. We present to the world the law of God, the word of the Lord, the Truth, as it has been revealed in the latter days for the redemption of the dead and for the

salvation of the living. We bear no malice or evil towards the children of men. The spirit of forgiveness pervades the hearts of the Saints of God, and they do not cherish a desire or feeling of revenge toward their enemies or those who hurt or molest them.

* * *

"As a servant of God I bear witness to the revelation of His will in the nineteenth century. It came by His own voice out of the heavens, by the personal manifestation of His Son and by the ministration of holy angels. He commands all men everywhere to repent, to turn from their evil ways and unrighteous desires, to be baptized for the remission of sins, that they may receive the Holy Ghost and come into communion with him. He has commenced the work of redemption spoken of by all the holy prophets, sages and seers of all the ages and all the races of mankind. He will assuredly accomplish His work and the twentieth century will mark its advancement towards the great consummation. Every unfoldment of the nineteenth century in science, in art, in mechanism, in music, in literature, in poetic fancy, in philosophical thought, was prompted by His Spirit, which before long will be poured out upon all flesh that will receive it. He is the Father of us all and He desires to save and exalt us all."

WILL MAN SOON CONQUER THE ELEMENTS?

The following recent press dispatch from Washington, D. C., indicating the rapid progress that puny man is making in his battle to overcome the elements of the universe rather makes it look like the forecasts of ancient prophets were indeed fathered by a Mind that knew what would happen in the latter times. The good man Joel said that the Lord would "pour out his spirit upon all flesh;" Isaiah, the seer. saw that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (11:9.) The world seems rapidly converging toward that excellent state when intelligence shall have gained such dominion over the processes of nature that man will be eventually able to annihilate time and space. And may the end not be that man may not only speak around the earth through the air without wires and circumnavigate the earth through it, but actually send messages to other planets, receive the like in return and also be able to traverse the ether from one to another in his perfected and purified state? Man was put on the earth to "subdue it," and his possibilities in that line are unlimited. And with the aid of the ever-increasing knowledge and mighty spirits that the Lord is sending into the earth in these momentous times, he is surely filling the measure of his creation and destiny.

The press dispatch in question, pertaining to the success attained in soaring in the air follows:

In two flights at Fort Myers this afternoon Orville Wright, in the "Wright Flyer" broke three records.

Staying up nine minutes and six and one-third seconds in the first flight, in which Major George O. Squier, acting chief signal officer, accompanied him, Mr. Wright broke the record for a two-man flight which he established Tuesday. The first flight was at 4:29 o'clock.

In the second flight. which started at 5:17 o'clock, Mr. Wright broke the record for time and distance of a heavier- than-air flying machine, which he established yesterday, by remaining in the air for one hour fourteen minutes and twenty-four seconds. In this flight he also went higher than an aeroplanist has ever gone before, rising to an altitude of 250 feet.

Mr. Wright also maintained a higher speed than in his other flights at Fort Myer, traveling around the drill grounds at the rate of 38.75 miles an hour on the first flight, when Major Squier accompanied him. The distance of this flight was 5.88 miles. In to-day's flight Mr. Wright broke the world's record for time and distance for the fifth time this week

A crowd of 5,000 persons gathered to witness to-day's flight, and its enthusiasm knew no bounds. It was all the cavalrymen detailed to guard the aeroplane from danger could do to keep the crowd back. It cheered Mr. Wright until he went away in the signal corps motor car.

Colonel James Templar, ex-chief of the aeronautic division of the British army, who has been sending reports to his government on his observations of the aerial flights in this country, was one of the most interested spectators at Fort Myer to-day. Octave Chanute, the pioneer military attache, and numerous others were present to-day.

"I have always believed in the Wright brothers, although I had never witnessed any of their flights before. I am sure that Mr. Wright could fly in the machine he is now using to New York and back to Washington in one night, without making any stops for fuel. Just think what this would mean in time of war."

"These aerial flyers are an advancement in warfare and will lead to general pacification, I believe. The British army has been making experiments with aeroplanes for some time. but I am not at liberty to

say what has been accomplished. I believe in a month something will be heard from us. We have an American, F. S. Cody, and Captain Dunn of our army, who have been making experiments for some time. The Wright brothers are the pioneers, though, and they are perfect."

TESTIMONIES.

XXV.

Alabama.

I have a true testimony of the gospel. I know the true and everlasting gospel has been restored to earth again, and that Joseph Smith was a true prophet. I have been a member 3 years and I am thankful today that I am in the Church. I am only 12 years old but I can tell it to the world.—A. M. Cranford, Ala.

My testimony to the world is that I know the gospel is true, that God lives, that Jesus is the Christ, that Joseph Smith was a true prophet of God, and that the Book of Mormon is true. I would like to tell the world of these things.—L. T. Cranford, wife and family, Ala.

I bear my testimony to all the world and I know that it is true, by the Spirit of God; also by witnessing miraculous healings. I know that the Book of Mormon is true, that this is the true and everlasting gospel restored by the Lord. I know that Joseph Smith was His prophet.—D. Morgan, Ala.

Ezra Russell of Alabama, in a letter says he is a boy 13 years old, that his mother has been baptized. and that he greatly desires to be; that he believes Joseph Smith was a true prophet of God and that the Book of Mormon is true and that the gospel the elders are preaching is the true and everlasting gospel.

Colorado.

I can bear my testimony to the world that the Book of Mormon is a true record, that Joseph Smith was a true prophet of God, and that he brought forth the glad tidings that shall be proclaimed in the last days.—J. F. Sparks, Colo.

Florida.

With pleasure I bear my testimony to the truth of the Book of Mormon, and the wonderful Latter-day work, the Church of Jesus Christ of Latter-day Saints. I feel that God has blessed me with a testimony that it is true, and that I have been visited by the power of the Holy Ghost which has verified these things to me.—Mrs. C. E. Carroll, Fla.

I am glad to know that I have been a "Mormon" seven years. I believe that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God.—Miss Lillie Carroll, Fla.

I know that Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God. And I am thankful to our heavenly Father that he has blessed me with a knowledge that I might know of these truths.—Cora Melvin, Fla.

I know that Joseph Smith was a true prophet of God, and that the Church of Jesus Christ of Latter-day Saints is the true church.—Mentie Henderson, Fla.

I have been a member of the Church since 1907, and believe that all those who put their faith in the Lord will have Him with them.—Eddie Henderson, Fla.

I feel and I know this is the true Church of Christ, and I know Joseph Smith was a prophet of God.—Eff Henderson, Fla.

I know that the Book of Mormon is the word of God, and I know that this is the Church of Jesus Christ.—Mattie Henderson, Fla.

Georgia.

I feel that I must bear my testimony. I thank the Lord that my prayers have been answered. My father gave his consent and I was baptized the third Sunday in August, 1908. I am glad to bear my testimony to the truth. I know that Joseph Smith was a prophet of God or he could never have translated the Book of Mormon, and his works would not stand.—Mary McKinzie, Ga.

I know that Joseph Smith was a true prophet of the Lord, and that this is the only true gospel on the earth today. I only hope to hold out faithful to the end.—W. H. Pittman, Ga.

Kansas.

I am thankful to say I joined the Church of Jesus Christ of Latter-day Saints ten years ago and have never been sorry for so doing. I know we have the true gospel and that our people are the chosen ones. I pray that more of my relatives and neighbors will accept the gospel soon.—Lena Davis, Kan.

Missouri.

I am not a member of the Church of Jesus Christ of Latter-day Saints. I was raised in the Baptist faith but have studied several different religions. None of them give me such a clear understanding of the gospel as do the Latter-day Saints. My work brings me in contact with them, and I know that they not only preach but practice the teachings of Christ.—E. M. Morgan, Mo.

Pennsylvania.

I am glad to be able to assist in spreading the gospel of our Lord and Savior, for I know the gospel He taught is the same that is taught by the Latter-day Saints,

and was revealed through the Prophet Joseph Smith.—A. J. Allshouse, Pa.

Texas.

I believe Joseph Smith was a true prophet and an instrument in the hands of God to set up the Church of Christ in these last days, not to be thrown down. I believe the Book of Mormon to be true.—B N. Thompson, Texas.

I will testify to the world that I know that the Latter-day Saints are the true Church of God, by the teachings of the Bible; that Joseph Smith was a true prophet, and that the Book of Mormon is the word of God. I know this by the Holy Spirit.—James M. Caddell, Tex.

I am glad to have the pleasure of bearing my testimony of the true gospel. I know it is the true plan of salvation, and that Joseph Smith was a true prophet of the Lord.—Dora Caddell, Texas.

Virginia.

I am very thankful for the privilege of bearing my testimony that I truly believe Joseph Smith was a true prophet of God and that the Book of Mormon is the word of God. I have been a member since April 26, 1908 and I am not ashamed to be called a "Mormon," I hope to learn more.—Irma Marshall, Va.

It affords me great pleasure to bear my testimony to the truth of the gospel. I believe that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God. I was baptized April 26, 1908. I am proud to be called a "Mormon."—Pearlie Marshall. Va.

I wish to bear my humble and grateful testimony to the truth of the gospel of the Latter-day Saints. I was first a missionary Baptist. I could see and feel that I was wrong, but I did not know how to get right until I heard Latter-day Saints preach, thirty-six years ago. I have never doubted nor regretted since. I am a widow, 76 years of age.—Sarah F. Payne, Va.

Mission News.

EASTERN STATES MISSION.

To The "Mormon" Boys.

Sister Alice N. Soiyer, of Lisbon, N. H., writes thus:

In reading the father's letter to his son in the Liahona my heart went out in sympathy to those dear, noble boys. A long way from home undergoing hardships and sometimes meeting with jeers and mockery. No wonder you get discouraged when in your homes all was love and happiness. But dear brethren, keep on your good work; no other boys are as noble as the "Mormon" boys, preaching the restored gospel to the world.

Last September, (1907) four elders came to my door—two were but boys, as fine fellows as I ever met. My mother's heart went out to them, so far from home and loved ones, and the thought came to me: I will try and make them happy while they are here. And I invited them into the living room and asked them to sing and play the organ in hopes it would seem a little like home to them. One of them I had seen in my dreams; he had been sent to bring the gospel message to me. He told me how discouraged and home-sick and hungry he got, and what a struggle he made to keep on with his tidings of love. But if he had surrendered, I would not have been in the fold today. I accepted his message and am trying to live the life of a true Latter-day Saint.

Brethren, some one may be waiting your coming—some mother's heart will receive you with love and thanksgiving and you will have jewels added to your crown of glory. You will soon see the silver lining in your cloud of discouragement.

I wish I could gather you all into my home for a little while. And you may be sure that if any of you come to old New Hampshire they will find a home with me.

My heart is lonely since my only son left home to go out into the cold world to make a home for himself.

I am a lone Saint here and I have taken up this good work. I get the bitter with the sweet; but I carry a smiling face right through. How much a smile will do, even when the heart is breaking.

I have had many things to try my faith of late but God has been very near to me. My broken hand is resting on the desk as I write. It came by my falling down the cellar backwards. My escape from death was marvelous. I had no helping hand near me but my heavenly Father and as I called upon His holy name. He gave me strength, and all was light, and such a beautiful light.

Dear boys, the Lord is with you all the time and will hear your prayers very quickly sometimes. He is not going to see one of you fail, "not one," if you take heart.

SOUTHERN STATES MISSION.

North Carolina: R. B. White, President, Wilmington, Box 547. Elders J. W. Hiatt and Edward Webb baptized six converts at Pilot Mountain, Surrey county. Three hundred people witnessed the ceremony and listened to the addresses of the elders. Elders W. L. Perkins and George H. Johnson found the people friendly at Kingston and held some good street meetings.

Middle Tennessee: D. S. Dorrity, President, Box 269, Memphis. Sister Edna Neely, who has been suffering some time from an enlargement of the glands in the

throat, and who failed to get relief from medical skill, was administered to by Elders D. S. Dorrity and George Shaw and restored to health. A sanctified preacher undertook to convert Elders J. L. Bushman and W. D. Harris to his religion but found to his astonishment that the elders could give a reason for the hope within them.

East Kentucky: G. F. Ellsworth, President, Box 422, Lexington. Elders E. J. Solomon and Albert Oldroyd administered to a little child in Floyd county, which had been given up to die, and the little one commenced to improve at once. Elders J. B. Lofgreen and Jos. Palmer were disturbed by some bigoted law breakers while holding a meeting. The miscreants threw rocks on the roof of the house in which the meeting was held. No harm was done, and the elders continued their meetings.

Florida: O. W. Hyde, President, 1324 Claud St., Jacksonville. A newspaper published at Meigs, Ga., commented favorably on the work being done by the "Mormon" elders. The editor recommended that the elders be treated with consideration and respect. as they were entitled to liberty of conscience under the constitution of Georgia. President O. W. Hyde and J. W. Blazzard held a good meeting in a Methodist church at Dane Point. When the elders had concluded their remarks, a Mrs. Sellers requested permission to make a statement. She said she was not a "Mormon" but that she believed the elders were the true servants of God, and that she had seen the power of God made manifest in her family through the administration of the elders. Mr. L. J. Gunn of Tyler, Florida, wired for the elders to come and administer to his daughter who was very sick. Elder James H. Moore answered the request and the next day the young lady was able to be up and around.

Ohio: G. W. Bills, President, Box 41, Sta. D., Columbus The elders are organized into four companies and are doing cross country work. Elders W. H. Woodbury and J. E. Keller attended Sunday school August 16th, with the man with whom they spent the night before. At the close of the Sunday school to the surprise of the elders the man got up and announced that two ministers from Utah would take charge of the evening service. I large crowd greeted the elders and a number of people came forward at the close of the meeting and said they were pleased with the doctrines they had heard.

East Tennessee: J. H. Batty, President, Box 688, Knoxville. Eight elders including President J. H. Batty attended a week's discussion of the Book of Mormon between Elder Nephi Jensen and the Rev. T. E. Tomerlin at Northcut, Tenn. The debate started Aug. 17th and there were two sessions a day for six days. An average of two hundred people attended all the sessions. A pleasing feature of the meetings was the most excellent singing by a quartette composed of Elders J. H. Batty, Charles Muggleston, James Abraham and H. R. Atkins. At the conclusion of the discussion five converts were baptized into the Church of Jesus Christ of Latter-day Saints. Elder Jensen based his arguments on the following propositions:

1. Bible prophecies were fulfilled in the coming forth of the Book of Mormon.
2. Creditable witnesses testified that they saw the plates and the Angel.
3. American antiquities corroborate the Book of Mormon history.
4. The traditions of the American Indians corroborate the Book of Mormon history.
5. The Book of Mormon prophecies have been fulfilled.
6. The Book of Mormon teaches new truths.

The discussion was conducted on a high plane and a most excellent spirit prevailed in all the services.

Virginia: S. W. Bateman, President, Box 145, Lynchburg. Two converts were baptized by Elders S. W. Bateman and Levi W. Reynolds, in Joyner, Southampton county.

Atlanta Conference: C. E. Dinwoodey, President, 29 Connaly St., Atlanta. Elder Paul E. Nelson and John A. Smith who are laboring in Chattanooga county, met with Saints who had been baptized thirty years ago by John Morgan. President Ben E. Rich visited Atlanta August 24th; President Callis visited Atlanta on the 27th.

Kentucky: T. E. Secrist, President, Box 554, Louisville. Elders R. B. Orr and W. H. Denham who are laboring in Livingston county, report that a large church which had formerly been closed against the elders is now at their disposal. Elder F. L. Dyall who has been down with malarial fever is around again.

Alabama: H. A. Gardner, President, Box 705, Montgomery. President H. A. Gardner and seven elders held a branch conference in the Hill schoolhouse, Limestone county, August 22nd and 23d. Five well attended meetings were held. Three converts were baptized at Lusk, August 16th. Brother W. A. Kennedy died at his home near Laurel Hill, August 17th.

CENTRAL STATES MISSION.

President G. E. Calhoon, of the Missouri conference, in a letter radiating a good healthy spirit of work-enthusiam, reports a large work being done in his district. The attitude of the people is such as to spirit them up to a good fight for truth. At Hannibal there is a minature branch of the Church which expects to greet several more members ere long. The elders are engaged in cross-countrying the eastern portion of the state.

Arrivals.

Elder Emil Von Almen, of Montpelier,

Idaho. Assigned to labor in the East Kansas conference. Elder Richard Peters, of Perry, Utah. Sister Hulda Carstensen, of Salt Lake City, who finds her field of activity in St. Louis, Mo.

Returned.

Elder Roy O. Heines, of Morgan, Utah, who for the last 20 months has been laboring in the South Texas conference, was recently called home on account of the death of his mother. Elder Chester Sessions, of Auburn, Wyo., also returned on account of the illness of his wife.

Missionary Reunion.

There will be a reunion of the returned elders and Saints of the Central States mission held Monday, October 5th, 1908, in the Eleventh Ward Meeting House, corner 8th East and First South streets, Salt Lake City. The families of elders now in the mission are requested to attend. Informal gathering 6:00 P. M.—John M. Knight, Secretary.

In Red River County, Texas.

Elders Frank Barber and Elliott J Lee, of the North Texas conference, write as follows:

There are nineteen Saints in Red River county, Texas, who are trying to do their duty. They are doing all in their power to get the gospel before the people who are yet in darkness, and many are becoming interested. During our visit here we have held eight well attended meetings. At one of them Rev. Mr. H———, of Grand Saline, Texas, was present. He was formerly a Baptist minister but has of late changed his views. We had a good talk with him and left him the Book of Mormon. After our meeting Sunday, Aug. 23, Sister Marjie Simmons entered the waters of baptism and three children were blessed.

Finding Some Sheaves.

"During the last three weeks, we have held 22 meetings and baptized nine souls," writes Elder Geo. V. Harris, from Springfield, Mo., under date of Sept. 15th. To describe the nature of their doings in that part, we make another excerpt from Elder Harris' letter: "Last Sunday we baptized eight and had the privilege to speaking to some 300 persons on the bank of the river, who had come from a radius of 10 miles around to witness the scene. And we all had a spiritual feast. The curious eyes of onlookers peered out from all directions as the ceremonies were being solemnized. During the confirmation each eye and each ear was alert to gather what was said and done, and after it was all over, you could hear the whisperings of "That was the way the apostles used to do." Many came up and asked us for Bible references on the laying on of hands for the gift of the Holy Ghost, which we gladly furnished. And the next day we received reports that some of them searched the scriptures, into the small hours to get wise on the subject."

Letter From a Convert.

We have received the following letter:

Arno, Texas, Aug. 31, 1908.

Northern States Mission, Chicago, Ill.

Dear Brothers in Christ:—Some time ago one of your missionaries was in Roswell, N. M. At the same time I was living there and procured some literature from him concerning the Church of Jesus Christ of Latter-day Saints. I was struck with the way you prove your "Plan of Salvation." Living out here as I do, and having no way to join you and be baptized, I write to you for information as to the nearest mission to me. I wish to join the Church, and if possible become a missionary to my people in South America. I am one-fourth Indian. I have great friends among my tribe, and will be able to convert many of them. Many tribes farther back in the interior are complete cannibals. I could go among them unharmed and unarmed and preach the gospel.

You will pardon my penmanship, as English is not my native tongue, and always puzzles me. Any information you can give me will be greatly appreciated.

Enclosed find check for 50 cents, for which please send me the Book of Mormon, and oblige, ————.

"DOGS RATHER THAN CHILDREN."

Under this heading Living Water, published at Nashville, Tenn., reproduces the following from an exchange:

"The fashionable women of New York recently held a dog show in Madison Square Garden. Seventeen hundred dogs were entered, representing all the known breeds. The dogs came from New York, Boston, Philadelphia, and as far away as San Francisco. The show lasted four days and excited great interest among the ladies. Many of these women are strongly averse to having children born in their homes, but are easily infatuated with a dog. Only recently in this city a very fashionably dressed couple, presumably a man and his wife, entered a street car. He carried a small dog. As soon as they were seated the woman looked lovingly at the small canine, reached out her beautifully gloved hands in coaxing fashion, and said, in most endearing tones: "Come to mama, darling," and as the dog came into her arms she gave it a small hug and then implanted an affectionate kiss on the end of the dog's nose.

"It is to be deplored that so many women, God-ordained with the finer sensibilities, intelligent and refined, reject the dignity and honor of motherhood, but condescend to waste their energies and love on a poor little weazened-faced poodle dog. The Israelitish maiden rejoiced in the thought of

becoming a mother; the fashionable woman of this day considers it a disgrace. In not a few cases dogs are preferred to children."

Living Water then offers the following commendable comments:

Shame on us! There is an increasing number of fashioned parasites who belong to the above-mentioned class. All honor to the humble, modest, godly women who are content to be keepers at home, to mother the race and preside as queens over their own household. The Psalmist says that children are a heritage from the Lord and any woman who has a prejudice against them has an unnatural heart and is outlawing some of the noblest instincts of her sex. Pups are all right in their place, but this is in a kennel rather than a woman's arms. The Lord Jesus dignified motherhood when He came in the flesh. Better a thousand times the babe uncapping the sealed fountains and drawing out the noblest that there is in a woman's heart.

A BOOK OF MORMON NOOK?

Charles Glastonbury, F. R. S., former Egyptologist at Cambridge, England, and now engaged in archaelogical and ethnological studies, has just completed a two months' visit to Death Valley, (Nevada) and he gives it as his advised opinion that the country surrounding Death Valley was the seat of an ancient civilization. He has not had time to pass upon the data collected, but he inclines to the belief that Death Valley was inhabited by a race well advanced in the arts of civilization in times dating far back into the prehistoric era. Professor Glastonbury says:

"Geological evidence points to the conclusion that the great sink now known as Death Valley was once an estuary of the Pacific, and the climate conditions of the region in those times must have been practically perfect. You men of the United States talk of your perfect climate of Southern California, but in those ancient days, this land-locked body of water, it is reasonable to suppose, produced an ideal climate condition. Moreover, it is reasonable to suppose further that the surrounding country was capable of supporting an immense population, for in those days it certainly possessed great fertility.

"When such a condition prevailed, it is difficult to estimate, but it must have been many thousand years before the days of recorded history. The civilization of Death Valley antedates the Mound Builders of the Mississippi valley and the Aztecs of Mexico and Central America by many thousands of years. There are several facts, however, on which my conclusions are based. The most noticeable is an ancient dam which I discovered south of the Wingate Pass.

"For what purpose this dam was constructed it is difficult to imagine. It could hardly have been for irrigation purposes, as the sea that once covered Death Valley and the streams which flowed into it furnished sufficient water for agricultural purposes. Strange to say, there are no remains of machinery, or works of any kind which would lead to a conclusion as to the original intention of the dam.

"In other parts of the valley I found hieroglyphic inscriptions on the rocks, very closely resembling the inscriptions found in the Valley of the Nile. I am led to the belief that the ancient inhabitants of Death Valley were closely related to the builders of the pyramids."—Bullfrog Miner.

THE SIN OF WASTING.

It is impossible for me to tell you how much a man must possess to entitle him to the liberty of wasting anything, or of letting it be stolen and run away by the Indians. A man has no right to property unless he has use for it. It is impossible for a man to have money enough to justify him in salting it down, or in other words putting it away in a chest, there to lie doing no manner of good either to himself or to his neighbor. If you have more oxen or cattle than you need, put them in the hands of other men and receive in return their labor. If a man is worth millions of bushels of wheat and corn he is not wealthy enough to let his servant girl sweep a single kernel into the fire. Let it be eaten by something. I have not had flour enough in the time of my greatest abundance to let my children waste one morsel of bread.

No, I would rather feed the greatest enemy I have on earth than have it go into the fire. Money is not real capital. It bears the title only. True capital is labor, and it belongs to the laboring classes. They only, possess it. It is the bone, sinew, nerve and muscle of man that subdueth the earth. This power tears down mountains and fills up valleys, builds cities and temples and paves the streets. In short what is there that yields shelter and comfort to civilized man that is not produced by the strength of his arm making the elements bend to his will?—Brigham Young.

LAUGH A LITTLE.

Laugh a little if you can;
Every one has loads of care,
And so many thorns are pricking,
And so many pins are sticking,
All around us everywhere!

Wear a face that's like the sun,
Let it shine where'er you are;
Other weary hearts will lighten,
Other weary ways will brighten
Like the passing of a star.

Laugh a little while you may,
If you'd do mankind a good;
Do not of your smiles be charry,
Be a laughing missionary
To your suffering brotherhood.

Do not grumble, show your best
Sing, and woes will disappear;
Do not with your troubles harry,
Each has all that he can carry;
Give him greeting, smile and cheer..
—E. S. Seabury in Woman's Journal.

LIBERTY.

What man is there so bold that he should say
"This, and this only. would I have the Sea?"
For whether lying calm and beautiful,
Clasping the earth in love, and throwing back
The smile of heaven from waves of amethyst;
Or whether freshened by the busy winds,
It bears the trade and navies of the world
To ends of use or stern activity;
Or whether, lashed by tempests, it gives way
To elemental fury, howls and roars,
At all its rocky barriers, in wild lust
Of ruin drinks the blood of living things,
And strews its wrecks o'er leagues of desolate shore—
Always it is the sea, and men bow down
Before its vast and varied majesty.

So all in vain will timorous ones essay
To set the metes and bounds of Liberty,
For Freedom is its own eternal law;
It makes its own conditions, and in storm
Or calm alike fulfills the unerring Will.
Let us not then despise it when it lies
Still as a sleeping lion, while a swarm
Of gnat-like evils hover round its head;
Nor doubt it when in mad, disjointed times
It shakes the torch of terror, and its cry
Shrills o'er the quaking earth, and in the flame
Of riot and war we see its awful foam
Rise by the scaffold, where the crimson ax
Rings down its grooves the knell of shuddering things.

For ever in thine eyes, O Liberty!
Shines that high light whereby the world is saved,
And though thou slay us, we will trust in thee!

John Hay.

WHEN ON MY DAY OF LIFE THE NIGHT IS FALLING.

When on my day of life the night is falling,
And, in the winds of unsunned spaces blown,
I hear voices out of the darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own unlifting
The love which answers mine.

I have but Thee, my Father! Let Thy spirit
Be with me then to comfort and uphold;
No gates of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

—Whittier.

For I, the Lord, rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God.—Doc. and Cov.

Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters.—D. & C.

Liahona The Elders' Journal

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JOSEPH SMITH'S ADDRESS TO THE TWELVE.

DELIVERED JULY 2, 1839, HISTORY OF THE CHURCH, VOL. 3, P. 383.

Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking for forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us.

Again let the Twelve and all Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble, and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other's good, and pray for one another, and honor our brother or make honorable mention of his name, and not backbite and devour our brother. Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know? Must the new ones that are chosen to fill the places of those that are fallen, of the quorum of the Twelve, begin to exalt themselves, until they exalt themselves so high that they will soon tumble over and have a great fall, and go wallowing through mud and mire and darkness, Judas like, to the buffetings of Satan, as several of the quorum have done, or will they learn wisdom and be wise? O God! give them wisdom, and keep them humble, I pray.

When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, "That man has preached a powerful discourse, a great sermon," then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and the Holy Ghost that they have the power thus to speak. What art thou, O man, but dust? And from whom receivest thou thy power and blessings, but from God?

Then, O ye Twelve! notice this *Key*, and be wise for Christ's sake, and your own soul's sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honestly before God and man. Beware of Gentile sophistry; such as bowing and scraping unto men in whom you have no confidence. Be honest, open, and frank in all your intercourse with mankind.

O ye Twelve! and all Saints! profit by this important *Key*—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments, and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will

be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren.

I will give you one of the *Keys* of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly that that man is on the high road to apostasy; and if he does not repent will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man.

PRE-EXISTENCE.

BY ELDER WM. G. PALMER, NORTHERN STATES MISSION.

The Church of Jesus Christ of Latter-day Saints claims a restoration of the gospel, or the making known of the many truths which have been lost to the world for many centuries, through the teachings of uninspired men, who have set at naught the gospel of Christ and "taught for doctrine the precepts of men."

People have "turned their ears from the truth, and they have been turned unto fables," because their "deeds were evil and they loved darkness rather than light," "neither would they come into the light lest their deeds should be reproved."

Through a prophet of God, the true and everlasting gospel has been restored. Those glorious truths which enlightened the minds of the ancient Saints, have again been presented to man, giving him a knowledge of our primeval state, to enable us to better qualify ourselves for the great future.

In all times past when a great truth has been presented to the world, it has been ridiculed, and the finger of scorn has been pointed at those who gave voice to the same.

It was so with Columbus, when he advanced the idea that the earth was round; also with the Prophet Joseph Smith, when he came forth bearing the message, that the God of Heaven had again spoken to man, and revealed the gospel in its fullness and simplicity, making known to man that we, at one time, had an existence with our Father in heaven.

Wordsworth, in his "Intimations of Immortality," expresses very beautifully the principle of pre-existence, as follows:

"Our birth is but a sleep, and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting, and cometh from afar.
Not in forgetfulness, nor in utter nakedness;
But trailing clouds of glory do we come from God, who is our home."

The Latter-day Saints believe and teach that we existed spiritually in the presence of our Father in heaven, and that He is the Father of our spirits.

The Savior in teaching His disciples how to pray said, "Our Father, which art in heaven,"—Matt. 6:9. The words of Paul are very direct on this point: "Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of our spirits and live?" (Heb. 12:9.)

To show that we were in the beginning with God, we cite the passage in Job 38, where God spake unto him from a whirlwind, and asked him thus: "Where wast thou when I laid the foundations of the earth? * * * When the morning stars sang together, and all the sons of God shouted for joy?"

It is very probable that Job knew those things, or why would God have propounded to him these questions?

To learn who the sons of God are,

let us turn to Luke 3:38, who in giving the genealogy of man, says: "Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

There are many other passages in the scripture which show very plainly that all things were created spiritually before they were created temporally, and that we were capable of intelligent action, also that it was possible for us to sin while in our first estate, as recorded in John 9:1-3: "And as Jesus passed by, he saw a man which was blind from his birth. And His disciples asked Him saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

Thus, the claims made by the Latter-day Saints are reasonable, natural and scriptural. We think it necessary to know these things, that we may be better prepared for the life hereafter, for "The Glory of God is intelligence," and "it is impossible for man to be saved in ignorance," for "we are saved no faster than we gain knowledge."

God has commanded that we, "Seek diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and by faith." Doc. and Cov., Sec. 88:118.

CONSUMING THE IMAGE.

I have often, while in the missionary field, tried to show how the dream of Nebuchadnezzar, as interpreted by Daniel, was to be fulfilled. I was not alone in the attempt either. Many of the elders have tried it, and how we all "glory" in that 44th verse of Daniel's second chapter. We follow the course of governments, in accordance with our knowledge and "especial searches" of ancient history. We show how the kingdoms followed one another until the ten kingdoms, represented by the toes of the image, are "just ripe" for the consuming.

Then the glorious gospel light breaks forth from the heavens, the Stone begins to roll forth to break in pieces the kingdoms, and just as the great work is about to commence we stop short. We have been studying history and we do not all claim to be prophets, so we let the Saints and investigators go home with the biggest, most glorious part untold.

A few Sundays ago, in one of the regular ward meetings, an elder was doing this very thing. He followed the theme to the climax, as all do, and then stopped. As he sat down I asked myself "What about all those kingdoms that are to be consumed?" Here we are in the very end of the story, the image has been broken all down to the toes, and while they are being broken to pieces, the stone is rolling forth, but how will it consume the millions that died before we reached the toes?" Then I saw for the first time "the climax."

The greatest part of the human family, perhaps, is not included in the toes, the part that the stone strikes while in mortality. I could see, in my mind's eye, millions upon millions of souls that had to be visited with the gospel message on the other side in order that "all these kingdoms" should be consumed. Consumed? I don't like that word with reference to this case. I think the interpreters used a word a little bit strong that time, in telling us what Daniel said. I think we will see all these kingdoms gradually dissolved, melted, as it were, into the Great Kingdom of which Daniel speaks.

The great and glorious work of—some one—visiting our fathers, grandfathers, mothers, grand-mothers, and their fathers, grand-fathers, mothers, grand-mothers, and so on back into the ages is the climax of the old king's dream, and those kingdoms that are dead can be reached in no other way.

S. R. W.

And ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds.—Doc. and Cov.

Lay your hands upon the sick, and they shall recover. Return not till I the Lord shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you.—Doc. and Cov.

Liahona The Elders' Journal

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Editorial

HEAVEN.

What is heaven? Where is it? Why should men strive to reach it? These and similar questions arise in the mind of every person who has ever heard taught the first principles of the Christian religion, and a vast amount of study and effort have been devoted by theologians and religious teachers to the formation of answers to them. But the answers given from these sources for many centuries prior to the opening of the heavens and the resumption of communication between God and man in these last days, were always far from satisfactory, and often were unreasonable and even preposterous: sometimes they were grotesque. But modern revelation has given much light upon the subject.

What is heaven? A widely prevalent conception among members of different denominations has been that heaven is a hazy, mazy region, chiefly filled with white, fleecy clouds; and that, upon the edges and convolutions of these clouds the souls of the saved sit, wearing crowns, with harps in their hands, thrumming an accompaniment to an endless song of praise. In the center of these clouds stands a great white throne, on which God sits forever and forever, in a changeless attitude of severity and grandeur, while a vast concourse of angels with harps in their hands and crowns on their heads, stand before the throne and sing, accompanying themselves on their harps.

According to the sectarian idea, pretty much everybody in heaven wears a crown, and spends his or her time in singing and playing on a harp. According to this conception all distinctions of sex are extinguished in heaven. Angels are neither men nor women, and human beings who become saved are like the angels in this respect. Two or three years ago a number of statues which a famous sculptor made for the embellishment of a costly church in New York City were rejected because, in form and feature, they bore the marks of sex. The theologians who controlled that church edifice were shocked at the idea of attributing sex to angels and saved souls.

Much space might be devoted to describing the erroneous notions that have prevailed among Bible believers concerning what heaven is, but it will

be more profitable to use a little of that space in presenting a few truths upon the subject, which we will here attempt to do, realizing, however, that only a few features of it can be touched.

Heaven is both a state and a location. We will first consider it as a state. When mortal man becomes acquainted with the laws and principles of eternal truth which are embraced in and are parts of the plan of salvation taught by the Lord Jesus Christ, and by sacrifice, obedience, experience and self-discipline brings himself and all of the desires and faculties of his soul into perfect harmony with those laws and principles, he has attained heaven; he has reached a heavenly state of power and glory. Evil powers and spirits are subject to him because he has conquered them; he can control the elements and phenomena of nature because he has mastered their laws; the forces of nature of which the sciences treat have become his servants because of his skill and knowledge; his course of life has developed love within him to such an extent that it gives him a joy and a happiness incomprehensible to mortals; he knows neither hate nor fear in the sense that mortals suffer from them; his brethren and associates honor him for his virtues and achievements, and he rejoices in the friendship and associations of perfected spirits like himself; by obedience to the laws of God, he has united to himself, by an eternal bond and covenant, his wife and his children, and in their society he finds the most exalted joy. Both sexes are sanctified by the same means, and sanctification, instead of obliterating the attributes of sex, develops and accentuates them. Man becomes more courageous and chivalrous, and woman more refined and loving; and both take an ever-increasing delight in the associations of the home and family circle.

There are times when God sits upon His throne, and when the assembled hosts of heaven surround it and sing praises and shout hosannas. But to suppose that He sits there always would be a great mistake. He spends some of His time in visiting different parts of His dominions; some of it in receiving deputations; some of it in formulating and administering laws; some of it at the head of His army, and some of it in the bosom of His family.

A man who has attained heaven, worships the Father at proper and stated times, by receiving instruction from Him through officers and organizations appointed and created for this purpose, and by saying and doing those things which glorify his Father's name; but singing, praying and other forms of ceremonial worship do not, by any means, monopolize his time. One of the chief pursuits that occupy his time is missionary work among such of his Father's children as live upon a lower plane of morals and intelligence than that to which he has risen. He studies the arts and sciences, pursuing those that most attract him, and delights in useful accomplishments, and in all forms of skill and knowledge that elevate and exalt, or tend to increase the happiness of himself or his fellow beings. His glory is his intelligence, and one of the chief sources of his eternal joy are the homage and gratitude paid to him by his family and posterity, his subordinates, and the beneficiaries of his goodness and wisdom.

Among the inhabitants of heaven of the class here spoken of, lawsuits are unknown; there is neither selfishness nor rivalry as mortals know them; it gives a man as much pleasure to aid his brother as himself; and ambition is

gratified, and power is acquired by uplifting others. Death, sickness, poverty and temptation, which so afflict dwellers in a mortal state, have been completely banished from heaven.

The inhabitants of heaven are divided among many grades. A few, as compared to the whole, wear crowns and reign as kings, lords and princes over dominions assigned to them by the Lord Jesus Christ. A very much larger number are preparing themselves to receive crowns. A number very much larger still have, for various reasons, failed to comply with the conditions upon which crowns are promised. These different classes are each in turn subdivided into many grades, and each individual inhabitant of heaven, in obedience to a perfectly natural principle, classifies himself or herself according to his or her righteousness, attainments and degree of perfection. As one star differs from another in magnitude and brilliancy, so does one inhabitant of heaven differ from another in reward and glory.

In fact the scriptures speak of three heavens. Paul knew a man, presumably himself, who was caught up to the third heaven; and he tells us of three glories, to which he compares the sun, moon and stars, respectively, conveying the great truth that in the resurrection, or in heaven, human beings will differ in condition as do these planets.

The old sectarian idea is that all who enter heaven will be exactly alike; but were this true heaven would be a place of misery instead of joy. Take a vast multitude of human beings and make them over in the same mold, so that all will be exactly equal and alike in every respect—so that none can either advance beyond or fall behind his fellows, and you will destroy the happiness of all of them: for one indispensible condition of happiness in heaven as on earth is the knowledge that we have the privilege of outstripping those who are less diligent than we.

Progress is a universal law among all who dwell in heaven. In that happy state of existence every individual advances. None stand still; none retrograde; all go upward and onward. Some make more rapid headway than others do, and individuals choose special branches of art, work or study in which they excel; but all find joy in adding to their achievements and accomplishments. One of the chief features that go to make heaven what it is, is the perfect liberty that prevails among its inhabitants. They are ruled by love and pursuasion, and coercion is unknown.

Heaven is commonly supposed to be a state of rest. In the sense that those who dwell there are not obliged to struggle against temptation, poverty, sickness, death and other evils so painfully familiar to mortals, it is a place of rest. But it is not a place of idleness. On the contrary, all of its departments and subdivisions are scenes of great activity: and when a good man dies it would be more appropriate to carve on his tombstone "At Work," than the familiar "At Rest."

Where is heaven? As we have said, the scriptures speak of three heavens: but this means that there are three heavens that directly concern the inhabitants of this earth. The inhabitants of other planets have their heavens, and in this sense the number of heavens is innumerable. The heaven in which resides the God who created this planet and peopled it with His children, is situated upon a far distant planet, the name and precise location of which have not been given. But we

are told that it is near to a great planet called Kolob, which is the first in the government of the planets belonging to the same order as does this earth. God reckons time by the revolutions of Kolob, one revolution being one day to Him, but one thousand years to this earth. These and other truths relating to the same great subject were revealed to the Prophet Joseph Smith, and will yet be confirmed by astronomers. But at the present time revelation is far in advance of astronomy in respect to some of the important principles of that science.

The heaven, or heavens, which are to be the future places of abode of the inhabitants of this planet, will be right here on this earth. When we mortals die, we shall not leave the earth. It is our home, and we shall have no desire to leave it. Our bodies were made of its dust, and will be reposing in its bosom, awaiting the resurrection. Here is where we were born into mortality, here is where we grew up from childhood, here is where we have formed all the ties we know, here is where we have rejoiced, here is where we have struggled and suffered, and here is where at length all of us will die. We shall love this dear old home none the less because it has been to us a vale of tears, for our tears will sanctify it.

For our sakes, and because of what we have suffered here for His sake, our Father in heaven has promised to change this earth from a vale of tears to a heaven of joy and glory. Thorns and thistles will cease to grow. Ravenous beasts and venomous reptiles will disappear. The soil will bring forth in its strength. Peace, light, love and glory will universally prevail, "none shall hurt nor destroy," and every soul will be free, and filled with as great a measure of joy and happiness as each can possibly contain.

In this brief and utterly inadequate description of heaven sufficient reasons why every human being should strive to go there have been given.

GENEROUS.

The Northern States Missionary association, whose headquarters are in Salt Lake City, have devised a plan to place the gospel into a large number of fresh homes. It is outlined in the following circular letter, which the association is sending out:

Salt Lake City, Utah, Sept. 14, 1908.

Dear Brother:—A joint reunion of all the missionary associations in the United States will be held in the Odeon amusement hall, North Temple street, opposite the Latter-day Saint business college, Salt Lake City, October 5, 1908, at 8 o'clock p. m., and we extend to you and family a cordial invitation to be present and participate in the general good time.

For the program we have secured some of the very best talent in the state of Utah. The presidents of the various missions of the United States will be asked to furnish us with short talks. The program will be short, but of the very highest quality. The vocal and instrumental selections being worth the price of admission alone.

A goodly portion of the evening will be spent in dancing on the large spring supported floor, the finest west of the Missouri river, which will accommodate 500 couples.

Ice cream, cake and punch will be served free of cost. The price of admission will be $1.00 per couple, extra lady, 50 cents. The net proceeds received will be donated, by the missions that participate, to our missionary organ, Liahona The Elders' Journal. Our aim is to place the Liahona in the homes of hundreds of investigators who are not now receiving same.

We feel that such a reunion will be a great factor for good in arousing an interest among members of the different associations, and cause them to become more active in their respective missionary organizations.

This gathering will also afford an opportunity for a meeting of old missionary companies, friends and Saints, who have been converted in the field.

It will be a time long to be remembered, and we want you to join with us and help to fill up the big hall.

Trusting that we may have the pleasure

of welcoming you into the Odeon on the date named above, we are,

sincerely your brethren,
Geo. E. Manwaring,
A. C. Christensen, Jr.,
John Russon,
Executive committee.

We bespeak a generous response to this invitation to aid a good cause, and hope to see the Odeon crowded.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now when Mosiah had done this, he sent out throughout all the land, among all the people, desiring to know their will concerning who should be their king.

2. And it came to pass that the voice of the people came, saying, We are desirous that Aaron thy son should be our king, and our ruler.

3. Now Aaron had gone up to the land of Nephi, therefore the king could not confer the kingdom upon him; neither would Aaron take upon him the kingdom; neither were any of the sons of Mosiah willing to take upon them the kingdom.

4. Therefore king Mosiah sent again among the people; yea, even a written word sent he among the people. And these were the words that were written:—saying,

5. Behold, O ye my people, or my brethren, for I esteem you as such; for I desire that ye should consider the cause which ye are called to consider; for ye are desirous to have a king.

6. Now I declare unto you, that he to whom the kingdom doth rightly belong has declined, and will not take upon him the kingdom.

7. And now if there should be another appointed in his stead, behold I fear there would rise contentions among you; and who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry, and draw away a part of this people after him, which would cause wars and contentions among you; which would be the cause of shedding much blood, and perverting the way of the Lord; yea, and destroy the souls of many people.

8. Now I say unto you, Let us be wise and consider these things, for we have no right to destroy my son, neither should we have a right to destroy another, if he should be appointed in his stead.

9. And if my son should turn again to his pride and vain things, he would recall the things which he had said, and claim his right to the kingdom, which would cause him and also this people to commit much sin.

10. And now let us be wise and look forward to these things, and do that which will make for the peace of this people.

11. Therefore I will be your king the remainder of my days; nevertheless, let us appoint judges, to judge this people according to our law, and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God.

12. Now it is better that a man should be judged of God than of man, for the judgments of God are always just, but the judgments of man are not always just;

13. Therefore if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments; yea, if ye could have men for your kings, who would do even as my father Benjamin did for this people: I say unto you, if this could always be the case, then it would be expedient that ye should always have kings to rule over you.

14. And even I myself have labored with all the power of faculties which I have possessed, to teach you the commandments of God, and to establish peace throughout the land, that there should be no wars nor contentions, no stealing, nor plundering, nor murdering, nor any manner of iniquity:

15. And whosoever has committed iniquity, him have I punished according to the law which has been given to us by our fathers.

16. Now I say unto you, that because all men are not just, it is not expedient that ye should have a king or kings to rule over you.

17. For behold, how much iniquity doth one wicked king cause to be committed; yea, and what great destruction!

18. Yea, remember king Noah, his wickedness and his abominations; and also the wickedness and abominations of his peo-

ple. Behold what great destruction did come upon them; and also because of their iniquities, they were brought into bondage.

19. And were it not for the interposition of their all-wise Creator, and this because of their sincere repentance, they must unavoidably remain in bondage until now.

20. But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him, he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.

21. And behold, now I say unto you, ye cannot dethrone an iniquitious king, save it be through much contention, and the shedding of much blood.

22. For behold, he has his friends in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God:

23. And he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws, he causeth to be destroyed; and whosoever doth rebel against him, he will send his armies against them to war, and if he can, he will destroy them; and thus an unrighteous king doth pervert the ways of all righteousness.

24. And now behold I say unto you, it is not expedient that such abominations should come upon you;

25. Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.

26. Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people.

27. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hither to visited this land.

28 And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge:

29. If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

30. And I command you to do these things in the fear of the Lord; and I command you to do these things, and that ye have no king; that if these people commit sins and iniquities, they shall be answered upon their own heads.

31. For behold I say unto you, the sins of many people have been caused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

32. And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit, that we may live and inherit the land; yea, even as long as any of our posterity remains upon the face of the land.

33. And many more things did king Mosiah write unto them, unfolding unto them all the trials and troubles of a righteous king; yea, all the travails of soul for their people, and also all the murmurings of the people to their king; and he explained it all unto them.

34. And he told them that these things ought not to be; but that the burden should come upon all the people, that every man might bear his part.

35. And he also unfolded unto them all the disadvantages they labored under, by having an unrighteous king to rule over them;

36. Yea, all his iniquities and abominations, and all the wars, and contentions, and bloodshed, and the stealing, and the plundering, and the committing of whoredoms, and all manner of iniquities which cannot be enumerated; telling them that these things ought not to be; that they were expressly repugnant to the commandments of God.

37. And now it came to pass, after king Mosiah had sent these things forth among the people, they were convinced of the truth of his words;

38. Therefore they relinquished their desires for a king, and became exceedingly anxious that every man should have an equal chance throughout all the land; yea, and every man expressed a willingness to answer for his own sins.

39. Therefore, it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them, according to the law which had been given them; and they were exceedingly rejoiced, because of the liberty which had been granted unto them.

40. And they did wax strong in love towards Mosiah; yea, they did esteem him more than any other man; for they did not look upon him as a tyrant, who was seeking for gain, yea, for that lucre which doth corrupt the soul; for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and he had granted unto his people that they should be deliv-

ered from all manner of bondage; therefore they did esteem him, yea, exceedingly beyond measure.

41. And it came to pass that they did appoint judges to rule over them, or to judge them according to the law; and this they did throughout all the land.

42. And it came to pass that Alma was appointed to be the first chief judge; he being also the high priest; his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church.

43. And now it came to pass that Alma did walk in the ways of the Lord, and he did keep his commandments, and he did judge righteous judgments; and there was continual peace through the land;

44. And thus commenced the reign of the judges throughout all the land of Zarahemla, among all the people who were called the Nephites; and Alma was the first and chief judge.

45. And now it came to pass that his father died, being eighty and two years old, having lived to fulfill the commandments of God.

46. And it came to pass that Mosiah died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem;

47. And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma, who was the founder of their church.—Mosiah 29.

In the lesson of last week we meditated upon the incident of king Mosiah's sons going on a mission to the Lamanites after their own conversion to the doctrine of the Coming Savior. We observed that they were undertaking a very perilous venture in boldly setting out for the domains of their blood-enemies. We judged that they must have possessed not only marked courage, but a genuine Christian love for their less fortunate fellow creatures.

In the above chapter we are left no room for doubt about it. These truly God-like men turned their backs on an earthly kingdom in order to preach the plan of life to a barbarous people. Such is the joy that fills the breasts of those who go to reclaim souls—when they go purely out of love for them, with an eye single to the glory of God and not for personal aggrandizement.

When one goes to please himself or goes with an eye that is looking out for his own personal advantage or comfort, there is little more, if any, real pleasure in "Christian" work than there is in the bare laboring in the vocations of worldly activity. Indeed, there is usually much less joy in it with such a motive, and manifold more likelihood for such a minister to become dissatisfied with his labors and himself as well as inclining toward bigotry and uncharitableness toward those that differ with him. But to go forth first convinced oneself and then shutting one's eyes to every consideration save only the value of a soul, is in truth a joy that amounts to a foretaste of heaven in association with angels and Gods. In fact, God is with such a one, not only in spirit but through ministering angels.

That is the way these ancient South American princes went forth. They put aside a crown and scepter, the chance to sit on a stately throne attired in kingly purpled vestment. All to go and win souls for God, to bring human beings to drink deep of the joy that they themselves knew.

We of Christ's ministry, all—is this our motive?

As none of the rightful heirs of the throne would accept the kingdom, the venerable sovereign, Mosiah, thought it an opportune time to introduce a more democratic form of government. He was a man that stood close to God in all his ways and judgments. Hence he desired to give the common people more voice in the affairs of state. He had a princely throne to dispose of, yet he was more anxious to pull it down and establish a more liberal government for his people than he was to bestow it upon one of his own sons.

How different is this picture of devotion to the common interests of the common people from the one that was too often flashed upon the scene in the nations of medieval Europe when proud monarchs thought little of stooping to shed the innocent blood of those whom they feared would stand in the way of their sons' inheriting the throne.

But this royal family of the western hemisphere was of quite a different stock. They sprang from the old Israel-tree, a race more liberty-loving. Jehovah had proclaimed that stock His "chosen people" and it is a fact that all

the way down their history-line they chafed more in any form of bondage and were more disposed to freedom of thought and actions than any other lineage. And the nearer a people stand in favor with the Lord, the more they are disposed to love liberty. This is because it is a God-like and God-given principle. He is the great Sponsor of the free agency of man; the devil strives for man's thralldom. So, as the nations of earth become fuller of spirits of a higher order the greater will be the tendency to pull down arrogant thrones and establish republics or some other more liberal form of government in their stead.

From the beginning, the Almighty ordained this American continent to be "the land of the free." All down the ancient history of this western half of the world, as chronicled in the Book of Mormon, its inhabiters have strongly evinced this trait. Though they at different periods clamored for a king, like Israel in Palestine—because they were drunken with the ways of gentile nations—yet when one of those mon archs oppressed them they first complained and then arose and revolted, as they did against Rehoboam (I. Kings 12:1-20).

But their greatest men and nearest God favored more democratic forms of government. Hence the righteous Mosiah induced the Nephites to admit of the establishment of judges, elected by themselves, to rule their commonwealth. Hence began the reign of the judges in Zarahemla about five centuries after they arrived in South America and less than a century before the birth of Jesus.

To touch a languid spring, to break the rust off a tight or hindered bolt, to free a doubt with an inspired word, to kindle a long life of energy with one flash of fire, to make a fellowman see God— there can be no privilege like that. The men who do that are the men whom the world remembers; or, if it forgets their names, it lives by their illumination long after they are dead.—Phillips Brooks.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Unchastity — Why It Is Bad.

Wherefore I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone which is the second death.—Doc. and Cov. 63:17.

There is a good deal said in Holy Writ about "the judgments of God" upon the iniquitous, and "the destruction of the wicked." Prophet Malachi, in the closing chapter of the Old Testament presages a time "that shall burn

as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

What do these things mean? Come closer with us and let us get a better view of the matter.

First, is it thinkable that "the Lord's judgment" against evildoers is an arbitrary one?—one to be pronounced and executed merely to appease the wrath of an angry God? Time was when such a belief was very, if not universally, prevalent. But it seems to us that that is too cold and cast-iron a thing to associate with a Supreme Father whose most prominent attribute is an all-absorbing love for His children. Besides being One whose every decision and intention concerning us is molded in love, He is also the very soul of wisdom. And, being all-wise (to say nothing of all-loving), He would choose such form of punishment for wrongdoing as would tend to draw toward Him the wrongdoer, when such a thing is possible. Or when the culprit is so full of the darkness of sin and rebelliousness that he will not repent such natural punishment would at least bear in upon his soul the fact that it is only the retribution that he could have expected. We feel safe in taking the ground that in the main the so-called "judgments of God upon the wicked" are but a *natural* consequence of their own actions. We do not forget, however, that there are exceptions to this rule.

The Lord speaking again through Malachi, of the time of His second coming and just before, declares: "And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless," etc. (3:5). We are beginning to see that time now. "Swift witnesses" are truly coming against those disciples of greed who by hook or crook extract their "swollen fortunes" from the hard lives of those that toil. That is, "against those that oppress the hireling in his wages, the widow, and the fatherless." Men who once stood in high places, and were once honored by the people, have been pulled down from their pedestals of counterfeit fame and their names dragged in the dust, held in utter contempt by their fellowmen because it was discovered that they climbed to their high station by "graft."

What is their punishment? Is it not punishment enough if a man is held in utter abhorrence by all decent people, when at the same time his own conscience bears witness of his guilt and incessantly reminds him that such is the natural outcome of his ill deeds?

So with other sins. Verily we believe this is God's judgment upon the sinner. It comes upon him in a perfectly consequential way. Only in exceptional cases does Jehovah send down fire and a sword from heaven to literally consume the unrighteous; they are consumed in an infinitely more painful way, consumed over the slow fire of public indignation and the consciousness that they have blighted their soul-life and are slipping down to soul-degradation and death.

This is the judgment of God upon the wicked, if you please. And it comes via the people and the evildoer's own conscience. As do also God's blessings, when we come to think of it. Think you that punishment could be more severe, more terrible to bear, and withal, more just, more equitable and more worthy of a loving Father? It is the legitimate punishment: the sufferer knows he has brought it upon himself. Does this not cause the scriptural "weeping and gnashing of teeth?"

What about the adulterer, the habitually unchaste man or woman? All this applies to them—and more. They destroy their soul *and body*. Not then solely because they are placed in the same category as "grafters," malicious liars and oppressors of the poor, by the prophets who have named them all as candidates for wrath and judgments, but because the natural effects of the sins of the adulterous person upon himself is grievous to the extreme. Physicians, especially, know how awful, yes,

terrible, are the effects of the sins of the unchaste individual upon his own body. They best know the magnitude of the ultimate physical suffering of such degraded and unfortunate slaves of sensuality.

This, then, is in addition to the mental torture that harrows the consciousness of the libertine. His soul-suffering must know no bounds when the realization is brought home to his mind of his self-destroyed body that God had given him for a purpose—shattered hopes, the lives he has blighted, the faith he has plighted, the shame he has caused, the confidences he has betrayed, the souls he has plunged into ruin. All this must be exquisite soul-torture, and probably nearly always amounts to such a colossal load of sin that the unhappy victim, with a groan of despair, sinks beneath it.

A black chasm yawns at the feet of the unchaste man or woman. It is the ultimate result of sinful desire, once indulged in and then repeated till it becomes a habit and the governing passion of the victim's life. The Lord is merciful and will forgive the first offense, provided it is wholly repented of: that is, once and for always forsaken. Concerning the attitude of the Church toward it, in these latter times, Jehovah has directed:

> Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out;
>
> But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive;
>
> But if he doeth it again, he shall not be forgiven, but shall be cast out.—Doc. and Cov. 42:24-26.

But in the first offense is where the black shadow lurks. Because it is more than likely that it will be repeated, unless, indeed, some mighty opposite influence is brought to bear, some powerful hand outstretched to grasp and rescue the beguiled young man or woman, tottering on the very brink of the abyss of self-destruction.

Again, probably a word of warning should be here sounded. The physical and spiritual wreck that has thus brought down upon himself "God's judgment" (or in other words, the natural punishment) for abusing virtue, can most likely trace his fall back to one evil, lascivious thought that he failed to cast out of his mind, and which he nourished till it found expression in the deed. These dark thoughts should not be cherished a moment, but crowded out by some other and elevating thought. Then they will soon cease to harass. Someone has said: "Sow a thought and you reap a word; sow a word and you reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." In nothing is this truer than in the unchaste thought. Truly did the Master say:

> But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Matt. 5:28.

And the evil suggestion, if nourished in the heart, will find outlet in the deed. Which starts a human soul down the slippery path; at the bottom of which he finds the culmination of "the Almighty's judgment" upon him; in other words, the natural consequence of his self-degradation, self-destruction. To this add the consciousness that haunts such a ruined life, a consciousness that he is a stench in the nostrils of all decent people—and you have an imperfect picture of the pitiable plight that follows close on the heels of the habitual abuse of the native powers that God has placed in mankind for his blessing.

LETTER OF ORSON SPENCER ON EMIGRATING.

MILLENNIAL STAR, JUNE 15, 1849.

Steam Boat, Iowa, Near Memphis.
April 10, 1849.

Dear Brother:

Agreeable to request, I improve the earliest convenience to inform you of my safe progress thus far on the long journey to the valley of the Great Salt Lake. Our voyage from Liverpool to New Orleans was accomplished in just nine weeks. Although the time consumed was more than usual, yet the passage upon the whole was prosperous and pleasant. The weather was

uncommonly fine and mild. There was but little sickness of any kind among us during the voyage. Many remarked that it was more like a pleasure excursion than a common sea voyage. The God of Israel was truly better than our fears, and to Him let all the Saints give unceasing praise. My own health improved daily throughout the whole voyage. I felt that the incense of many thousand prayers was continually calling down numberless blessings upon my head. We had preached several times a week during the passage, in which delightful services I was able to contribute my part. A great degree of union prevailed; and Captain Harrison Brown acted towards us the part of a gentleman and friend. For his diligent efforts to make our voyage prosperous and happy, we returned him a unanimous vote of thanks. A like vote was also awarded to the President of the Company, and the other two members of the committee. Also a similar vote was awarded to President Pratt for the good and abundant stores furnished the emigrating company. The exclamation was often repeated, what good provisions!—how abundant!—who could live as well and as cheap on land!—rent free! * * * * * * *

Persons presiding over emigrating companies on their voyage have both a difficult and important service to perform. A collision between them and the captains of the vessels is quite undesirable. The captain's influence may save or prevent a laborious examination at the Custom House in some instances. A well-regulated and united company will generally escape difficulty both with officers of vessels and officers of customs. None but Saints can cross the Atlantic in large companies without serious difficulties and probable loss of life, without a much better organization than I have yet seen or heard of. In some instances, one-half of the Irish emigrants die in going only to New York. And much greater mortality would doubtless attend them on a voyage from the West Indies to New Orleans. The system by which British emigrants to Australia are conducted is the best I have yet seen. The details of that system are suited to a given number of emigrants for the period of twenty-two weeks, showing the amount and variety of provisions and medicines, and luxuries too for the voyage. It shows how the food is cooked and distributed among so many under all the disadvantages of a promiscuous company of heterogeneous spirits. I should like to see a revision of that system by your fruitful mind, and such improvements as will bless the myriads that gather to Zion. When the good order of the emigrating Saints, and the cheapness of their passage is known by other people about to emigrate, they will seek to share the benefits of our order, and the cheapness of our passage price. But allow me to suggest that the annoyance of a few disorderly Gentiles, not members of with us, during a sea-voyage—scoffing at our worship or our principles, and refusing to comply with general regulations and order—sowing discord, and weakening those who need to be strengthened—plotting mischief with the sailors, etc., etc., is a double tax on the patience of the Saints. It is giving to the dogs the cream of the hard earnings of just men—when there are Saints enough to fill every ship you charter. I am aware that you published an explicit manifesto, that other persons emigrating with us should conform to our order. But some have crept in unawares, or their vouchers have forfeited their pledges in their behalf. The uncircumcised in heart, that came from London with our company, were rather troublesome at first, but the beauty of our order at length softened the asperity of their tempers, and they sought earnestly our company up the river. Yet if Saints have done their duty in England, I believe they ought to be exempt from the labour of converting rebellious spirits, or submitting to their abuse during the inconveniences of a sea-voyage. During the voyage we baptized one very promising young man, and confirmed more than a dozen, who were baptized after they entered the ship at Liverpool. Four infant children died on board the ship, and three infants were born, and a

fourth has been born on the steamer since. In every single case the mother never did better. William M'Hendre, who begged his passage at the moment of our sailing from Liverpool, proved himself an infamous wretch. His iniquity found him out, and made him loathsome to the senses. I hope no other company will be disgraced and annoyed with such a contentious, loud, filthy person. Two young females married sailors immediately on their arrival at New Orleans. If they had been married sooner, it would have been some apology for their previous conduct. However, the spots on so large a company were very few. General love and union prevailed. Nearly the whole of our large company are on their way with me to St. Louis. The cholera prevails in New Orleans and river towns to a considerable extent. It pleads with emigrants to hasten forward to the mountains for safety. Several deaths occurred during our passage to St. Louis. We have already buried seven persons, and one or two are waiting for the same rite. One brother and one sister have died, and are buried at the island "82." The brother's case was very much like cholera brought on by imprudence. The wife of William Eure had been in poor health for many months previous to her death. Very much of the sickness and death now prevalent may be traced to imprudence and gross mismanagement. I venture to say that it is not prudent for English emigrants to change their habit of diet too suddenlv upon their arrival in New Orleans. A free use of strong drink, to which the emigrant is tempted after long restriction at sea, is disastrous and often fatal. If our companies that are now actually emigrating through the midst of pestilence, that walketh in darkness and wasteth at noon day, plunging its thousands into death, with little notice, will use due circumspection and follow counsel, they will escape the pestilence to the astonishment of all that behold them as our company has done. And as a caution to forthcoming emigrants let me say, some will transgress wholesome rules and be drunken and gluttonous. Then the transition of climate and change of water and food, in some instances destroy the unwary; two Irish people have walked out of the boat, or from the shore into the river, to return no more, under the influence of strong drink. One of our own brethren even walked into the Mississippi upon a plank of moonshine (to use his own expression) taking the moon's reflection upon the water for a plank, but was fortunately rescued from death by brethren at hand. Strong drink was the sole cause of this perilous adventure! Others will overcharge their stomachs with brandy in order to keep off the cholera, to which course, they are often advised by strangers. The company under my charge, however, thus far excited the admiration of all observers for their extraordinary cleanliness and good order, and wonderful measure of health. It was confidently said by the officers of this steam boat, that at least fifty of so large a company would die on our passage to St. Louis. We are now within fifty miles of St. Louis without any apprehension of another death unless a Gentile doctor on board kills them with his favorite dose of 20 grains calomel, laudanum, camphor, and brandy. This dose was given to our deceased brother and sister, contrary to my wishes, (F. Ryder and Mrs. Eure) and to many others who died immediately within a few hours. Several Saints I rescued from this dose who were as mortally seized and they now live. A hint from your pen to emigrating Saints, how to treat the diarrhoea and other cholera symptoms in this climate may not be unprofitable. I suppose that all nations are destined to encounter the pestilence and the righteous will barely escape it. Yet we can truly say the Lord is a God of might and his eye is over the righteous for good. Cheerfulness prevails among us, although this boat is thronged even to the hurricane deck with more than five hundred passengers. We are literally jammed together. With a single exception at Orleans we have been treated with great kindness and respect. On our first arrival in New

Orleans a few ruffians boarded us in a turbulent manner, probably for a purpose akin to what impelled the Sodomites to annoy Lot's guests. One or two mischievous females that were an offense to the eye of purity during the voyage had gone ashore with their drunken paramours (sailors) and probably incited other wretches to return to our ship for others of like grade. But the furious demons soon left us in quietude. I hope the time will soon come when our emigrants will be carried in our own ships, officered and manned by Saints. I say this because that all may not be as highly favored with good officers and ship as our company has been. Our parting scene with Captain Brown of the "Zetland," was sanctified with unfeigned tears of good will. Let not the Saints of England be uneasy about their emigrating friends in this day of pestilence, that is spreading over both continents. The God of Israel will be their defense. It is better to run the gauntlet even, in order to obtain deliverance in Zion, than to endure the stripes of doomed ill-fated Babylon. I perceive that the abolition of the corn law is causing panic among the agriculturists of England. Poor Babylon, thy hour is come! Russia holds the bayonet in the hands of fifty thousand warriors on the frontier ready for a momentary onslaught. Popery is bartering the liberty and prosperity of her European peasantry in order to purchase the aid of thrones to support the tottering fabric of her long-venerated institutions! Oh, Christendom how long shall the veil be over thy eyes!

The news from the Bluffs and valley is every way cheering. High minded intelligent men tell me that they marvel how we came to hit upon such a desirable location as the valley of the Great Salt Lake. They know not that God has chosen Mount Zion for his habitation. There is a more favorable tone of public feeling manifested towards our people by the more intelligent portion of the community in this country. The gold excitement is the most common topic of conversation here. It is thought that 40,000 will cross the mountains from New Orleans this season. The price of wagons, provisions, etc., etc., are all affected by this great rush. The emigration is more respectable in character than I supposed.

St. Louis, April 17—A company of Saints left here for the Bluffs four days since. Two more companies from Massachusetts are daily expected. I have engaged passage for my family and about 150 Saints to leave today, for the Bluffs. Mr. A. W. Babbit takes the United States mail to the Salt Lake, leaving about the 1st of May. A company of 30 wagons in favor of a mercantile house in St. Louis are destined for the Salt Lake about the same time with every variety of goods.

The Presidents of Conferences and Saints in Britain at large, are ever in my most lively and cordial remembrance. I shall endeavor to write to my friend C. of Liverpool from the heights of the mountain. May God bless you and your family is my prayer for Christ's sake. My kind regards to Mr. James.

Orson Spencer.

P. S.—In chartering a vessel it will be well to bind the captain to employ as a stevador such a man as shall be recommended to you by the agent at New Orleans. Again, every family (be their number one or more) is obliged to pay 20 cents to the government for a permit to pass their baggage. This is a baggage permit, and not the fee for head money. If the charterer of the ship should neglect by any means to transmit the head money to the government in season, the passengers would be detained on board until it is paid by somebody. The bags, barrels, etc., containing passengers' stores are subject to your order and are worth a little attention. I instructed Brother Scovil to take charge of all he could find in each chartered ship and account to the church for the same. A few bags I kept for private use. A hint to emigrants about cleanliness may be safely and frequently administered. After personal conversation with some Gentile California emigrants with me in the boat "Eliza Stewart," below St.

Joseph. I am persuaded that many of them will stop at the Salt Lake and fraternize with us. Many will probably emigrate under pretence of going to Francisco, who have no other design than to join the Saints at Salt Lake! Strange things in these days! The winter has been severely cold at the Bluffs and probably at the mountain. No late news from Salt Lake. Elder Martindale on his return from an official visit to Lyman Wight, tells me that Lyman is in a very reduced condition, but far from being an humble spirit. Some of his company are talking of the Guerrilla creed quite favorably. O Mores! Truly, Orson Spencer.

April 27th.—By the bursting of a cylinder I have been detained one week far from any post office. Our captain has just returned from St. Louis with the cylinder. 250 Saints arrived a week since at St. Louis, from England I believe, on deck. Fare up the mouth to Bluffs, deck 16s; cabin £2; freight 2s. per cwt.; 100 lbs. free to each person. A part of the Francisco emigrants start from the Bluffs; others from Independence.

Corn is 80 cts. a bushel here; at the Bluffs I hope much lower; oxen, 50 and 60 dollars a yoke; wagons, 75.

A TRIBUTE TO MORMONDOM.

"I am credited in the country from which I come, with perhaps one attribute stronger than anything else—I am fearless; and I am going to be fearless enough this morning as a stranger to give voice to a thought which may sound strange as coming from a stranger, and a man who is in no wise connected with your peculiar belief. I believe that God the Almighty Father led the men that brought the pioneers across this western country and across this weary waste, to raise up a people who were to do a great and mighty good in the world. I believe that from what I have seen in the last few days: I believe that because I have seen here what I have not seen anywhere else in this country, and I have traveled it from the rocky coasts of Maine to the gulf states. I have traveled over all the country, with the exception of this little strip on the Pacific coast. I believe you are destined to become a great people; and what is far greater than that. I believe you are destined to become a great people for good. I believe you are destined to carry the word of God to the hearts of the people as the Nazarene Himself intended it should be carried to them."

These words were spoken this morning by Dr. Morrell at the regular devotional exercises of the Latter-day Saints University. Dr. Morrell is connected with the Sheldon school at Chicago, and he is passing through the city on his way to the coast. He and Superintendent Cummings met some time ago at a gathering of the National Teachers' association at Los Angeles. —Deseret News.

REMARKABLE MANIFESTATIONS.

I was baptized in the Church of Jesus Christ of Latter-day Saints when I was twelve years of age. My mother was a member of the Church at that time, but my father was not. But soon after my baptism I had the joy of seeing him also initiated into the fold of Christ.

A little over six years ago I went to Zion, settling in Salt Lake City. About a year after my arrival I became ill, and was under medical treatment for two years. The doctor told me the climate was affecting my health, and that if I desired to prolong my life it would be necessary for me to return to my native land. That was very sad news to me, for I loved the Saints and the country. I was thoroughly satisfied, and the thought of going back again into the world caused me much sorrow.

I was desirous of going through the Temple before leaving Salt Lake City to return to England. The authorities of the Church did not feel inclined at first to grant my request. I fasted for three days, during which time I prayed in all earnestness to God, if it were according to His will, to put it into the hearts of my brethren to grant me permission to enter the House of the Lord and there receive holy ordinances pertaining to my salvation.

In the night after the third day of

fasting I was given a glorious, heavenly vision. A messenger from the unseen world stood before me. In his hand he held a scroll of pale blue parchment. He slowly unwound the scroll and bade me read the contents. To my great astonishment my whole life was unfolded before me. He told me that before I came to tabernacle in the flesh I had agreed to go through anything that I might be called upon to pass through for the gospel's sake, in order that I might obtain a celestial crown. I saw on the parchment some writing that I could not understand; it resembled shorthand. The messenger told me the Lord had sent him to tell me that I would go through the Temple, and that when I did so I would understand the mysterious writing on the parchment. He also told me I would go through that sacred house on the fourth day from that time. His words were literally fulfilled.

Soon after I entered the Temple, Sister Bathsheba W. Smith, whom I had never met before, came up to me, and, calling me by my name, told me that she had seen a vision concerning me. She told me the personage who appeared to me in vision was my guardian angel, and that I would see him twice more before I passed out of this life. She also told me I would have a remarkable dream before I left Utah to return to my native land; that there were several spirits in the spirit world waiting anxiously for me to be baptized for them.

I will now tell how Sister Smith's words were fulfilled: I dreamed I was being carried up through the air in a cloud. When I reached my destination I heard voices. Suddenly a vail was parted and I saw a crowd of people. Amongst them stood a preacher, preaching from the Book of Mormon. As he turned his head, I saw that he was the Prophet Joseph Smith. When he saw me he ceased speaking and came to me. He asked me what I was doing there? I answered that I did not know. He told me it was the Lord's will that I should come to that place that he (Joseph) might counsel me. He told me I had had a vision, and as he spoke he told me to look on my right arm. I did so, and as I looked I felt a burning sensation in my arm. He told me to look the second time, which I did. The heat was so strong that I felt as if I were being burnt. The third time he bade me look, and I saw as if burnt into my flesh from my shoulder to my wrist, a likeness of the personage who had appeared to me in vision. He held in his hand the same scroll. The prophet told me that that would be a testimony to me that my guardian angel would never leave me. He also told me the same words that Sister Smith told me, namely, that I would see my guardian angel twice before passing out of mortality. He told me the second time he came it would be to warn me against a great calamity, and the third time he appeared would be immediately before my death. The prophet asked me if I knew who was speaking to me. I told him I did, that he was the Prophet Joseph Smith, that I knew him by photographs I had seen of him. This dream was repeated three successive nights, the third time being as real as life.

Before leaving Zion I was able to do work in the holy temple for thirty-two of my relatives. I was told in the temple that in the Lord's own due time I would return to Zion. I have greatly improved in health since my return to England, and am looking forward to the time when the words of the Lord's servants will be fulfilled, and I shall have the privilege of again standing as a savior upon Mount Zion.—Catherin Osborne, in Millennial Star Aug. 6, 1908.

It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the fullness of the gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation.—Joseph Smith.

Mission News.

WESTERN STATES MISSION.

Baptisms in Colorado.

Elder M. D. Gledhill, president of the Pueblo conference, Colorado, writes that Elder T. W. Wood reports six baptized recently in Pueblo, and that Elders R. T. Wilson and Wm. E. Staker report three baptisms at Cascade. Elder Gledhill adds: "Although our conference is small we are working hard to spread the truth and feel sure God is blessing us in our labors."

CALIFORNIA MISSION.

A Happy Innovation.

About a recent innovation at San Diego, Cal., which can undoubtedly be made a medium of great good in our missionary work, Elder Leroy M. Morris forwards the following information. It was in the nature of a song service, in which a soloist renders one of the Hymns of Zion, and a speaker follows, dilating on the peculiar "Mormon" doctrine contained in it. The San Diego Union, the leading paper of that city, noticed the event with a couple of paragraphs by way of announcement, accompanied by a half-tone cut of Elder Alvin Keddington, the soloist. The affair attracted "over a hundred strangers," to quote Elder Morris, and further he says:

"Sunday evening, September 13, the Saints and elders in San Diego, Cal., held a special song and preaching service. Through the courtesy of the local newspaper editors we received sufficient advertising to bring out a big crowd of strangers to the hall.

"President Jacob Magleby of the Los Angeles conference was the speaker of the evening, while Elder Alvin Keddington, assisted by local talent, was the soloist. The nature of the program was as follows: Elder Magleby spoke briefly upon some gospel truths, which Elder Keddington afterward illustrated in song. Thus some beautiful thoughts concerning the existence of a heavenly Mother were followed by the rendition of that inspired song, 'O, My Father.' And so it continued. Appropriate and timely sentiments along gospel lines expressed by President Magleby in fitting words were emphasized and made real and noble through the harmony of song to the delight and approbation of all friends and strangers present.

"The outcome is that they want our literature; they welcome the elders in their homes; they have laid aside many of their prejudices, and want to know what "Mormonism" really stands for. Many of these strangers expressed a desire to attend our meetings in the future, where in the past they have felt a certain delicacy about' associating with those "Mormons".'

"This 'song service' method of conducting meetings now and then in the various mission branches where it is practicable will certainly obtain wonderful results. The elders and Saints in the live little branch of San Diego bear testimony to this fact."

NORTHWESTERN STATES MISSION.

Some Items and a Bout.

Elder John E. Evans, mission secretary, makes this brief review of events occurring in the far northwest:

The work of the Lord is forging ahead in the Eugene branch of the Portland conference, where four elders have been laboring since January of this year.

The brethren now there are: Burns Cox, president; Melvin Mathews, Thomas R. Greener and J. W. Perkes, who have been laboring alternately in the country and city. The object of this being that two shall be in the city to hold the meetings on Saturday nights and Sundays with the Saints.

In the city of Eugene a Sunday school is being held every Sabbath morning, with an enrollment of twenty-four, which speaks well for progress for the short time that the elders have been there.

In August Elders Greener and Perkes arrived from Eugene from an extended country trip, where they traveled without purse or scrip, and report excellent treatment at the hands of the people, and also that they had held several meetings in school houses and private homes.

Elders Cox and Mathews then left the city and traveled towards a small town called Trent, and while there held a very successful meeting, which had been appointed some time ahead and which was very well attended.

In the evening some of the members of the Baptist church drove to another settlement and asked their minister to attend the meeting and oppose the doctrines taught by the servants of God. In this meeting Brother Mathews spoke concerning the justice of God to His children and also of the various degrees of glory attained by the same in the hereafter, and Elder Cox spoke at length of the departure and restoration of the gospel and its foundation principles.

After the benediction the Baptist minister arose and asked the privilege of speaking, which was granted him, and he proceeded to tear to pieces the remarks that had been made by the missionaries. The objections he made were that the plan of salvation had never been taken from the earth; that repentance precedes faith; that baptism is not essential to salvation, and also that baptism is not in order to remit, but because of the remission, of sins, and that salvation comes by grace and not by works.

To those present his arguments apparently seemed convincing, as they all be-

haved as if they thought "Mormonism" had been disproved to their satisfaction; but, owing to the lateness of the hour, the elders thought it not wisdom to ask the congregation to remain any longer to hear their side again but appointed another meeting for the following evening.

At this meeting the building was crowded to the doors and many people were standing on the outside to hear "the boys" "down" the minister.

With the Bible as his guide, from which he took all his arguments and quotations, Elder Cox reasoned with him concerning the points of doctrine under discussion, and incidentally taught other principles as the Spirit led him.

After the meeting was over the minister appointed another meeting, and again attempted to destroy the doctrine the brethren had advanced, but he could bring up no arguments, and in fact could not keep to his subject, but made an utter failure of that meeting and his purpose.

The elders had prayed before the meeting that this should be the case, and they were pleased and rejoiced because God had answered wholly their prayers.

EASTERN STATES MISSION.

Brooklyn: Brooklyn is a promising field. Many friends and investigators have been made through house to house canvassing and street meetings. On the night of the 7th, a kind friend, Mrs. Jessie Duryea, invited a number of our members and friends to her home to participate in a musical entertainment given in honor of Elder C. W. Kingston, who has been released from his labors and has left for his home in Idaho. Mrs. George Rogers and three of her pupils furnished the music, and all enjoyed the piano and violin. "I know that my Redeemer lives" was sung by Bro. Christopherson, and Elder Kingston gave some impressive remarks. After refreshments were served we went to our homes. Two very successful cottage meetings were held here, one on the night of August 14, when President Rich delivered the message of salvation to a crowded house of Saints and friends; and the other on the night of the 28th. Our friends are opening their homes, inviting us to hold meetings with them, and this gives us encouragement in the work of the ministry.

South West Virginia: During the first half of August, Elders William J. Green, Frank Leavitt, Thomas L. Wilson, Richard Davis and Ira S. Russell were laboring in Central City and Huntington, holding street meetings every night except Sunday. At first the elders were met at the close of each street meeting by sone one who professed to be a Bible student and who undertook to confound them by propounding questions to them, but all questions were easily and readily answered in a good Christian spirit. Our regular meetings, which we are holding every Sunday evening, aroused the ministers of the different churches, and they are now holding meetings regularly during the week. On the 29th and 30th a branch conference was held on Tray's fork, Hurricane, W. Va., and notwithstanding it was during the busy time for the farmers, we had many out to the services. Sunday morning, when the services were called to order, the hall was filled and many were standing at the windows outside. The afternoon meeting was equally well attended. So many friends were made during the conference that it is impossible to fill all of the invitations received. This shows how the prejudice is removing in that part. Only a few years ago, the elders and Saints were threatened with mobocracy, and were not considered safe, but the people have been made to see the true light of "Mormonism," and now welcome the elders to their homes. Elder David H. Jenkins, who has been sick, through the administrations of the elders was able to speak to the people on Sunday evening, and Elder Dille, who was sick with diphtheria, soon recovered after the administration of his comrades.

West Pennsylvania: The elders are holding street meetings and enjoying their work in the country. Elders Keeler, Robinson, Lewis and Cox made a short visit to Kirtland, where they were shown through the Temple and were treated very kindly by the man in charge. Elders Jewkes and Jacobson received entertainment from a very nice family and about 7:30 p. m. the father said he was going out to prayer meeting and invited them to accompany him, which they gladly did. On inquiry, they found they were Free Methodists, and took part in prayer and were given the privilege of speaking a few minutes each. After Elder Jacobson dismisssd the meeting by prayer they shook hands with all and after a friendly good-night left for other quarters. They were received very kindly in that neighborhood and had several hearty invitations to call again. Sister Screaver of Salt Lake City is visiting her parents at Lashley, Fulton county, Pennsylvania, and while there she was taken sick with pneumonia and sent for the elders. Elders Frei and Cox were sent immediately to her bedside and found her a very sick woman. They promptly administered to her and she had the best night's rest she has had for some time. The company traveling in Warren City have been holding meetings nearly every night of the week. Many people were present during each meeting and the paper gave them a very good write-up, and the mayor and people of the city treated them very cordially.

New York: President Barrow has been visiting some of the scattered Saints in Western New York. While visiting with Brother Larabee, he took a trip over to the old Peter Whitmer farm, where the church was organized with its six members on the

6th day of April, 1830, but the old house is gone and has been replaced by a more substantial building. The mammoth sugar maple under which one of the first gospel sermons of the Dispensation of the Fullness of Times was preached, is still standing. President Barrow reports that all the elders are working energetically and are rapidly removing the prejudice and misrepresentation there is against the Latter-day Saints.

SOUTHERN STATES MISSION.

Arrivals.

Elder John A. Stock, of Safford, Arizona. Appointed to labor in the Atlanta conference.

Transfers.

Elder A. G. Gunn, office to Atlanta conference.

Elder C. A. Callis, S. C. to office.

Releases.

F. M. Ross, Va., Samuel Pollock, Va., H. L. Peterson, Va., Ray Hammond, Ohio, N. D. Bischoff, N. C., James A. Quinn, Mississippi. W. L. Burton, Va., E. T. Tanner, East Tennessee.

Letter From a Widow.

A sad letter from Sister Lizzie Fisher of Rheatown, Tenn., tells of the death of her husband on Aug. 17. He died firm in the faith of the restored gospel and desiring to be baptized, but circumstances prevented. Happily for his surviving loved ones, the Lord has revealed to the Latter-day Saints that the faith and desires of such as he will be accounted unto them for righteousness, even though they die unbaptized. He took great pleasure in explaining and defending the gospel.

This is the third time the death angel has entered the home of Sister Fisher within a year. Her stepson died of typhoid fever, and six weeks later her daughter was called. May our Father in heaven assuage the grief of the dear ones who mourn the death of this good man, and teach them how they may join him in an eternal bond in heaven.

Review for August, 1908.

During the month of August there has been a great deal of religious excitement in the South which has made it necessary for the elders to move cautiously. But good work has been done in the quieter sections. The elders have not met with serious opposition.

President Ben E. Rich returned from the west August 25th, and announced that he had been released from the presidency of the Southern States mission and given charge of the Eastern States mission. Elder C. A. Callis was appointed to succeed President Rich in the South.

During the month the elders sold 241 Books of Mormon, 107 other standard church works, 2,567 other books, distributed 29,401 tracts, 4,154 Liahonas, secured 259 Liahona subscriptions, visited 9,682 families, spent 5,764 hours tracting, 8,638 hours in gospel conversation, 7,834 hours with the Saints, 18,233 hours in study; held 19,532 gospel conversations, 573 hall meetings, 627 cottage meetings, 125 open air meetings, blessed 65 children, baptized 114 converts.

Program and Picnic.

Society Hill, S. C., Sept. 13, 1908.

To the Editor:

On Saturday, Sept. 12, 1908, the members and friends in this section, met at the little "Mormon" church for a picnic. At eleven o'clock the congregation was called to order by the Sunday School Superintendent, John H. Dixon. A program read by Assistant Secretary John H. Wallace was as follows: Song, Spirit of God; prayer by Elder G. C. Knudson; dialogue by the Petty sisters; singing, Beautiful Zion; lecture by Elder W. S. Laney; singing, Yes My Native Land; recitation by Miss May Tolson; singing, What was witnessed in the Heavens. Benediction by Elder W. S. Laney.

At the close of the exercises we all repaired to a long table built in the shade of the pines and groaning with its weight of eatables. After a word of prayer by Elder W. S. Laney, we proceeded to unload the table and the jokes and hearty laughter of all told that they were enjoying themselves. After the dinner the crowd still hung together until late in the afternoon. Then they went home to prepare for a meeting at night, all saying that it was one of the most enjoyable times they had ever witnessed.

We were expecting to have six elders with us, but for some reason only two came. We hope the ones that did not come had as good a time as we did. Our Sunday school here is in a flourishing condition and the Liahona is a welcome visitor.

Your Brother, John H. Dixon.

NORTHERN STATES MISSION.

En Route West.

President German E. Ellsworth left Chicago Wednesday, September 23, to hold conference in Des Moines, Ia., with the east and west Iowa elders. After meeting with the elders he will go to Salt Lake City to attend the general conference.

Out of the Hospital.

Elder M. M. Dahle, who was recently operated upon for appendicitis by Dr. Samuel J. Russel, is now out of the hospital and rapidly regaining his health and strength. It is conceded by those acquainted with his case that it is remarkable how soon he recuperated.

Address by a Visitor.

Bishop T. R. Hindley of American Fork, who has been visiting with his daughter,

Sister Anna Hindley of the mission office, returned home Sunday, September 12. Before leaving he addressed the Chicago Saints in a very interesting and able manner on the divinity of the restored gospel, and bore a very able testimony. He was accompanied east by Raymond Chipman.

Released.

Elder Asael R. Woodruff, president of the East Iowa conference, who has faithfully labored in the mission field for the past thirty months, has been released to return home. Elder Woodruff's labors have been a credit to this mission, and he has made many friends. Elder F. O. Greene has been appointed conference president to succeed Elder Woodruff. Although Elder Greene has been in the field thirty months, he volunteered to remain in the mission for at least six months longer and continue his faithful and energetic work.

Chicago Branch Conference.

Conference of the Chicago branch was held at the church, Sunday, September 13, for the purpose of reorganizing and setting in order the branch for the coming season. There was a fairly good attendance of the Saints and friends belonging to the branch.

In the Sunday school the following officers were sustained: Superintendent, Heber J. Sears; first counselor, Rollo Emmett; second counselor, LeRoy Cowles; secretary, Marie Bedtker; assistant, Amy Stark; chorister, Otto Monson.

Young Men's Mutual Improvement association: President, Wiley M. Cragun; first counselor, Walter Dennison; second counselor, August Beestrum; secretary, Herbert Larsen.

Young Ladies' Mutual Improvement association: President, Etta Pettish; first counselor, Helen Larsen; second counselor, Minnie Bischop; secretary, Ida Beringer.

Relief society: President, Mrs, Caroline Dennison; Margaret Johnson and Marie Bedtker. first and second counselors; secretary. Dorothy Larsen.

Branch chorister and organist, Prof. E. D. Mann.

President of the Chicago branch, Nathaniel Johnston; first counselor, Charles Scott; second counselor, Otto Monson.

At the afternoon services, reports were read from the officers of the various organizations, all of which were very encouraging and showed the good progress that was made during the year. At the evening services Elder Joseph Campbell, president of the Northern Illinois conference, and President German E. Ellsworth addressed the meeting upon the principles of the gospel and the duties of life's mission. The choir, under the leadership of Prof. Mann, rendered some beautiful and very appropriate selections.

CENTRAL STATES MISSION.

In Carson County, Texas.

Elders J. E. Reid and A. S. Hinckley are laboring in Carson county, Texas. Lately in a thinly settled district, they applied to two trustees for permission to hold a meeting in a schoolhouse but were refused. The people were friendly and anxious to hear the elders. At length a friend offered his house for a meeting, and everybody in the settlement except the two school trustees, attended. Many were interested, bade the elders Godspeed, and gave them a standing invitation to return. The elders write of the incident as affording them much pleasure and profit.

Baptisms in Louisiana.

Under a recent date Elder S. J. Orme writes as follows from Amite, La.:

Last week and part of this, Elder Byron Merrill and myself were laboring in a community in East Baton Rouge, Ph., where we have some Saints and friends. While there we held nine meetings after which we had the privilege of baptizing five souls, namely, Bro. Robert Brown and wife; Bro. and Sister James L. Pullam and daughter, Elder Samuel J. Orme officiating in the ordinance. There are others that state they will be ready for baptism when the elders come again. The Saints in that community desire to start a Sunday school in the near future.

At St. John, Kansas.

St. John, Kansas, Sept. 15. 1908.

To the Editor:

Company A, of the St. John conference, in traveling to their respective fields of labor, after holding conference in Osborne, met with the Saints in St. John and found them feeling well both in body and in spirit. Their kindness shown toward us made us feel very much at home while in their presence.

We held two meetings Sept. 13 besides attending the Sunday school. The meetings were well attended by the Saints and also a goodly number of friends. At the evening meeting the house was almost inadequate to accommodate those who came out. We left the Saints feeling fine and appreciating our visit while with them.

Pres. A. T. Butterfield.

Elders' Efforts Not in Vain.

Near a year ago a company of elders of the Missouri conference visited Hannibal, Mo. While there, they held a number of street meetings, canvassed a goodly portion of the town, and left an average number of books and tracts which caused an extraordinary interest amongst its inhabitants.

Two months later Elders T. W. De Priest and H. P. Burk were assigned to labor there. Between that and the present time, eight other elders have been connected with the work in that part. Some have labored for a month or two at a time while the others just made short visits there. By their interesting, honest efforts, five persons were convinced of the truth and were made members in the kingdom of God.

A short visit ending Sept. 10, '08, to said city, was the lot of Company C, of the Missouri conference. While there the elders were kept busy visiting friends, tracting and holding meetings; five being held in the open air and three in Eal's Hall.

The hall meetings were held on Sunday; that being the regular fast-day; the meeting in the forenoon was devoted to fast-day exercises, and all who attended enjoyed a spiritual feast. Strong and encouraging testimonies were borne by the Saints and elders.

One of the brethren in giving his testimony, said: "There was something in the voice of that Mormon elder that so filled my heart and brought peace to my soul, that no matter where I went or what I was doing, I could not get away from it." By diligent search he no longer believes but knows.

In the evening of Sept. 8, 1908, Elder T. A. Coburn had the pleasure of baptizing four others who had a testimony of the truth of the gospel as taught by the Latter-day Saints or "Mormons."

It may be gratifying to those who have labored at Hannibal to learn that there are many who have a very friendly feeling toward "Mormonism" and ere long will see the necessity of complying with the sacred ordinance of baptism.

The occurences at this place brought to my mind very forcibly the words of Paul, I Co. 3:6: "I have planted, Appolos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. * * * For we are laborers together with God."

It is not for me to say, in this case, who spoke the word or words which sank deep into the hearts of those who believed, but suffice to say, they were spoken.

Courage, brethren! Who knows but what we have sown and will sow seeds which some time, sooner or later, will yield a bounteous harvest?

May we all be counted worthy servants of our Heavenly Father, is the prayer of

Elder John U. Webster.

MISCELLANEOUS.

Healing by Non-Members.

Salt Lake City, Sept. 8, 1908.

To The Editor:

In your issue of Aug. 29 is an article about the power of healing. It put me in mind of what happened in New York state in 1880 or '81. A family in Carterton had heard two local elders preach, and believed their testimony about healing the sick and afflicted; and one of the sons acted on this testimony, to lay on hands and heal the afflicted. He got up in the night and did so, not having been baptized at that time. After that several of the family joined the Church, but as far as I know all of them apostatized and went away again. Only another proof that people coming into the Church stimulated by seeing miracles need a continuance of miracles to keep them there. The same as a person coming into the Church through argument needs elders to argue with him continually or he will drop out. Whereas the person who comes in through fasting and prayer does not need miracles nor arguing with to keep him in.

Wishing you and your fellow-laborers success. I am your brother in the gospel,

John P. Sorensen.

ENEMIES OF THE "MORMONS."

A Methodist preacher named Short, located in Salt Lake City, recently visited Cincinnati, where he delivered, so it is alleged, a "red hot" address about Utah and the "Mormons," in the course of which he declared that Salt Lake City was as bad as Sodom and Gomorrah, adding some sensational particulars. Intense indignation has been aroused in Salt Lake City by this description of it given by the minister of one of its leading churches. Public resentment there is being expressed by non-"Mormons" with greater emphasis than by "Mormons;" and officers of the Real Estate Exchange and Commercial Club, whose membership is mostly non-"Mormon," have been discussing the advisability of answering in some public and effective way the slanderous statements of the Rev. Mr. Short. Prominent citizens of all creeds and parties agree that such calumnies as those uttered by this preacher are very damaging to the material and business interests of the state; and that such slanderers are not only enemies of the "Mormons," but of all other classes of citizens in the state. Mr. V. S. Peet, a non-"Mormon," but a staunch friend of that people and of the state of Utah, contributes the following to the discussion started by the Rev. Mr. Short's address, and the Deseret News of Salt Lake City prints it:

The statement credited to the Rev. Francis Burgette Short, pastor of the First Methodist Episcopal church in Salt Lake, in Cincinnati, O., September 6, that Salt Lake City is much worse than Atlantic City, N. J., which is called by Governor Ford, governor of New Jersey, a saturnalia of vice, as a saloon is worse than a Sunday school, and that Salt Lake is a modern Sodom, and that the law against plural marriage is openly defied, is right in keeping

with statements of other preachers of Salt Lake City and Utah. The Deseret News, generally, expresses doubt that Dr. Short would make such slanderous and uncalled for statements. But why should anyone doubt Dr. Short's statements, when he is a member of an association that has sent out hundreds of circulars to the eastern states stating that the "Foul crimes of polygamy are increasing in Utah and spreading into the adjoining states and territories, corrupting public morals and defiling the American home, and that Gentiles in Utah are helpless in the hands of unscrupulous polygamists," etc.? Dr. Short belongs to an association that has sent out thousands of scurrilous and misleading anti-Utah tracts, all of which had the devil fish map on the outside cover. Dr. Short's church endorsed the tract issued by the Rev. Mr. C. W. Martin of Manti, giving "Ten Reasons Why Gentiles Cannot Fellowship With the Mormon Church." When that tract is composed wholly of falsehoods, misquotations and slanders. Dr. Talbot, the superintendent of the Methodist missions in Utah, stated in the "Bible Society Record," for December, 1907: "There are 200 towns or more (in Utah) with a population from 100 and up where the Bible is never seen or used." On Thanksgiving day, 1906, Dr. Talbot railed long and loud because church leaders were not sent to prison. Dr. Short is trying to emulate Dr. T. C. Iliff in begging for the "Poor Methodists of Utah." Dr. Iliff stated at Wilkesbarre, Pa., in October, 1906, in a large and very stylish Methodist church, that they hang the American flag at half-mast in Salt Lake City and every town in Utah on the Fourth of July, to insult the government. Dr. Short preaches in the First Methodist church in Salt Lake City, an edifice that cost, with its furnishings, over $80,000. He draws a good salary; he is located in one of the most prosperous cities in America, the capital of a state where more people own their homes, and where there is more prosperity and more money in circulation per capita than in any other state; he lives in a place where non-Mormons are very liberal and will support any and all needed charities, and yet he goes east to beg.

The money the churches have collected in the eastern states amounts to large sums. Dr. T. C. Iliff states that the Christian missionaries had spent over $4,000,000 in Utah and had made only a handful of converts. Churches have been built in out-of-the-way places in Utah with money begged from the east, and some of those churches have gone to rack and ruin. Look at the great, windowless, building at Nephi, and the Iliff academy at Payson. Look at the 54 Methodist churches in the Utah mission that were built by money collected in the east, which to-day are nearly all of them empty. Look at the pile of old brick on the Ogden bench, the remains of the Rev. Wesley Hill and the Rev. Sam Small, Methodist college. That pile of crumbling brick stands as a monument to sectarian greed. Just after the heavy wind storm about two years ago which blew the steeple off of the Methodist church in Ogden, the Christian Advocate sent out a begging appeal for $2,500 to repair the damage. It stated that the the Ogden church had less than 200 members and that they were poor people. This church cost nearly $100,000 to build. Why did the superintendent of the mission, if he had common sense, allow those 200 poor church members to build such an expensive church building? Would it not have been much better for less than 200 poor people to have build a modest meetinghouse within their means, than to have begged money to build a great big pagoda with a big steeple to appease religious vanity? Yours truly,

Ogden. V. S. Peet.

Permit me to say I am proud of my religion. It is the only thing I pride myself in on the earth. I may heap up gold and silver like the mountains; I may gather round me property, goods and chattels, but I have no glory in that, compared with my religion; it is the foundation of light and intelligence; it swallows up the truth contained in all the philosophy of the world, both heathen and Christian; it circumscribes the wisdom of man; it circumscribes all the wisdom and power of the world. Its bounds, its circumference, its end, its height, and depth are beyond the comprehension of mortals for it has none. I am proud to say of my religion I have studied it faithfully for 22 years, day and night, at home and abroad, upon the rivers and upon the lakes, when traveling by sea and land, and I can say that I have only just got into the A, B, C, of it. Why should I not be proud of my religion, for God loves it, angels adore it, and all the heavenly hosts delight in it; it is in the midst of an eternity of intelligence and forms part of it. The Lord Almighty with His subjects loves it and He will yet rule triumphantly over this earth.—Brigham Young.

Now I speak unto you concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded.—D. & C.

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GROUP OF ELDERS, NAMED IN THE ACCOMPANYING TEXT, STANDING ON THE SPOT WHERE ADAM'S ALTAR STOOD.

WHERE ADAM DWELT.

Much interest attaches to the item of revelation given through the Prophet Joseph Smith concerning the location of the Garden of Eden and that of Adam's subsequent home. This is not only confirmed to the disciples of the Prophet's religion but extends to the inhabitants of the region in the vicinity of where the sacred spots lie. Needless to say that this is not in Asia at all, as is the general impression, but right in this land of ours.

To begin with, Adam was the father of our earth-race. In his pre-existent state, he was "Michael the Arch-angel" referred to by John the Divine as leader of the hosts who stood for right in the war in heaven, when Satan, leader of the negative hordes was thrust out with his legions (Rev. 12). Daniel, too, says something about this same personage, under the name "Ancient of

days," how that he shall again sit and judge his myriads of descendants on the earth (Daniel 7:9-10). The Lord revealed to the Prophet Joseph Smith that Michael, who fought against the dragon in the war in heaven, Adam, father of the human race, and the Ancient of days, mentioned by Daniel, were one and the same person.

Adam was assigned to the high station of standing at the head of the human family of this planet. Holy Writ informs us that God placed him and his helpmeet Eve in the Garden of Eden as immortal beings and gave them leave to enjoy freely its fruits, save one kind, and commanded them not to partake of that or they would be cast out into the thorny world of mortality. They disobeyed and received the promised penalty.

Thus they were driven out of Eden. Joseph Smith represents the Garden of Eden as being located within the borders of what is now Jackson county, Missouri and that a locality which he declared the Lord named Adam-ondi-Ahman, (Doc. and Cov. 116) in Daviess county, Missouri, is the place where Adam thereafter lived, built an altar for sacrificial offering and at length died three years after calling all his progeny together and bestowing on them a patriarchal blessing (Doc. and Cov. 107:53-56).

If you ask: How comes Adam's home to be on this continent, I recall to you the fact that in those early times the earth's land surface was not divided into continents as now. Neither was it till many centuries afterward, "in the days of Peleg" (Gen. 10:25). Afterward when the deluge began to envelop the whole earth, Noah and his company must have boarded the ark somewhere near this same place, but nearly a year afterward when the waters were assuaged, he found himself high and dry on the eastern half of the world.

Many learned investigators of the subject have come to the conclusion that the first humankind that appeared on this earth were on our hemisphere, that the golden days of the patriarchs headed by Adam were spent right here in this goodly country of ours. Moreover, some of them have designated locations more or less near to these western countries of Missouri, one holding that it was in Kansas. There cannot be such grave doubts about it either when we come to think about it, for is not our country by all odds the best in the world—a favored and "choice land unto the Lord?"

But we of the Latter-day Saints waste little time in speculation as to the matter. To us it has been settled once and for all by the Lord's revelation to the Prophet. But while others search and speculate, we will go on and prepare to rear on these antique holy grounds, "the new Jerusalem, the Zion of our God," as Jehovah has decreed it should be.

On June 28, 1838, the Adam-ondi-Ahman stake of Zion was organized under the direction of Joseph Smith, with John Smith, uncle of the Prophet, president of the stake. It soon became a thriving community of the Saints.

Today we are told there is very little to be seen on this sacred spot save the bare contour of the place itself, plus possibly half a dozen country houses dotted here and there over the large area. And it is known as "old Diahman" to this day by the quaint country-folk in that locality.

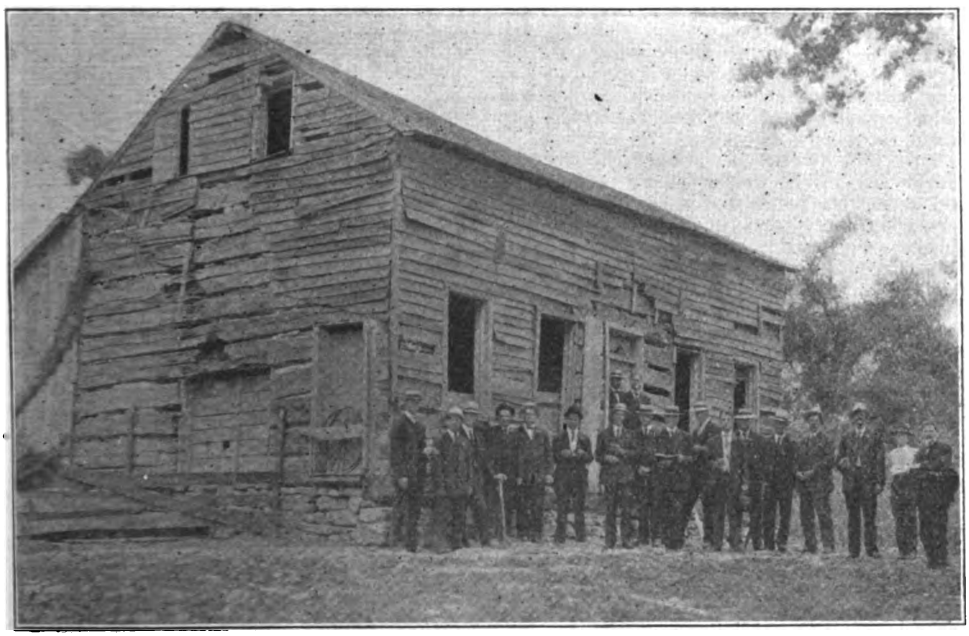
The accompanying half-tone cuts will convey a more or less perfect notion of how the place looks today. Perhaps the following detailed description of this holy soil upon which our venerable father Adam walked with heavenly beings ministering may be of some modern interest, especially to Latter-day Saints:

Adam-ondi-Ahman, or "Diahman," as it is familiarly known to the Saints, is located on the north bank of Grand River. It is situated, in fact, in the sharp bend of that stream. The river comes sweeping down from the northwest and here makes a sudden turn and runs in a meandering course to the northeast for some two or three miles, when it as suddenly makes another bend and flows again to the southeast. Grand River is a stream that has worn a deep channel for itself, and left its banks precipitous; but at "Diahman" that is only true of the south bank. The stream as it rushes from the northwest, strikes the high prairie land which at this point contains beds

of limestone, and not being able to cut its way through, it veered off to the northeast, and left that height of land standing like palisades which rise very abruptly from the stream to a height of from fifty to seventy-five feet. The summit of these bluffs is the common level of the high rolling prairie, extending off in the direction of Far West. The bluffs on the north bank recede some distance from the stream, so that the river bottom at this point widens out to a small valley. The bluffs on the north bank of the river are by no means as steep as those on the south, and are covered with a light growth of timber. A ridge runs out from the main line of the bluffs into the river bottom some two or three hundred yards, approaching the stream at the point where the bend of the river is made. The termination of the bluff is quite abrupt, and overlooks a considerable portion of the river bottom.

On the brow of the bluff stood the old stone altar, and near the foot of it was built the house of Lyman Wight. When the altar was first discovered, according to those who visited it frequently, it was about sixteen feet long, by nine or ten feet wide, having its greatest extent north and south. The height of the altar at each end was some two and a half feet, gradually rising higher to the center, which was between four and five feet high—the whole surface being crowning. Such was the altar at "Diahman" when the Prophet's party visited it. Now, however, it is thrown down, and nothing but a mound of crumbling stones mixed with soil, and a few reddish boulders mark the spot which is doubtless rich in historic events. It was at this alter, according to the testimony of Joseph Smith, that the patriarchs associated with Adam and his company, assembled to worship their God. Here their evening and morning prayer ascended to heaven with the smoke of their burning sacrifices, prophetic and symbolic of the greater sacrifice then yet to be, and here angels instructed them in heavenly truths.

North of the ridge on which the ruins of the altar were found, and running parallel with it, is another ridge, separated from the first by a depression varying in width from fifty to a hundred yards. This small valley with the larger one through which flows Grand River, is the valley of Adam-ondi-Ahman.—History of the Church, Vol. 3, page 39.



THE LYMAN WIGHT HOUSE AT THE FOOT OF THE HILL ON WHICH ADAM'S ALTAR STOOD.

The advent of a band of elders in those parts, holding a conference June 21, last, called forth the following fair and very notable write-up (coming as it does from a man not of our faith) by Rollin J. Britton, in the "Gallatin North Missourian" of June 26, under the caption, "Adam- ondi- Ahman" which is herewith reproduced in full:

It has been the proud boast of many a resident of Gallatin and of Daviess county,

that this vicinity was originally the Garden of Eden, and some reference has always been made to the Prophet Joseph Smith for verification of that claim. Once upon a time the Chicago Inter Ocean admitted editorially that Gallatin was builded in the Garden of Eden, and added, "the old town hasn't changed any since."

But all of this is wrong—Gallatin nor Daviess county was never within the confines of the Garden of Eden. The Prophet Joseph Smith never so declared, and Adam-ondi-Ahmon, the Mecca to which all true Mormons come, is not the "grave of Father Adam."

It is strange how much of error creeps into the minds of those who prefer rumor to knowledge. Knowledge requires investigation and investigation means effort and effort makes us tired.

But knowledge is always worth all it costs and the facts in this case are, that the region now known as Jackson county. Missouri, was once within the confines of the Garden of Eden. That when Adam and Eve were expelled therefrom they immediately came to that part of the beautiful valley of Grand river now known as the environs of Gallatin and dwelt. (It strikes the average Missourian as a better place any way.) And sometime prior to his demise, prehaps it was only a short time, Adam, the progenitor of the human race, gathered his family around him—on that beautiful hilltop, now three and a half miles northwest of Gallatin, where, overlooking that wonderful valley and the river down below, he erected an altar, offered sacrifice and blessed his family, and the name of the place was Adam-ondi-Ahmon (the place of the altar of Adam or the place where Adam blessed his family), and that is perhaps about the correct version of what was revealed to the Prophet.

Each year faithful members of the "Church of Jesus Christ of Latter-day Saints" make pilgrimages to the sacred spot. They come from Utah and places in the far west and they come from everywhere. They love the beautiful hill with its rock strewn top, where the altar was. They love to gather the blooms from the cactus that grows wild on its sides, and the cactus grows nowhere else in this part of Missouri.

They look upon the old cabin of Lyman Wight with adoration and they sing the songs of Adam-ondi-Ahmon and are happy.

On Monday, June 22, 1908, had you been at the sacred hill, you would have heard the voices of seventeen Mormon elders uplifted in sacred song. They were:

Conference President George V. Harris of Salem, Idaho, and Elders James S. Crane of Draper, Utah; Joseph B. Dalley of Summitt, Utah; Merlin J. Bartholomew of Slaterville, Utah; David S. Berry of Cedar Fork, Utah; Alma Williams of Emery, Utah; J. T. Brown of Thatcher, Ariz.; John A. Crosby of Eager. Ariz.; John W. McDonald of Ogden, Utah; Fred H. Campbell of Weston, Utah; B. F. Bingham of Cornish, Utah; Jno. A. Robinson of Salt Lake City, Utah; J. W. Hancy of Hyde Park, Utah; T. Roy Jackson of Avon. Utah; Amos Wood of Spanish Fork, Utah; Moses F. Moffit of Smoot, Wyo.

And while they sang of "Adam-ondi-Ahmon" you would have been carried away by their fervor and faith to the time when the Prophet Joseph Smith trod that ground—the world at war with him and his little band of faithful followers. And the fact would have dawned upon you that since the time of the Prophet, more than a million souls have believed on him and every one of that vast army have believed:

That Jesus is the Christ.

That Faith must be followed by Repentance.

And that Repentance must be followed by Obedience, for "by their fruits ye shall know them."

They have also believed that baptism by immersion is essential to salvation.

And they have also believed:

"That in the spring of the year of our Lord, 1820, the Father and the Son appeared to Joseph Smith in a glorious vision, called him by name and instructed him."

Thereafter heavenly angels visited him and revealed the principles of the gospel, restored the authority of the High Priesthood and the organization of the Church of Jesus Christ in its fullness and perfection.

The engraved plates of the Book of Mormon were given to him by the Angel Moroni. These he translated by the gift and power of God.

He organized the Church of Jesus Christ of Latter-day Saints, on the 6th day of April, 1830, with six members.

He devoted his life to the establishment of the Church and sealed his testimony by his blood.

The seventeen elders here last Monday were an interesting lot of earnest young men—serving the Master with the zeal of their faith. Missionaries without compensation; paying their own expenses and devoting at least two years of their lives each to the good of their cause.

They were much interested in the historic things that belong to their Church history here, and enjoyed an afternoon with Major S. P. Cox, the only man now living here who dates back to the Mormon times in Grand River valley, and whose tales of meeting with the thousands of Mormons who crossed the plains to Utah in 1848, when the major was a soldier in the Mexican service, proved very interesting.

Photographer W. F. Shultz went to "Adam-ondi-Ahmon," and made numerous pictures for them. Junior Brosius accompanied the photographer, and his pictures loom up in a prominent way amidst the others. He shall certainly be known hereafter, not as "Junior," but as "Elder" Brosius.

NEED OF REVELATION.

BY ELDER G. F. ELLSWORTH, JR., SOUTHERN STATES MISSION.

Is revelation necessary in this day of changes and advancement? This is the question which confronts the Bible student, who has heard the "Mormon" elders preach.

Now, let us investigate and see what there is in the scriptures treating upon this subject. We are told in Amos 3:7 that, "Surely the Lord God will do nothing save He revealeth His secrets unto his servants the prophets." From this it is very plain that if the Master has a work on earth, He also has prophets. What for? To reveal His secrets unto.

But, the world cry, we do not need such; prophets are done away with. We have the Bible to guide us; that is all we need. Then we must infer at once that they have not the gospel of Christ: but a man-made doctrine, shaped to suit the vain fancies of the world. Amos very clearly shows, as does Paul in Eph. 4:11-14, that where the Church of the Lamb is found, there you will find the prophets who receive communications from heaven for the guidance of God's people.

Is there a person who is willing to say that new laws and amendments to the constitution are useless? All cry at once that as time changes and man advances in intelligence, the laws governing him must be changed to suit his condition. Then is it not just as reasonable to suppose that as men advance in the gospel, they need new instructions and laws, to aid them to a higher plane of advancement?

When Christ was here upon the earth He taught the people: but told His apostles to tarry at Jerusalem until they should be endowed with power from on high, or the Holy Ghost which should show them things to come. Here we have the Savior recognizing the necessity of revelation to aid the apostles in carrying on the work of the ministry.

Paul, whose works are referred to so often for proof of assertions, proclaims boldly that he was taught the gospel by revelation. It was not after the order of man in his own strength, but Christ revealed it unto him. (Eph. 1:11-12.) He also tells us in I. Cor. 2:9-14, that the things of men are understood by the spirit of men; but the things of God are understood by the spirit of God. It is the lack of the spirit of God among the world that causes so many confused ideas. They depend upon their own strength in interpreting the scriptures. The ministers do not comply with the counsel given in James 1:5, because they say that the heavens are sealed to mortals. Why then do they pray? Is it not to be heard of men? James gives us to understand that if we have sufficient faith we may receive communications from the Father. Now how can this be except by revelation?

The Savior taught (Matt. 16:16-18), that His church was founded upon "the rock," which the gates of hell should not prevail against. Was this "rock" Peter? Did not the emissaries of hell overcome Peter by putting him to death? Then we must look elsewhere for the meaning of the "rock." Does it not mean the principle of revelation? That certainly was the principle upon which the Church was founded.

"And this is life eternal to know thee, the only true and living God and Jesus Christ, whom thou hast sent." (John 17:3.) Now how are we to know the Father and His Son, if the heavens are closed? Without a knowledge of them eternal life is impossible. The natural conclusion and meaning then, is, that through the medium of revelation, the foundation of the Church, we may gain salvation in the eternal kingdom of God, for which we are all striving.

Love does not require that you carry your neighbor's burden and that he go without one. That would be immoral. Not that it would hurt you: it would hurt your brother. He needs his burden. Help, not absolute relief in the bearing of burdens is what your brother needs, and love will sometimes stand by and see him struggle for his own good. The strife, if it be not too hard, will develop his moral fibre.—Dr. Lincoln Hulley.

Liahona The Elders' Journal

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Editorial

THE LOST.

Last week we gave our readers a brief statement of some of the views entertained by Latter-day Saints about heaven. We will this week present some phases of their belief respecting the region of the lost and its inhabitants. Hell is both a condition and a location; it is a state of the soul, and it is also a place where lost souls dwell. Considered as a condition, it is much easier for human beings, with a little instruction, to comprehend it, and form adequate ideas concerning it, than it is for them to grasp what heaven is. For, while we dwell here on this earth in its fallen condition and in a mortal state, we are nearer hell than heaven, and we see and experience more of the former than we do of the latter. This applies to our race as a whole; it is not saying that there may not be individuals to whom it does not apply.

The old sectarian idea of hell is familiar to the inhabitants of all civilized countries—the lake of fire and brimstone and Satan with his pitchfork being leading features of it. But this belief respecting the future state of persons who die without being converted to the creed of some sect is nowadays confined chiefly to backwoods regions, where the campmeeting flourishes and where the old time revival preacher still bears spiritual sway. It has been so generally discarded by educated and enlightened Christians of all creeds that it is hardly worth while to spend time in refuting it.

Lost souls, like saved ones, are divided into numberless grades, some being much more deeply lost than others. The guilt of some is far greater and more terrible than that of others; and the punishment meted out to unrepentant sinners will vary accordingly. Theologians formerly held that all lost souls shared the same fate, and received the same measure of punishment. But as all sinners are not equally guilty, and as the crimes of some are far more heinous than those of others, this doctrine impeaches the justice of God, and violates the scriptures.

What is a lost soul? What is the difference between a lost soul and a saved soul? Speaking broadly, any soul is lost who has not found the way of life, the plan of salvation laid down

by Jesus Christ. In much the same sense, any soul is saved, at least potentially, who has found the way of life, and whose faith and works conform to the plan of salvation. Jesus, in charging the twelve apostles at the time He chose them, commanded them not to labor among the Gentiles, "But go rather to the lost sheep of the house of Israel," meaning the Jewish race who were unconverted and ignorant of the way of life. When the Cannaanitish woman whose daughter was vexed with a devil, besought Jesus for relief, He said: "I am not sent but unto the lost sheep of the house of Israel." But because her faith was so great He granted her prayer. Again He said: "For the Son of man is come to save that which was lost," a declaration of vast meaning. Paul says: "But if our gospel be hid, it is hid to them that are lost." These passages convey the idea that a lost soul is simply one that has not been converted to the gospel.

There are passages which convey the idea that a saved soul is one that has been converted. Thus Jesus said to the woman who was a sinner, yet bathed His feet with her tears, "Thy sins are forgiven. Thy *faith* hath saved thee; go in peace." Again He said, in the parable of the sower: "Those by the wayside are those that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should *believe* and be saved." Paul says, "We are saved by *hope*," meaning the hope we obtain by being converted. The faith, the belief, the hope which make us saved must have a strength and character that impel us to obey the commandments of God. Anything less than this falls below the meaning of the scriptures.

In a scriptural sense, the great mass of mankind are in a lost and fallen condition; and from the standpoint of a Latter-day Saint, multitudes who belong to churches and fancy themselves saved, will find themselves when they enter the spirit world, as completely lost and bewildered as will multitudes who never belonged to any church during mortal life. Whether or not it is an advantage to belong to any of the sectarian churches of our day, depends upon the effect which its teachings and influence have over its members. If the effect of membership is to make them humble, charitable, honorable and virtuous, their church is a blessing to them. But if they make their church a cloak for sins, and their piety is hypocritical, and their faith takes the form of bigotry, they will be no better off in the next world than the infidel. Indeed, their fate may be much worse than his.

The phrase "lost soul," has at times a significance more direct and terrible than the sense above given. Before this earth was peopled, there was a war in heaven. One-third of its inhabitants supported a rebellion led by Lucifer, who was defeated and with all his followers was cast down out of heaven to this earth and became the devil and his angels. These evil spirits greatly outnumber the present human population of the earth, and continually seek to acquire an ascendancy over men, women and children. This happens whenever they can prevail upon any human being to stifle his conscience and commit crime. The person thus led captive is a "lost soul" in a far more serious and deplorable sense than is a mere unbeliever in the Christian religion.

Such lost souls are in a state of hell. They know little real happiness in this

life and can look forward to none in the next. Unhappily we see too many examples of this class. Our prisons are full of them. The slums of our large cities are crowded with them. Too frequently they are met with in rural districts. Evil passions hold sway in their breasts. Hate, vengeance, avarice and ferocity alternate with remorse. Hope and joy are shut out from their hearts. The love and happy recollections of childhood burn like fire when they are recalled, and death has only terror for such captives of the powers of darkness.

What becomes of them when they die? They enter upon a plane and state of existence corresponding to the condition they were in at death. They died in captivity to the devil, and they remain his captives after they enter the spirit world. The Book of Mormon (Alma 40: 13, 14) gives the following graphic description of the wicked after death:

And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil.

Now in this state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

This corresponds with what John the Revelator says upon the same subject:

But the fearful, and unbelieving, and the abominable, and murderers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.—Rev. 21:8.

The state of the wicked in the spirit world is one of dread and anguish, and is compared in the scriptures to a lake of fire and brimstone, so severe is the suffering which it involves. This suffering is mental rather than physical. Its chief cause is the realization by the individual of the blessings he might have attained to had he taken the right course. He will know that the gates of heaven were open to him; that the love of his heavenly Father, in infinite measure, was extended to him, inviting and pleading with him to follow the path that led to those gates; that his guardian angels tried, by all the means they could lawfully use, to keep him in that path; but that he, of his own free will, listened to the persuasions of the evil one and chose a life of crime. He will further know that he has lost by the course he has taken, and the realization of all these things will cause him suffering so terrible that it may will be compared to a lake of fire.

Where do the spirits of the wicked go when they die? They do not leave the organization of this earth. They have neither desire nor permission to do so. They hover near the scenes of their activity while in mortal life, and often attend or follow living persons of like nature with themselves. After the earth shall be cleansed and sanctified as foretold in the scriptures, the spirits of the wicked will continue to inhabit it, but they will be confined to places prepared for them. In the twenty-first chapter of Revelation is a description of "that great city, the holy Jerusalem, descending out of heaven from God," in which the righteous will dwell; for we read in the fourteenth verse of the next chapter:

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

The next verse gives us the location of the future abode of the wicked, and

suggests that their punishment may have a physical phase, exclusion from the society of the pure, if not actual confinement:

For without (the city) are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Within this city the righteous will dwell, while out side of its walls will be the home of the wicked. There will be many heavenly cities inhabited by the saved, and many regions outside of them assigned as the abodes of the lost.

What will ultimately become of the wicked? They will be punished, taught, persuaded and labored with until they cease to be wicked and consent to join the ranks of the righteous; they will then become saved and will enter upon a career of eternal progress. There is one class of wicked spirits of whom we do not feel warranted in saying this. It is comprised of those who commit the sin against the Holy Ghost. All other sins that men commit will be forgiven, but this one cannot be pardoned. Happily we have good reason to hope and believe that the number of persons who commit the unpardonable sin will be very small as compared with the whole human family.

A person who hears and embraces the fullness of the gospel of Christ, and receives and enters into the covenants pertaining thereto; and who by the power of the Holy Ghost receives a witness that Jesus is the Christ and that His gospel is the true plan of salvation; and who after all this, denies the Savior and His atonement, repudiates the gospel, and defies the power of God, has committed the sin against the Holy Ghost, the unpardonable sin. Of this class the Lord has said:

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—

They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born.

For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

Concerning whom I have said there is no forgiveness in this world nor in the world to come,

Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame.

They are they who shall go away into the lake of fire and brimstone, with the devil and his angels,

And the only ones on whom the second death shall have any power;

Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath·

For, all the rest shall be brought forth by the resurrection of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.

Wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment.

And the end thereof, neither the place thereof, nor their torment no man knows,

Neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof.

This subject is too vast to admit of more than a touch upon its leading phases in an article like this; but it is hoped that convincing reasons have been advanced why men should turn to the Lord, repent of their sins and be baptized for the remission of the same, while they yet tarry in the flesh; for the man who wilfully dies in his sins will pay a penalty for his hardness of heart, as the Lord lives.

VISIONS AT KIRTLAND.

In our issues of August 29, under the heading, "Glorious Visions," was reproduced from the History of Joseph Smith, as published in the Millennial Star, an account of some of the won-

derful visions and manifestations received by the Prophet and many of his brethren, on the occasion of the dedication of the Temple at Kirtland, O., in 1836, and the solemn ceremonies which immediately preceded that great event.

These marvelous blessings were bestowed for two reasons: By the great trials and sacrifices to which the Saints had voluntarily subjected themselves in obeying the gospel, gathering to Kirtland and building the Temple—labors and experiences that were of the severest character—they had developed within themselves faith by which they had power to claim and obtain great blessings from the Lord; the dispensation of the fullness of times had just begun to be ushered in, and the fullness of the gospel had lately begun to be preached and was about to be introduced to many different nations, and the Lord required for this "great and marvelous work" many witnesses who possessed strong faith and would be able to hear a powerful testimony.

Hence the Spirit and power of God were poured out mightily upon the elders and Saints who met in the Kirtland Temple. The heavens were opened to many and angels ministered to many, and many received great gifts and visions. In this way many servants of the Lord were qualified, by their own knowledge and experience, to bear a testimony concerning the gospel and the work of the Lord which the world could not gainsay.

In the visions that were given to the Prophet Joseph and his brethren, things past, present and future were shown, sometimes literally and sometimes symbolically. But the description given of these visions in the extract from his history above referred to is extremely brief, and for the most part inadequate. Had they been recorded in full the account would have been much more instructive. But as much as was wise or practicable at the time was written.

One incident which occurred during the dedicatory exercises, and which, we believe, has never been recorded in print, was related to the writer by a brother who was present and knew the facts at the time they happened. The air was balmy and the grass was beginning to grow. The Prophet Joseph chanced to be walking in the woods in company with two brethren. He was usually cordial and informal, often jovial, in his manner, and at this time was filled with joy and love because of the blessings he and the Saints had been receiving.

"Brethren," said he to his companions, "let us lie down upon the grass; perhaps we shall see some visions."

His faith was contagious, and, believing on his words, his two companions, by his direction, laid down upon the grass, one on each side of him, each with his head upon the Prophet's arm. All three lay gazing upward, in an attitude of love, union and expectancy. Their faith was realized. The heavens were opened to them, and they saw glorious visions that filled them with joy and gratitude.

It seemed to be a time when the heavens drew so near to the earth that it was easy for the elders and Saints to obtain blessings, the memory of which should be vivid through mortal life, and be cherished by posterity as testimonies of the power and mercy of God, the truth of the gospel, and the divinity of the mission of the Prophet Joseph Smith.

We are asked to explain the meaning of portions of the extract from the his-

tory of Joseph Smith above mentioned. The Father Smith therein named is Joseph Smith, Sr., father of the Prophet Joseph Smith, and patriarch to the Church. The important office which he held entitled him to take a prominent part in the ceremonies of the holy anointing described in the extract. He was widely known among the Saints as Father Smith, and is sometimes so designated in Church history. Although he and his wife, Lucy Smith, the Prophet's mother, were living at the time of the wonderful heavenly manifestations that were given upon this occasion, in one of the visions which the Prophet received he saw them in the celestial kingdom of God. This vision portrayed their future. In the same vision they were shown in company with their son Alvin, who died many years before the vision was given.

Our readers will recall that the Prophet saw in vision the heavenly state and reward of a number of persons, some of whom lost faith afterwards. Such a vision merely showed what they had the privilege of attaining to through faithfulness; it did not take from them their agency, nor render them proof against temptation.

The visions at Kirtland, from the day they were given until now, have been a bulwark to the faith of the Saints in all the world; and to read of them and meditate upon them affords wonderful pleasure and comfort.

Two or three correspondents have lately referred to a statement in a Baptist publication to the effect that in 250 "Mormon" towns there was not a Bible in a "Mormon" home. As well say there is no furniture in "Mormon" homes. That people are the greatest students of the Bible in the world. It is an unusual thing for a family among them to be without a Bible in the house. This slander shows how hard it is to oppose their religion by telling the truth about it.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now it came to pass that in the first year of the reign of the judges over the people of Nephi, from this time forward, king Mosiah having gone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead, nevertheless he established laws, and they were acknowledged by the people; therefore they were obliged to abide by the laws he had made.

2. And it came to pass that in the first year of the reign of Alma in the judgment seat, there was a man brought before him to be judged; a man who was large and was noted for his much strength;

3. And he had gone about among the people, preaching to them that which he termed to be the word of God, bearing down against the church; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labour with their hands, but that they ought to be supported by the people;

4. And he also testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had created all men, and had also redeemed all men: and

in the end, all men should have eternal life.

5. And it came to pass that he did teach these things so much, that many did believe on his words, even so many that they began to support him and give him money;

6. And he began to be lifted up in the pride of his heart, and to wear very costly apparel; yea, and even began to establish a church, after the manner of his preaching.

7. And it came to pass as he was going to preach to those who believed on his word, he met a man who belonged to the church of God, yea, even one of their teachers; and he began to contend with him sharply, that he might lead away the people of the church; but the man withstood him, admonishing him with the words of God.

8. Now the name of the man was Gideon; and it was he who was an instrument in the hands of God in delivering the people of Limhi out of bondage.

9. Now, because Gideon withstood him and the words of God, he was wroth with Gideon, and drew his sword and began to smite him. Now Gideon being stricken with many years, therefore he was not able to withstand his blows, therefore he was slain by the sword;

10. And the man who slew him was taken by the people of the church, and was brought before Alma, to be judged according to the crimes which he had committed.

11. And it came to pass that he stood before Alma, and pleaded for himself with much boldness.

12. But Alma said unto him. Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people, it would prove their entire destruction.

13. And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee, his blood would come upon us for vengeance;

14. Therefore, thou art condemned to die, according to the law which has been given us by Mosiah, our last king; and they have been acknowledged by this people; therefore, this people must abide by the law.

15. And it came to pass that they took him; and his name was Nehor; and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious death.

16. Nevertheless, this did not put an end to the spreading of priestcraft through the land; for there were many who loved the vain things of the world, and they went for the preaching false doctrines; and this they did for the sake of riches and honour.

17. Nevertheless, they durst not lie, if it were known, for fear of the law, for liars were punished; therefore they pretended to preach according to their belief; and now the law could have no power on any man for his belief.

18. And they durst not steal, for fear of the law; for such were punished; neither durst they rob, nor murder; for he that murdered was punished unto death.

19. But it came to pass that whosoever did not belong to the church of God, began to persecute those that did belong to the church of God, and had taken upon them the name of christ;

20. Yea, they did persecute them, and afflict them with all manner of words, and this because of their humility; because they were not proud in their own eyes, and because they did impart the word of God, one with another, without money and without price.

21. Now there was a strict law among the people of the church, that there should not any man, belonging to the church, arise and persecute those that did not belong to the church, and that there should be no persecution among themselves.

22. Nevertheless, there were many among them who began to be proud, and began to contend warmly with their adversaries, even unto blows; yea, they would smite one another with their fists.

23. Now this was in the second year of the reign of Alma, and it was a cause of much affliction to the church; yea, it was the cause of much trial with the church;

24. For the hearts of many were hardened, and their names were blotted out, that they were remembered no more among the people of God. And also many withdrew themselves from among them.

25. Now this was a great trial to those that did stand fast in the faith; nevertheless, they were steadfast and immovable in keeping the commandments of God, and they bore with patience the persecution which was heaped upon them.

25. And when the priests left their labour, to impart the word of God unto the people, the people also left their labours to hear the word of God. And when the priests had imparted unto them the word of God, they all returned again diligently unto their labours; and the priest, not esteeming himself above his hearers; for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labour, every man according to his strength.

27. And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely;

28. And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions.

29. And now because of the steadiness of the church, they began to be exceeding rich; having abundance of all things what-

soever they stood in need; and abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things; and abundance of silk and fine twined linen, and all manner of good homely cloth.

30. And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church, or in the church, having no respect to persons as to those who stood in need;

31. And thus they did prosper and become far more wealthy, than those who did not belong to their church.

32. For those who did not belong to their church, did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes; lying, thieving, robbing, committing whoredoms, and murdering, and all manner of wickedness; nevertheless, the law was put in force upon all who did transgress it, inasmuch as it were possible.

33. And it came to pass that by thus exercising the law upon them, every man suffering according to that which he had done, they became more still, and durst not commit any wickedness if it were known: therefore, there was much peace among the people of Nephi, until the fifth year of the reign of the judges.—Alma 1.

Last week's lesson closed the Nephite history according to the historian-king Mosiah. This week's study opens the Nephite history according to Alma, upon whose shoulders fell the mantle of Mosiah. Alma takes up the thread of the story right where it breaks from king Mosiah's hand.

Now, however, begins a new regime in the affairs of this old American nation. Whereas it had been ruled by a king, it was now to be presided over by judges elected by the people. This was probably the most valuable service of all the good services that their late beloved monarch had accomplished for them. So begins the democratic form of government among the Nephites, 509 years after their forefathers left Jerusalem to come here, and about 91 years before the birth of the Messiah.

Alma, we will recall, had been chosen to fill the high position of chief judge. He was not of the family of the deceased sovereign, nor of any blood relationship. Mosiah's sons had all waived the chance to reign; they preferred to carry the word of God to their kinsmen, the Lamanites. Alma was the son of Alma senior, the same whom the Lord delegated to found His church on the western hemisphere. After the founder's death, this same son, Alma, lead the church as its High Priest, thus holding the double office of head of the church and also of the state.

He it was, who in his youth, had gone about, Paul-like, trying to uproot the church, till the angel of the Lord appeared to him and assured him that the church was of God. Thereafter he became one of its most fearless and untiring champions. And as ecclesiastical president, still another office fell to his share—that of record-keeper and chronicler of the major current events of the time. This running account he engraved upon the plates of gold in his charge, as their history had hitherto been. We now reproduce the first chapter of the new historian Alma's writings.

The incident of the rising up of this man Nehor, dispensing his sophistry among the people for effect, well illustrates the tendency of some agitator, ambitious for power, to loom up among the flock in most any age of Christ's church. He was dishonest. He must have been bent on wilfully deceiving, as at his death he acknowleged that he had been teaching contrarities. Yet no one had this fact from his own lips till he knew he must quit the earth. His hearers before then must stand the chance of being misled, unless they were discreet enough to detect his heresy by its fruits. So with all false teachers. They will live a lie, preach a lie till their last breath—for gain—and many will go to face their God with the lie still on their lips.

Fortunately, though, the Savior has bequeathed to man a grand key, by which, if they are careful and withal honest, they may avoid being steered into error's road or being led down it. The key unlocks to the white light truth the whole situation: "By their

fruits ye shall now them," That is all. "How to judge?" Well here is a profitable example right in this story. Nehor met a true teacher of Christ and "began to contend with him sharply." That is enough. Because Gideon was able to effectually answer him in meekness and in the spirit of love, the false teacher had wrath and murder in his heart. And even the white locks and the feeble frame of the venerable old man did not inspire his adversary to gentleness. His hatred crystallized and he slew Gideon.

You can tell at once and forever whether a professed teacher of God is really expounding the truth or whether he is a self-convicted deceiver. "By their fruits." If he approaches one not of his opinion in gentleness, and in gentleness with the love which was the crowning feature of the Savior's life beaming from his face, then know that that man is inspired of the Almighty to deliver a message to you. Conversely, if he exhibits a proud and haughty demeanor and a voice and heart full of harshness and wrath, his lips breathing vituperation, calumny and slander about something or someone, in place of argument given in all charity and calm assurance, then know that that proclaimer is in the services of, and derives his inspiration from the father of lies, of wrath and of strife. He is not honest. The devil is his paymaster.

Know this that a disseminator of truth expounds it in love and good feeling as did the Lowly Nazarene. Never accompanied by the storms of prejudice, malice or character-assassination. Verily the defamer, the character destroyer is in the employ of the Prince of Destroyers, not the Father and Builder of worlds and faiths!

Note, too, in the above narrative the success and worldly prosperity that beamed upon the true fold as it ever does, when persecution does not suck the very sap of life out of it.

And, verily, I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.—Doc. and Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Giving.

It is more blessed to give than to receive. —Acts 20: 35.

The Lord Jesus is credited with having voiced this sentiment. It must indeed have stunned His hearers of that cloudy age to hear such doctrine. For of all precepts given to carnal man, which one seems more against his nature than this? Even now. And the world is better now than it was then. In our day there are a few that have come to realize the real significance of this say-

ing of the Savior; and, moreover, are living accordingly.

There is a great philosophy buried under these few simple words. Think of it: "It is more blessed to give than to receive."

If it is more blessed to give than to receive, then it must stand one in hand to give. "More blessed" must mean that he that gives receives a greater blessing than the recipient of the gift. Or, to dress the thought in other garb, the giver gets more than the receiver.

This may look like stating facts backward, or a contradiction—on the face of it. But if we lapse into a brown study over the matter, we shall most likely be able to see the truth shining out of it. Nevertheless this is a great age of dollar-chasing. What age has not been? We know only too well that the slogan of the bulk of mankind is "Get," not "Give." Men rush to and fro looking for dollar-marks on everything: and if a thing gives no evidence of such decoration, they pass it by as the idle wind.

However. we must say that there is an appreciable number of men and women who are showing by their life-work that they are wholly convinced of the golden gem of truth underlying the Master's declaration. And of such it may be said that they have found the true philosophy of life. They have unearthed the secret of genuine joy—to obtain which is the sole end of man's existence. We all know that this is the one true aim of living here or hereafter—to obtain joy—if we prod the whole matter to the bottom. The burning question is, how to obtain it.

Many people suppose that it is realized when we are able to look upon a barrel of gold and say "It's all mine," or write six or seven figures on a bank check. But when we reach that point the "joy" has decamped; it's just off there a little further, a little beyond our reach. yet. Not a few again are sure that if they could walk amid a blaze of luxurious carpets and a maze of rich furniture encased within a palatial mansion, with broad acres of flowers and beautiful shrubbery, themselves decked in bejeweled habilaments—that that must be the *summum bonum* of contentment and enjoyment. But on reaching such a juncture those persons have found that the "joy" is yet a little way off. It has fled somewhere. It seems to be just out of reach. So we conclude that it is just over there in that other condition. And thus we go on chasing the shadow pleasure, which seems to be fleeting as the winds. At last we come to the conclusion that we can not run pleasure down, that it comes to us, and that happiness is to be found some other way than by "getting."

At last we take an inventory of the whole situation—and find that genuine joy is to be extracted only from giving something. True, there is a certain keen satisfaction that follows close on the heels of achievement. All of us (we hope) know the intensely pleasurable sensation that lights our souls when we have accomplished some good piece of work. Especially if it was very hard and we have done it well. But wait, is that not giving? Can a man complete a good honest job without contributing something to the world? Impossible. He experiences the pleasure that attends on acquiring some new fact, and he has added a little to the sum total of the world's good.

Then throw a few coppers to the beggar, or drop a coin in the missionary box, or present a beautiful library to a city is not the only way of showing benevolence. It may be, and often is, the least laudable form of giving. It may reflect little or no joy back on the soul of the giver. It all depends on the giver. If he gives it as a sop for a diseased conscience, his motive is not right and hence he loses the reflex of keen pleasure that comes to one who tries to be helpful. If he bestows his gift for policy's sake, or unburdens himself of only a fraction of what he is able to give, his charity is of only the minimum value to himself.

We have a multi-millionaire or two who stand out prominently among their fellows as donors of vast sums of money for the elevation and education of the race. They bestow millions of

money upon seminaries of learning and libraries. Which is indeed a most laudable and worthy work. They can contribute immensely to the world's benefit, more than can most of us with our limited means. But can they do themselves any more good than can we who impart but a little, who have but a little? Do they feel the sense of joy any keener than we do by doing our little part? We doubt it. We doubt if they experience as much pure happiness as do we that give our "mite;" because they have more left than do we that are not money moguls. The Savior accounted the widow's mite as more than the princely sums of the wealthy. That is, it would bless her more. It brought her more genuine soul-satisfaction; because she gave all she could, gave it with the right motive, and not to be seen of men.

It depends then upon what incentive actuates our giving. As the poet Lowell assures us, we must give our heart along with the gift in order to be much benefited. In other words, we must not give begrudgingly, but with the single desire to help the recipient, because we love him. Just as well fling pearls into the sea, as to give something away regretfully, as far as hoping that profit will redound to us. You benefit the receiver, in that he is warmed and filled, but you open the wound in his heart. Neither does such an imparter of substance receive profit. Benevolence, rightfully practiced, is more beneficial to the giver than the receiver. Else can the Redeemer's statement be true: "It is more blessed to give than to rceive."

But some of us have no money or goods to bestow. All we can give, maybe, is a little service to our fellowman. Is our reward any the less, seeing we cannot give much material substance? Verily, no. He that bestows a part of his gold to uplift or lighten the burden of suffering humanity does well; but he that day after day gives a good service to his fellows, does better. We mav give more in deeds than can be given in gold and silver. The Lowly Jesus had no gold to give, yet He wrought more for the weal of humankind than the wealthiest and most philanthropic of all our millionaires.

So do not be dismayed if you have but few goods to bestow on charity. You can give some good service to your neighbor or those afar off if you try. It will reflect a beautiful light into your life. Or you can perform a multitude of little services as you go along, smoothing the pillow of sorrow or soothing an aching heart.

Give all the money you can to worthy persons in need and to worthy institutions for helping the poor and the building up of God's kingdom. And you will find great joy here and hereafter. You will realize the true end of your being on earth. "Blessed" indeed will you be.

The greatest boon that the Almighty has given us is that of giving some good gift away to the needy. It is the pathway to His best gift to mortals—eternal joy, everlasting life.

SALVATION.

A DISCOURSE DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, JANUARY 16, 1853. JOURNAL OF DISCOURSES, VOL. 1, PAGE 1.

The Plan of Salvation, or, in other words, the redemption of fallen beings, is a subject that should occupy the attention of all intelligence that pertains to fallen beings. I do not like the term fallen beings, but I will say, subjected intelligence, which term suits me better—subjected to law, order, rule, and government. All intelligences are deeply engaged in this grand object; not, however, having a correct understanding of the true principle thereof, they wander to an fro, some to the right, and some to the left.

There is not a person in this world, who is endowed with a common share of intellect, but is laboring with all his power for salvation. Men vary in their efforts to obtain that object, still their individual conclusions are that they will ultimately secure it. The merchant, for instance, seeks with unwearied diligence, by night and by day, facing misfortunes with a determined and persevering resistance, enduring losses by sea and by land, with an unshaken patience, to amass a sufficient amount

of wealth, to enable him to settle calmly down in the midst of plenty in some opulent city, walk in the higher classes of society, and perchance receive a worldly title, or worldly honor, and enjoy a freedom from all anxiety of business, and constraint by poverty, throughout the remainder of his life. He then supposes he has obtained salvation.

Descend from the busy, wealth-seeking middle classes, to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to seek a bit of bread, or a coin from his more fortunate fellow mortal, if he can only obtain a few crusts of bread to satisfy the hunger worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of the night, and his misery comes with the morning light. From the match-maker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore, and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage, all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

The Latter-day Saint, who is far from the bosom of the Church, whose home is in distant climes, sighs, and earnestly prays, each day of his life for the Lord to open his way, that he may mingle with his brethren in Zion, for he supposes that his happiness would then be complete; but in this his expectations will be in a measure vain, for happiness that is real and lasting in its nature cannot be enjoyed by mortals, for it is altogether out of keeping with this transitory state.

If a man's capacity be limited to the things of this world, if he reach no further than he can see with his eyes, feel with his hands, and understand with the ability of the natural man, still he is as earnestly engaged in securing his salvation, as others are, who possess a superior intellect, and are also pursuing the path of salvation, in their estimation, though it result in nothing more than a good name, or the honors of this world. Each, according to his capacity—to the natural organization of the human system, which is liable to be operated upon by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation, as I am to obtain salvation in the eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends and acquaintances, are traditionated, from their youth up, into the belief that there is no God, or intelligent beings other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death, all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher who, for many years, has argued himself into the belief that his spirit is no more af-

ter his body sleeps in the grave, be lieve that his intelligence came from eternity, and is as eternal, in its nature, as the elements or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heaven, God, immortality and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections. in the least; to him it is all vanity. To say that the human family are not seeking salvation. is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way and some in another; but all is darkness and confusion. If the Lord does not speak from heaven. and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? Who can give them the words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person. or to a people, they can then hear, believe. and be instructed.

An elder of Israel may preach the principles of the gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord. he can not enlighten that congregation on those principles. it is impossible. Job said that. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase. we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding. what would it prove to us? It would prove to me. at least. what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give ourselves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then we are in Zion; that is Zion. What will produce the opposite? Harkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness. truth, right, virtue, and every principle and attribute of the Holy gospel, we may say of that people, as the ancient apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done ought to prevent you from becoming so blest? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter-day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice today, that has received the Holy Ghost through the principles of the gospel, and at that same time has not received a love for them? I will answer the

question. Wait and see who it is that falls out by the way; who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins, and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and watch that they themselves might be free from it! If they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their actions that they had received the truth and the love of it! If all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth.

Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves, that no reasonable being upon the face of the earth could find fault with them, what kind of society should we have? Why every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

If elders of Israel use language which is not proper for the lips of a Saint, such elders are under condemnation, and the wrath of God abides upon them: those who do it have not the love of truth in their hearts, they do not love and honor the truth because it is the truth, but because it is powerful, and they wish to join with the strongest party. Do they love light because it is light? virtue because it is virtue? righteousness because it is righteousness? No. But these principles are almighty in their influence, and like the tornado in the forest, they sweep all before them, no argument can weigh against them, all the philosophy, knowledge and wisdom of men may be set in array against them, but they are like the chaff before a mighty wind, or like the morning dew before the sun in its strength—such elders embrace truth because it is all-powerful. When a man of God preaches the principles of the gospel, all things give way before it, and some embrace it because it is so mighty. But by and by those characters will fall out by the way, because the soil has not depth to nourish the seeds of truth. They receive it, but not the love of it; it dies, and they turn away. If every person who has embraced the gospel would love it as he loves his life, would not society wear a different aspect from that of the present?

I do not intend to enter into a detailed account of the acts of the people, they are themselves acquainted with them; people know how they themselves talk, and how their neighbors talk; how husband and wife agree in their own houses, and with their neighbors; and how parents and children dwell together. I need not tell these things, but if every heart were set upon doing right, we then should have Zion here. I will give you my reason for thinking so. It is because I have had it with me ever since I was baptized into this kingdom. I have not been without it from that day to this. I have therefore a good reason for the assertion I have made. I live and walk in Zion every day, and so do thousands of others in this Church and kingdom; they carry Zion with them, they have one of their own and it is increasing, growing, and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighborhood, from city to city, and from nation to nation, how long would it be before the earth would become revolutionized, and the wheat gathered from among the tares? The wheat and the tares, however, must grow together until harvest. I am not there-

fore disposed to separate them yet, for if we pluck up the tares before the harvest, we may destroy some of the good seed, therefore let them grow together, and by and by the harvest will come.

There is another thing, brethren, which I wish you to keep constantly before your minds, that is with regard to your travels in life. You have read, in the scriptures, that the children of men will be judged according to their works, whether they be good or bad. If a man's days be filled up with good works, he will be rewarded accordingly. On the other hand, if his days be filled up with evil actions, he will receive according to those acts. This proves that we are in a state of exaltation, it proves that we can add to our knowledge, wisdom, and strength, and that we can add power to every attribute that God has given us. When will the people realize that this is the period of time in which they should commence to lay the foundation of their exaltation for time and eternity, that this is the time to conceive, and bring forth from the heart fruit to the honor and glory of God, as Jesus did—grow as He did from the child, become perfect, and be prepared to be raised to salvation? You will find that this probation is the place to increase upon every little we receive, for the Lord gives line upon line to the children of men. When He reveals the plan of salvation, then is the time to fill up your days with good works.

Let us fill up our days with usefulness, do good to each other, and cease from all evil. Let every evil person forsake his wickedness. If he be wicked in his words, or in his dealings, let him forsake those practices, and pursue a course of righteousness. Let every man and woman do this, and peace and joy will be the result.

A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle. The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation. Can you realize the eternity of your own existence? Can you realize that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it will exist eternally, as that anything else will, I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the vail, they are not dead but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will receive—they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the vail taken from before their eyes, to behold the handiworks of God among all people. His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth, We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession.

I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy—the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some tri-

fling thing, when I can see, in a moment that they have received no intentional injury! They have no compassion on their brethren, but having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle"—"if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty-one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church, to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.

PRE-HISTORIC MINES.

The following description of some ancient mines in Wyoming appeared recently in the Cheyenne Leader, and was written by I. S. Butterfield. The article was clipped and forwarded to Liahona The Elders' Journal by Brother J. O. Thomas of Cheyenne, who suggests that these mines may have been worked by the Jaredites, a people who came from Asia to America at the time of the confusion of tongues at the Tower of Babel, a history of whom is given in the Book of Mormon:

Remarkable prehistoric mines have been discovered in the Black Hills of Wyoming, about fifty miles northwest of old Fort Laramie.

These excavations and ruins have begun to attract the attention of the most prominent archæologists and ethnologists of the country, but so far, no one has cleared up the mystery which surrounds their origin.

In the summer of 1899, Judge Sidney C. Eastman of Chicago, then on a hunting trip in Wyoming, visited the locality with the writer. The judge collected some interesting stone implements there and on his return gave them to Mr. W. C. Wyman of Evanston, Ill., who in turn deposited them in the Field Columbian museum, where they attracted the attention of Dr. George A. Dorsey, the distinguished anthropologist and curator of the museum.

Early the next year, at the request of Dr. Dorsey, an expedition was organized by Mr. Bartlett for Dr. Dorsey and party, who made a trip there for the purpose of investigating the find. After this visit and a study of the strange features of the ruins, Dr. Dorsey admits he is unable to assign a period or designate a race of people to which these works belong, though he is of the opinion they must have been a race that practiced agriculture, as many of the stone implements found there are agricultural tools. The trail of investigation therefore takes us back into a remote past.

In describing these ancient remains, Dr. Dorsey says:

"I am of the opinion these ruins represent historically the most ancient races of the North American continent. I find that none of the living Indian tribes have any knowledge either by legend or tradition of these mines or quarries, and it is impossible that any of the modern savage races could have done the mining work in solid rock which is seen there today in shafts, open cuts, tunnels and pits, mostly in very hard quartzite."

The mines are located on the breaks of the sources of Muddy Creek, in a desolate region of foot hills, mesas and treeless plains, unfrequented even by stock, as the creek bed is dry and the supply of water is uncertain.

Without a guide it would be impossible to find the locality. For several miles before reaching the site, the expedition passes over a sand desert resembling the bad lands of Dakota, but more picturesque and strange. Rising from this desert are rocky eminences, some in grotesque forms and others in the shape of castles, monuments and fortifications. Two of the rock formations rising sheer and naked from the level desert are almost copies of the pyramids of Egypt.

Beyond this desert area, located upon a series of hills and table lands along the ravines of the Muddy are the old aboriginal quarries and village sites. On reaching there the visitor beholds a scene of great loneliness and desolation. No living object is visible. Not a sound breaks the oppressive silence. In that environment one seems at once to have been transferred from modern life into a world of remote antiquity.

The excavations consist of many pits, partially filled with debris, but still showing depths from twenty to fifty feet; of tunnels and open cuts in the cap rock of the mesas

and on the slopes of the hills. The pits are from thirty to fifty feet in diameter. The shafts, inclines and other openings are of varied form and extent, all scattered over an area of half a mile in extent in different directions. Enormous dump piles of the broken rock lying as it had been mined and brought to the surface, are seen around these openings.

Back from the crests and slopes where these mines are situated will be found the level areas which formed the village or shop sites where the inhabitants lived and worked the rock, fashioning it into implements of all kinds, such as hammers, axes, grinders, hide scrapers, lances, arrow heads, knives and rude agricultural tools.

Hundreds, probably thousands, of these interesting prehistoric relics have been carried away by curious visitors and scientific explorers. One party remaining on the ground but a single day collected and carried away three barrels of these curious examples of ancient workmanship in stone. The finished work in most instances is rude although some beautiful specimens have been found made from brilliantly colored agate, jasper, obsidian and chalcedony.

While there are hundreds of tepee circles on the mesas, indicating extensive settlements of villages within a mile of the mine openings, I am of the opinion these are of a much later period than the origin of the mining operations. These tepee circles are exactly the same as those mode by the present Indian tribes. It seems that when the ancient people that carried on these mining operations and engaged in agricultural pursuits, were conquered and passed away, the present Indian tribes utilized the results of their wonderful and patient toil, turning the old quarries into a modern Indian armory for the manufacture of ammunition for their hunting and war parties. All remains of the more ancient villages have undoubtedly been swept away and obliterated by these later comers. So we must judge from surface indications. New discoveries may be made by scientific exploration of the ruins.

These village sites are covered with chippings, rejects and flakes of arrow heads, lance heads and scrapers, but have few if any of the rude and heavy work seen at the mines, such as the large hammers, grain pounders, axes, grinders, etc.

Evidently the homes of the old stone workess cannot now be traced on the surface of these hills, or in the adjacent ravines.

The rock mined was principally in quartzite in the upper stratum of the formation. These quartzite beds contain nodules of jasper and chalcedony in varied and beautiful colors. These were mostly worked into arrow and lance heads, while the quartzite from its conchoidal fracture and easier working was made into large implements of domestic use.

The mystery of all this extensive mining work in the hardest kind of solid rock still remains an unsolved problem. How was it done? By what races? In what period of human history? Nowhere in all these remains can be found the slightest trace ot iron, copper or metal tools, or of anything of the nature of appliances for modern rock mining. We must at least go back to the Astec or Toltec races, to the days of Montezuma, whose people are said to have come north at one time, to account for this.

The history of the rediscovery of ancient rock work in the Hartville, where these mines are located, is a matter of some interest. They were first noticed by white men in 1882, when some cowboys on a roundup saw the openings and reported the discovery at Hartville. They supposed they were old Mexican or Spanish mines, and the report induced several miners and prospectors of the Hartville camp to make a trip there with the expectation of finding silver or gold mines. They did sufficient work to ascertain the mineral value of the rock. Their assays returned nothing, and the miners gave up their task. At a later time I visited the locality and formed the theory that these were arrow head mines worked by recent Indian tribes.

Further investigation has compelled me to abandon that theory and assign the work to ancient races.

Prof. Dorsey says it is a rich field for archæological exploration, and adds in relation to it, that many problems remain unsolved that require further investigations, and to that investigation he expects to devote himself in the near future.

As this distinguished ethnologist has given many years to the study of these questions and to the personal explorations of the ancient races in Old Mexico, South America and all parts of our own country, the Wyoming discovery assumes a large importance in the study of American historical archæology. or the unwritten story of the ancient races of this continent.

Mission News.

SOUTHERN STATES MISSION.

Farewell Party.

The Latter-day Saint chapel in Atlanta, Ga., was the scene of a real western farewell party on the evening of September 11th, in honor of President Ben E. Rich. Nothing was left undone that would in any way help to give expression to the love and esteem in which the honored guest is held by the elders of the mission and the Saints and friends in Atlanta. The chapel was nicely decorated by the lady missionaries. The wall back of the pulpit was completely covered with two large flags, drawn apart in the center to give place to a large portrait of Brother Rich. Almost the entire pulpit and rostrum were covered with flowers, potted plants and palms. At the

time of the opening, the house was packed with elders, Saints and friends.

The program was most appropriate. There were solos, musical selections, recitations and addresses. Elder C. A. Callis in his happy and congenial way acted as master of ceremonies. The hymn "Let Zion in her Beauty Rise," was sung lustily by the congregation. After the invocation by Elder J. P. Jensen, C. E. Dinwoodey, President of the Atlanta conference, made a brief address of welcome. Miss Nannie Mae White rendered in a most artistic way the piano solo "Sahita Pesth." Mr. A. C. Bartlett, one of Atlanta's foremost elocutionists, gave in a most effective way, "A Georgia Mountaineer's Description of an Opera in a First Class Theatre." Miss Lillian V. Jones sang most feelingly "With You in Eternity." Elder Nephi Jensen gave a short sketch of the mission. A mixed quartette composed of Miss Lillian V. Jones, Mrs. Lucy Dinwoodey, Elders J. P. Jensen and C. E. Dinwoodey sang a favorite Sunday school selection. Mrs. I. C. Smullyon recited with consumate grace "Aunt Slyria's Geography Lesson." Elder C. A. Callis made eulogistic remarks. Elder Fred Evans in a most fitting speech presented President Rich with a beautiful diamond pin, which all the elders of the mission united in buying. Following the presentation Pres. Rich spoke remiscently of his labors in the South. He expressed gratitude to the people of the South for their kindness to him and the elders who have labored under his direction. He said the credit for what success had come to him was first due to God, and next to the elders.

The congregation now adjourned to the rooms of the conference house where they were served with ice cream and cake by the sisters of the Atlanta branch. Then all returned to the chapel and joined in singing "God be with you till we meet again."

President Ben E. Rich offered the closing prayer.

Progress of Southern States Mission.

The following remarks were made by Elder Nephi Jensen:

We have come to say goodbye to a friend, a brother, aye a father. It is eminently fitting that we should come to gether on this occasion and in some way show our appreciation of the great work Brother Rich has done in the South, and express to him our heartfelt gratitude for his wise counsel, his kindly words of good cheer, his acts of charity, and his able and courageous defense of that cause which is the darling theme of our hearts.

Brother Rich will no longer be our president, but he will always be our friend and brother. Although we shall not be associated with him in the future we shall always feel that we are better because of the influence of his life upon ours. No one is more deserving of honor and praise than the missionary. His is a calling which requires the greatest sacrifice and the highest courage. If he is a true representative of Christ he will be of all men most hated and his cause will be counted the abomination of abominations. Religious prejudice is his greatest foe. And no one ever combatted a more formidable and terrible enemy. It stops at nothing in accomplishing its infamous ends. Hate, insatiable hate, is its vital life, and slander, faggot and rack are its weapons. What crimes has it not committed in the name of religion? It has killed the prophets, crucified Christ, burned Christians at the stake, and drove the Saints of God from beneath the protecting folds of their nation's flag. It holds nothing sacred. It defiles the altar, oppresses the weak, tramps innocence beneath its brutal feet, and places villainy on the bench, and wrong on the throne.

To face religious prejudice—the arch enemy of truth—requires intrepid courage and unshaken fidelity in the right. Few men have done greater service to the Church and humanity in combatting this foe, than President Rich. Inspired by a courage that knows no turning back, he went out through the states of the South with the weapons of reason and the word of God, and drove the foe from many a field and flung the banner of truth to the breeze.

Every phase of the work has prospered unprecedently under his wise administration. He infused his intense enthusiasm into the elders, and they went out and labored with unrelenting zeal and energy. New fields were opened up, enemies were turned into friends, and friends into converts. The message of the restored gospel was sent to every county of every state in the mission. In the cabin, in the forest, in the school house, in the village, and on the streets in the cities, the voice of the "Mormon" elder has been heard, testifying that God has spoken from the heavens in the nineteenth century, and given new evidence of His existence and the actuality of revealed religion.

The elders have not only preached the gospel in cottage, school house and church, and told the sublime story of "Mormonism" by the fireside, but they have also published the gospel. During the last ten years 25,000 Books of Mormon have been sold in the Southern States Mission, 15,000 Orson Pratt's works, 160,000 Voice of Warnings, 150,000 Durrants, 25,000 Song Books and 40,000 miscellaneous books, and 3,500,000 tracts were distributed and 6,800 converts were added to the Church by baptism.

But these figures only half tell the story of the ten years progress. Indeed figures representing converts added to the Church show only incompletely the results of missionary work. There may be progress even though there are no baptisms. It often requires more effort to remove prejudice and get a hearing than to convert people. How much ground has been gained during the last ten years in making friends of

people who were once antagonists to the truth, no figures can tell. Ten years ago much of the territory now comprised in the Southern States mission had not been visited by a "Mormon" elder, for the first time. In no state had every county been canvassed. Practically no city work had been done at all. The elders had been driven from several counties in almost every state of the south. The newspapers with a few exceptions were very unfriendly. The preachers almost universally excluded the servants of God from their pulpits. But what a change has come in ten years. Every county in every state has now been canvassed, and congregations of Saints have been built up in some of the largest cities. Only two counties in the whole mission now exclude the elders, newspapers of large circulation in several of the states open their columns in defense of the Saints; and it is not an unfrequent occurrence for the elders to occupy the pulpits in churches of other denominations. Moreover, during these ten years the gospel leaven has been working on the whole lump of error. Thousands of people in the South who are not now members of the Church believe that the story of the angel bringing the gospel to the earth in the nineteenth century, is true. Hundreds of ministers who have heard the elders preach, and read our books and tracts, have modified their creeds. They have left off teaching many erroneous doctrines which they taught a few years ago, and are now advocating religious principles which were brought to their attention for the first time by the "Mormon" elders. Thus it will be seen that the proclamation of the restored gospel has not only influenced the lives of those who have accepted it, but it has effected the lives and creeds of many who are without the pale of the Church and who may remain so until they hear the gospel in the spirit world.

We rejoice greatly in the splendid progress of the Southern states during the decade just past. We are proud of the wisdom, tact. enthusiasm and devotion of him who has done so much to make possible this progress. May the mission go on from achievement to achievement and may our friend and brother to whom we say good bye find in his new field pleasant associations and unlimited opportunities for doing good.

CENTRAL STATES MISSION.

Elder Chester Session of the North Texas conference, was released and left for his home in Auburn, Wyo., on account of the death of his wife.

Elder F. H. Campbell, of the Independence conference, has been released and left Independence for his home in Western Idaho, September 22.

Elders Murray Jeffries of Grantsville, Utah, has arrived and will labor in the Independence conference. Elder Mons Neilson of Ephraim, Utah, another fresh arrival, will labor in the South Texas conference.

Generous Visitor.

Recently Brother E. R. Smith of Salt Lake City, visited the mission office and left a donation of $25, to be disposed of as the president of the mission might see fit. Brother Smith was accompanied by his wife. His generosity is very much appreciated.

So long as ignorance and evil shall exist, so long there will be work for the devoted, and so long shall there be room in the ranks for those who, defying obliquy, misapprehension, bigotry, and interested craft, struggle and dare for the redemption of the world. "Of making many books there is no end," —though there is happily a speedy end of most books after they are made; but he who, by voice or pen strikes his best blow at impostures and vices whereby our race is debased and paralyzed may close his eyes in death, consoled and cheered by the reflection that he has done what he could for the emancipation and elevation of his kind. —Horace Greely.

THE PASSING.

Coming from all ranks of men
Are many who seem brave;
But the thoughts of passing from this life
To the life beyond the grave.
Are thoughts that make all mankind shrink,
And their hearts turn cold and chill;
When in their minds they see their forms,
Pale, lifeless, cold and still.

Why do men look upon this change
With so much grief and pain?
Why do they say, when one is gone,
"We shall not meet again?"
The grief these thoughts have caused them
Cannot be described by pen,
And the answer to these questions are:
They have been taught by men.

All those who know the gospel
And believe its precepts true,
Do not lament the passing
Of a friend as others do;
But with unshaken faith in God,
And joy, they hail the time
They may meet their friends and loved ones,
Beyond, in realms sublime.

—Elder Jas. H. Moore, Southern States mission.

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A WEEK WITH THE PROPHET JOSEPH SMITH.

ACCORDING TO HIS DIARY. MILLENNIAL STAR, VOL. 15, PAGE 371.

[The events here recorded occurred at Kirtland, O., in October and November, 1835. This week's record from his diary gives a good idea of the activity and varied experiences of the Prophet.]

Monday, 26th. Went to Chardon to attend the county court, in company with brothers Hyrum, Samuel and Carlos Smith. Brother Samuel was called in question before this court for not doing military duty, and was fined because we had not our conference minutes with us for testimony to prove that F. G. Williams was clerk to the conference. This testimony we should have carried with us. had it not been for the neglect of our consel or lawyer, who did not put us in possession of this information—this we felt was a want of fidelity to his client, and we consider it a base insult, practiced upon us on account of our faith, that the ungodly might have unlawful power over us, and trample us under their unhallowed feet. And in consequence of this neglect, a fine was imposed upon brother Samuel, of twenty dollars, including costs, for which he was obliged to sell his cow to defray the expenses of the same. And I say, in the name of Jesus Christ, that the money which they have thus unjustly taken, shall be a testimony against them, and canker, and eat their flesh as fire.

Tuesday, 27th. In the morning I was called to visit at brother Samuel Smith's. His wife was confined and in a dangerous situation. Brother Carlos went to Chardon after Dr. Williams. I went out into the field and bowed before the Lord, and called upon Him in mighty prayer, in her behalf. And the word of the Lord came unto me, saying, "My servant Frederick shall come, and shall have wisdom given him, to deal prudently, and my handmaid shall be delivered of a living child, and be spared." The doctor came, in about one hour afterwards, and in the course of two hours she was delivered, and thus what God had manifested to me was fulfilled, every whit. This evening I preached in the school house to a crowded congregation.

Wednesday, 28th. At home attending to my family concerns.

Thursday, 29th. Brother W. Parish commenced writing for me, at fifteen dollars per month. I paid him sixteen dollars in advance out of the committee's store. Father and mother Smith visited us. While we sat writing, Bishop Partridge passed our window, just returned from the east.

I was called to appear before the High Council, which was then sitting, to give my testimony in an action brought by my brother William Smith, against brother David Elliott, for whipping his daughter unreasonably. My testimony was in brother Elliott's favor, from conversation with the parents and the girl, at their house in Chagrin. I was satisfied that the girl was in the fault, and that the neighbors were trying to create a difficulty.

Returned to our writing room, went to Dr. Williams' after my large journal, made some observations to my scribe concerning the plan of the city, which is to be built up hereafter on this

ground consecrated for a stake of Zion.

While at the doctor's, Bishop E. Partridge came in, in company with President Phelps. I was much rejoiced to see him. We examined the mummies, returned home, and my scribe commenced writing in my journal a history of my life; concluded President Cowdery's second letter to W. W. Phelps, which President Williams had begun.

Bishop Whitney and his wife, with his father and mother called to visit us. His parents having lately arrived here from the east, called to make inquiry concerning the coming forth of the Book of Mormon. Bishop Partridge and some others came in. I then sat down and related to them the history of the coming forth of the book, the administration of the angel to me, the rudiments of the gospel of Christ, etc. They appeared well satisfied, and I expect to baptize them in a few days, though they have made no request of the kind.

Went to the Council. The Presidency arose and adjourned. On my return, Elder Boynton observed that long debates were bad. I replied that it was generally the case that too much altercation was indulged in on both sides, and their debates protracted to an unprofitable length.

We were called to supper. While seated at the table, we indulged in a free interchange of thought, and Bishop Whitney observed to Bishop Partridge, that the thought had just occurred to his mind that perhaps in about one year from this time, they might be seated together around a table on the land of Zion. My wife observed she hoped it might be the case, that not only they, but the rest of the company present, might be seated around her table on that land of promise. The same sentiment was reciprocated from the company around the table, and my heart responded, Amen, God grant it, I ask in the name of Jesus Christ.

After supper, I went to the High Council, in company with my wife, and some others that belonged to my household. I was solicited to take a seat with the Presidency, and preside on a trial of Sister Elliott. I did so. My mother was called as testimony, and began to relate circumstances that had been brought before the Church and settled. I objected against such testimony. The complainant, brother William Smith, arose, and accused me of invalidating or doubting my mother's testimony, which I had not done, nor did I desire to do. I told him he was out of place, and asked him to sit down. He refused. I repeated my request. He became enraged. I finally ordered him to sit down. He said he would not, unless I knocked him down. I was agitated in my feelings on account of his stubbornness, and was about to leave the house, but my father requested me not to do so. I complied, and the house was brought to order after much debate on the subject, and we proceeded to business.

The decision of the Council in the case of brother Elliot, was, "that the complaint was not without foundation, yet, the charge had not been fully sustained, but he has acted injudiciously, and brought a disgrace upon himself, his daughter, and upon this Church, because he ought to have trained his child in a way that she should not have required the rod at the age of fifteen years." Brother Elliot made his confession and was forgiven. Sister Elliot confessed her wrong and promised to do so no more, consequently the Council forgave her. And they were both restored to fellowship.

Friday, 30th. At home. Mr. Francis Porter, from Jefferson county, New York, a member of the Methodist church called to make some inquiry about lands in this place (Kirtland), whether there were any valuable farms for sale, and whether a member of our Church could move into this vicinity, and purchase lands, and enjoy his own possessions and property, without making them common stock. He had been requested to do so by some brethren who live in the town of LeRoy, New York. I replied that I had a valuable farm joining the Temple lot I would sell, and that there were other lands for sale in this place, and that we had no common stock business among us;

that every man enjoys his own property, or can, if he is disposed, consecrate liberally or illiberally to the support of the poor and needy, or the building up of Zion. He also inquired how many members there were in this Church. I told him there were about five or six hundred who communed at our chapel, and perhaps a thousand in this vicinity.

At evening I was presented with a letter from brother William Smith, the purport of which is, that he is censured by the brethren on account of what took place at the Council last night, and wishes to have the matter settled to the understanding of all, that he may not be censured unjustly, considering that his cause was a just one, and that he had been materially injured. I replied that I thought we parted with the best of feelings, that I was not to blame on account of the dissatisfaction of others. I invited him to call and talk with me, and that I would talk with him in the spirit of meekness, and give him all the satisfaction I could. (This reply was by letter.)

Saturday, 31st. In the morning, brother Hyrum Smith came in and said he had been much troubled all night, and had not slept any, that something was wrong. While talking, brother William Smith came in, according to my request last night. Brother Hyrum said that he must go to the store. I invited him to stay. He said he would go and do his business and return. He did so. While he was gone, brother William introduced the subject of our difficulty at the Council. I told him I did not want to converse upon the subject until Hyrum returned. He soon came in. I then proposed to relate the occurrences of the Council before named and wherein I had been out of the way I would confess it and ask his forgiveness, and then he should relate his story, and make confession wherein he had done wrong, and then leave it to brother Hyrum Smith and brother Parish to decide the matter between us, and I would agree to the decision, and be satisfied therewith.

He observed that he had not done wrong, and that I was always determined to carry my points whether right or wrong, and therefore he would not stand an equal chance with me. This was an insult, but I did not reply to him in a harsh manner, knowing his inflammatory disposition, but tried to reason with him and show him the propriety of a compliance with my request. I finally succeeded, with the assistance of brother Hyrum, in obtaining his assent to the proposition that I had made. I then related my story, and wherein I had been wrong I confessed it and asked his forgiveness. After I got through he made his statements, justifying himself throughout in transgressing the order of the Council, and treating the authority of the Presidency with contempt. After he had got through, brother Hyrum began to make some remarks, in the spirit of meekness. He (William) became enraged. I joined brother Hyrum in trying to calm his stormy feelings, but to no purpose; he insisted that we intended to add abuse to injury, his passion increased. he arose abruptly, declared that he wanted no more to do with us. He rushed out at the door. We tried to prevail on him to stop, but all to no purpose. He went away in a passion, and soon after sent his license to me. He went home and spread the leaven of iniquity among my brethren, and especially prejudiced the mind of brother Samuel. I soon learned that he was in the street exclaiming against me, which no doubt our enemies rejoiced at. And where the matter will end I know not, but I pray God to forgive him and them, and give them humility and repentance.

The feelings of my heart I cannot express on this occasion, I can only pray my Heavenly Father to open their eyes that they may discover where they stand, that they may extricate themselves from the snare they have fallen into.

After dinner I rode out in company with my wife and children, brother Carlos and some others. We visited brother Roundy and family, who live near Willoughby. We had an interesting visit. As soon as I returned, I was called upon to baptize Samuel Whitney and his wife and daughter. After bap-

tism we returned to their house, and offered our thanks in prayer. I obtained a testimony that brother William would return to the Church and repair the wrong he had done.

Sunday morning, Nov. 1st, 1835. Verily thus saith the Lord unto me his servant, Joseph Smith, Jr., "Mine anger is kindled against my servant Reynolds Cahoon, because of his iniquities, his covetous and dishonest principles, in himself and family, and he doth not purge them away, and set his house in order. Therefore, if he repent not, chastisement awaiteth him, even as it seemeth good in my sight, therefore go and declare unto him these words."

I went immediately and delivered this message according as the Lord commanded me. I called him in, and read what the Lord had said concerning him. He acknowledged that it was verily so, and expressed much humility.

I then went to meeting. Elder Corrill preached a fine discourse.

In the afternoon President Phelps continued the services of the day by reading the fifth chapter of Matthew, also the laws regulating the High Council, and made some remarks upon them, after which, sacrament was administered. I then confirmed a number who had been baptized, and blessed a number of children, in the name of Jesus Christ, with the blessings of the New and Everlasting Covenant. Notice was then given, that the Elders' School would commence on the morrow.

BE NOT ASHAMED.

BY ELDER C. R. HUNTER, NORTHERN STATES MISSION.

I am not ashamed of the gospel of Christ for it is the power of God unto salvation. —Rom. 11:16.

Thus wrote Paul in his epistle to the Romans, assuring that that obedience to the gospel would win them salvation in the kingdom of God, and that he was not ashamed to declare it to the whole world. For Jesus had appeared to him as he went to Damascus, and directed him to Annias who told him not to tarry but to accept the truth by baptism, which he did (Acts 22:16).

The religion which Paul designates as the gospel of Christ was then, as now, held in derision and "everywhere spoken against" (Acts 28:22).

Yet in the face of this he went into cities whose inhabitants gave allegiance to strange gods, and boldly declared the truth: "For as much then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone graven by art or man's device." (Acts 17:29).

For which he was mobbed and stoned, and in Lystria dragged out of the city and left for dead. At Ephesus he was assailed by the silversmiths whose craft was in danger (Acts 19). Owing to these persecutions Paul early learned and declared in writing to the youthful Timothy: "All who will live Godly in Christ Jesus shall suffer persecution" (II Timothy 3:12).

And as Christ said: "If ye were of the world the world would love its own but because I have chosen you out of the world, therefore the world hateth you" (John 15:19).

The same cause will always produce the same effect. No matter who the man, or whether he merely advances a theory or a doctrine thoroughly demonstrated, if it is in advance of, or runs counter to ideas previously entertained by people he will have epithets hurled at him in abundance.

It has ever been so and probably will continue to be in an increasingly milder way till the Prince of Peace has bound the Prince of darkness. Paul was persecuted because he was preaching a God not made with hands, when the highest conception of God of which his hearers were capable was one of fine gold or silver. Yet he hesitated not to expound the gospel, and to declare the God of Abraham, Isaac and Jacob.

The railings and persecutions hurled against the Prophet Joseph Smith were called forth by the truth he advanced. The notions of the people in his time in

regard to God was that He is a Being without body, parts or passion, who sits upon the top of a topless throne and fills the immensity of space, all of which are two unreasonable and even ridiculous at this advanced date to need discussion.

Some one has said: "The conceptions of the atheist and Christian were almost identical—the atheist says there is no God, while the Christian in his creed says, God is nothing." In the face of these strongly-rooted fallacies, Joseph Smith averred that God is a glorified man, in whose image we are created body and soul; and taught that, "As man is, God once was; as God is, man may become." He tells his followers that the words of the Savior to the Apostles, "Be ye perfect even as your Father which is in heaven is perfect" were not empty and idle sounds but their realization was within the possibility of man.

He was not fearful to declare these and many other great truths, though in doing so he brought down upon himself malediction and the wrath of over-righteous zealots, and at last gave his blood for his testimony.

Paul was not ashamed of the gospel because it had been taught him by the "revelation of Jesus Christ" (Gal. 1:11-12). Joseph Smith was taught the gospel in the same way.

Bruno was burned for the truth he brought, Galileo suffered imprisonment from which he died. But the truth they advanced is today accepted among the best of earth's people.

Josiah Quincey said: "It is not improbable that text books for generations yet unborn will contain a question like this: What great American of the nineteenth century exercised the greatest influence upon the lives of his countrymen, and the answer will be, Joseph Smith, the Mormon Prophet."

Let us not be ashamed to declare the truth of God—the "Truth that our parents have cherished, for which martyrs have perished." Not for these reasons alone but because it is the truth—"the power of God unto salvation." Not a few already are like Aggrypha of old, "almost persuaded."

DOES NOT THE END JUSTIFY THE MEANS?

BY J. B. FARR, INDEPENDENCE, MO.

In this bright, beautiful world where the days of sunshine far outnumber those of shade and gloom, there are thousands of good people taxing their minds to the utmost in attempts to solve the great problems: What are we? whence did we come? whither are we going? Among such, some are so unfortunate as to drift into channels of thought that lead them to the conviction that "All is vanity. Man has no pre-eminence above the breast; as the one dieth, so dieth the other; all go to one place."

Such was the conclusion of your humble servant. At first he thought he had struck a bonanza, and that if he could only get the majority of people to see as he did this world would be a paradise. But upon more mature reflection he was forced to the conclusion that he who caused men to believe in the immortality of the soul, knew much better than man did, what was best for man.

He now feels that it is much more desirable to be civilized than to be savage. He is convinced that had man never believed in, aspired to, nor lived for, anything beyond what this life supplies, civilization would never have been; and furthermore should the masses of men, by any means, be suddenly deprived of their hopes of immortality, the bottom would forthwith drop out of civilization.

If man's belief in a hereafter plays such an important part respecting his condition here, does not the end justify the means whether there really be any hereafter or not?

Christ is the author of this earth, of men and women, of all the posterity of Adam, and of every living creature, that lives upon the face of the earth, that flies in the heavens, that swims in the waters, or dwells in the fields. Christ is the author of salvation to all this creation, to all things pertaining to this terrestial globe we occupy.—Brigham Young.

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Editorial

FORCIBLE REFUTATION.

The ways of Providence are indeed wonderful, and the Almighty finds means of vindicating His word and work in a manner that may well fill with awe and amazement His enemies. The Book of Mormon was a terrible rebuke to the false teachers and the upholders of the false systems of the day in which it came forth; and although it bore upon its every page its own evidence of its divine origin, the foes of truth determined to find some means of preventing its general acceptance as a revelation from God. Obviously the simplest and most effective way to do this was to brand it as an imposture, and give it the appearance of having originated in fraud.

A conspiracy to carry out this wicked purpose was formed and executed. It was known that a minister of the gospel named Solomon Spaulding, who had resided not far from where the Book of Mormon was first heard of, had written a romance dealing with imaginary incidents of history in ancient America. Witnesses were living who would testify that they had heard portions of this story read, and that it resembled the Book of Mormon narrative. The manuscript was lost and the author was dead. The conspirators therefore had neither fear nor scruple to use the "Spaulding Story" for their infamous design.

Joseph Smith, as was widely known, did not possess sufficient education to write a romance even, prior to the publication of the Book of Mormon. But Sidney Rigdon, one of his early associates, did. Furthermore Sidney Rigdon had long been a resident of Pittsburg, Pa., just south of the town in which the Book of Mormon was published. It was easy to say that the Spaulding manuscript had been left at a printing office in Pittsburg, that Sidney Rigdon had obtained possession of it, and, in colaboration with Joseph Smith, had produced from it the Book of Mormon.

Preachers and editors were alert and eager to find some plausible basis on which to oppose the claims of the Nephite Record, and the "Spaulding story" spread like wildfire. In vain did hundreds of witnesses testify that the Book of Mormon was in print long before Joseph Smith and Sidney Rig-

don ever met. The preachers and editors preferred fiction to fact, and their version of the origin of the scriptures of Ancient America became generally accepted, both in this country and Europe.

About half a century after the "Spaulding story" was fabricated, the original manuscript of the Rev. Solomon Spaulding was found, identified beyond the possibility of question, published verbatim et literatim, and deposited in the library of Oberlin College, Ohio, where it, together with incontestible proofs of its genuineness, is being carefully preserved. The discovery and publication of this manuscript did not altogether stop the circulation of the "Spaulding story," as might well be supposed, and its repetition still continues in uninformed circles.

A few months ago there occurred an event which amounts to another absolutely conclusive refutation of the "Spaulding story;" the logic of it has a peculiar force which it is impossible to resist. This event was nothing less than the baptism into the Church of Jesus Christ of Latter-day Saints of the gread granddaughter and nearest living relative of the Rev. Solomon Spaulding, a resident of Boston, Mass. The lady's name is Mrs. Louie E. Brittain. She recently forwarded for publication in Liahona The Elders' Journal the following testimony of the truth of the gospel as taught by the Church of her recent adoption:

I want to say that I am proud that I am a "Mormon," proud that Father thought me worthy to hear and accept the gospel. I know that it is the true gospel of a living God, and I thank Father for sending me the calm, happy assurance that He has indeed revealed Himself again in these the latter days, and established His true Church on earth again.

I thank Him for sending us our dearly loved Prophet Joseph Smith, for the Book of Mormon, and for other holy inspired writings.

I ask the prayers of the Saints, that I may press on toward the mark of the high calling in Christ Jesus, and that I may always, as I do now, feel that I can say from my heart that I know whate'er befalls me, Father doeth all things well; and that I may always realize what a privilege it is to serve Him and keep His commands.

I have been not yet four months a member of the Church of Jesus Christ of Latter-day Saints, but I can truly say they have been the happiest days of all my life. And I want the true Spirit living within me, that I may show in my daily life among my family and friends what a joy and satisfaction the gospel has brought to me. I ask Father to accept this testimony in the name of our blessed Savior Jesus Christ.

Sonie E. Brittain, Boston, Mass.

Accompanying the above testimony was a note to the editor of a semi-personal nature, but as it forms part of the record it is here appended:

Editor Liahona:—I want to tell you what a help to me, during the time I was investigating and also since I have entered the door, this dear little messenger of "more light" has been. I almost feel like saying that but for the help I got from the Liahona and the convincing testimonies its pages contained, I would not have been convinced of the truth as soon as I was. I pray that this dear little paper may bring "more light" to many a darkened life, as it did to mine; for when Elder Rae first presented the gospel to me I was indeed in darkness, but now I thank God I have come into the light—the brightness, warmth and joy of Christ's gospel.

Louie E. Brittain, Boston, Mass

On receipt of the above testimony and note to the editor, we wrote to Sister Brittain saying that we should like to publish, in connection with her testimony, a statement of her relationship to the Rev. Solomon Spaulding if agreeable to her. She responded as follows:

Your kind letter with the questions concerning my relationship to Solomon Spalding is received. and I gladly answer them. I spent the greater part of my early life in the family of my uncle and aunt. Dr. John A. McKnistry and wife. My uncle's mother was the adopted daughter of Solomon Spalding. As a child I well remember hearing my grandmother McKnistry tell of the manuscript that Grandpa Spalding had written, when she was a small child, and have heard her say that she had often sat and listened to grandpa read extracts from his book. As I was always particularly

pleased to listen to the life stories of my ancestors, it was a well known fact (?) to me that some bad people had stolen grandpa's book and made it their bible; and I, while a little child, was often fond of saying: "Some day when I'm a woman, I'll get even with those wicked people who robbed our family of grandpa's book."

So it was with a heart swelling with revenge and bitter hatred that I first met at the door of my house one of those "horrid Mormons." I had always intended, but still neglected, to purchase and read a copy of "grandpa's book." This same "Mormon," I had to admit, struck my mind with great force as being a *man*, and something about him made me feel that whatever the "Mormons" in general were, this one was an honorable, Christ-like person. He asked me to read the Book of Mormon carefully through, and I did so, not only once, but three times.

After I had finished reading it over once, something told me there was a mistake. I couldn't believe that my grandfather had had anything to do with the writing of this wonderful book. I decided to ask God Himself to show me the truth. And, oh, my brother, as I read the second and third time through our wonderful Book of Mormon, my heart was continually sending up a prayer to Father for light.

Some of the kind elders who had often called on me, but who had said very little to me on the doctrine of the "Mormon" religion, began leaving with me your dear little paper, the Liahona. I would read every word in it; and in less than two months after I met the first "Mormon" that came into my life, I was fully convinced that the Book of Mormon was a divine record, and that the old family belief that Grandpa Spalding wrote the Book of Mormon was false.

My family, all of whom for generations back had been much interested in all religious subjects, but were very set in their ways, were all shocked at my saying that we as a family had been mistaken as to the origin of the Book of Mormon. And when I mentioned the fact one day that I intended to visit the "Mormon" church and invite some of the elders to talk with me about their religion, they held up their hands in horror.

To tell the truth, God would not let me rest easy. I seemed to be continually asking Father for light, and He seemed to be sending it to me so fast it almost blinded me. The very first time I heard the elders talk, I knew that they were true servants of God. Principle after principle of the gospel, as they were presented to me by the elders, seemed so clear, so true, and so real, just like something I knew years ago and had for a time forgotten.

Of course, as soon as I was convinced of the divinity of the Book of Mormon it would have been *impossible* for me not to have believed that Joseph Smith was a true prophet of a *living* God. The Doctrine and Covenants and Pearl of Great Price, of course I accepted as coming from the same source, God Himself. Here were commands that my very heart told me I wanted to obey. True, I did not then, and do not now, understand but a very little, but I felt that our Father had wonderfully blessed me in sending this beautiful ray of revealed knowledge into my life. It was such a privilege to be allowed to do Father's will, and, oh! it was such a comfort to feel that Father thought me worthy to hear and accept!

All my friends felt that I had done a dreadful thing, and they would not forgive me for the *disgrace* I brought on my family by saying that I believed that the Book of Mormon was a divine record, and that Joseph Smith was a true servant of the living God.

I believed the Church of Jesus Christ of Latter-day Saints was the *only true* church on earth at the present time, and that when I had been let in at the door of baptism by immersion by those authorized of God, and would know that I was a "Mormon," it would be the proudest day of my life. I was determined to do my duty as I saw it. My husband voluntarily gave his consent to Elder Rae and Elder Tibbitts to my being baptized.

This is the story of how the great-granddaughter of Solomon Spalding (by adoption and marriage) became a "Mormon;" it may be of interest to you. Since I have joined our Church I have become more and more convinced of the wonderful truth of revealed knowledge and power. My people are totally opposed to our Church, and sometimes it seems to me that I cannot stand firm for truth. Only this morning my husband, after reading aloud the enclosed clipping from a Boston paper of yesterday, said it would have to be, give up him, my home, my friends, or give up my Church.

I cannot deny the truth. If I cannot by love and careful living win my family to a willingness for me to live my religion in my own home, I shall surely never deny the truth of our blessed gospel. It has become such a part of my very being that nothing as long as I live will ever tempt me, but, oh! I need the prayers of all the Saints, for it is so hard to be so cruelly misjudged, scoffed at and insulted as we "Mormons" here in Boston have been lately

May God give me strength to do His holy will.

Your sister in the gospel,

Louie E. Brittain.

Any person who reads the foregoing communications and after doing so professes to retain one single vestige of faith in any version of the "Spaulding story," of the origin of the Book of Mormon, deserves to be classed as a

remarkable specimen either of intellectual dishonesty or mental dullness. Sincerity and devotion are expressed in every word, while the logic of the circumstances that are recited is resistless.

The pathos of martyrdom is conveyed in the description this convert to the gospel gives of the price she is paying for the remission of her sins and the baptism of fire and the Holy Ghost which she has received. Probably she herself does not realize how her distress is adding power to her testimony; but this is God's way of making more effective the testimony of the witnesses whom He raises up from time to time to warn the inhabitants of the earth of the great work He is now doing among them.

CONFERENCE.

The regular semi-annual conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle at Salt Lake City at 10 a. m., Sunday, Oct. 4. All of the First Presidency, and all of the Twelve Apostles except Elder C. W. Penrose, who is presiding over the European mission, and Elder John Henry Smith, who was out of the state, and all or nearly all of the other general authorities of the Church, were on the stand. The vast auditorium was packed, and crowded overflow meetings were held in Assembly Hall, which is in the same enclosure with the Tabernacle, and Barrett Hall nearby.

President Joseph F. Smith delivered the opening discourse. He read the whole of Section 89 in the Dectrine and Covenants, which is commonly called the Word of Wisdom. For the information of thousands of readers of Liahona The Elders' Journal who are not familiar with the religious literature and doctrines of the Church of Jesus Christ of Latter-day Saints, we will briefly explain that the Word of Wisdom is a revelation which the God of heaven gave to the Prophet Joseph Smith, in the year 1833, and which embodies dietary laws of the most beneficent character. It forbids the habitual use of tea, coffee, tobacco and alcoholic beverages. These laws of died were far in advance of the discoveries of science at the time they were given, but they have been abundantly confirmed by such discoveries in recent years.

President Smith dwelt at length on the use of stimulants and narcotics, urging the Saints, in pointed yet fatherly language, to avoid polluting their bodies by using them. He emphasized the fact that the Word of Wisdom was a commandment of God to the Latter-day Saints which they ought faithfully to obey, reminded them of the promises made in this revelation to all who would observe it, namely, physical health and strength and increased intelligence; and he stated that the great temperance movement now sweeping over the United States was in harmony with this expression of God's will. He declared, in earnest language, his hearty endorsement of this great movement, and hoped that it would spread over the state of Utah.

This address was the keynote of the conference. Other speakers followed in the vein and spirit of President Smith's discourse. At the Sunday afternoon session, Apostle Heber J. Grant delivered a powerful discourse in favor of abolishing the saloon, and presented the following resolution, which was adopted by a unanimous viva voce vote of the immense assemblage:

Believing in the words and teachings of President Joseph F. Smith, as set forth this morning on the subject of temperance, it is proposed therefore that all officers and

members of the Church of Jesus Christ of Latter-day Saints will do all in their power that can properly be done, with lawmakers generally, to have such laws enacted by our legislators soon to be elected as may be necessary to close saloons, otherwise decrease the sale of liquor, and enact what is known as the "Sunday law."

The adoption of this resolution by this great body of the citizens of Utah means that prohibition has been made a prominent issue in the politics of Utah, and the Latter-day Saints there will lead in this great moral and economic reform.

If the scattered Saints in the world desire to be in harmony and abreast with their brethren in the Stakes of Zion, it will be necessary for them to obey the Word of Wisdom by avoiding the use of things therein forbidden, such as tea, coffee, tobacco, and alcoholic beverages. This revelation also forbids eating meat to excess, saying that it should be partaken of sparingly; and that the Lord is pleased when His Saints eat meat only in cold weather, or in times of famine or severe hunger. Great blessings are promised as a reward to those who subdue their desires and appetites, and conform to the requirements of this law.

Many who have been long accustomed to using the things which it condemns find it hard to conquer the craving for them. To such we offer a word of advice: If you really desire to keep the Word of Wisdom, the first thing you ought to do is to believe, with a firm and unwavering faith, that it actually is a commandment of God to His people. Next you should go before the Lord in humble prayer, tell Him you believe, without the least doubt that it is His law, but that, in your own strength, and without aid from Him, you have not power to keep it; and plead with Him, humbly and in the name of Jesus to help you. Unless your case shall prove to be a most unusual one, you will not need to pursue this course long before you will have power to conform your life to this divine law.

Seven years ago tomorrow about 11 o'clock I passed the Mississippi river, with my brethren, for this place, not knowing at that time whither we were going but firmly believing that the Lord had in reserve for us a good place in the mountains and that He would lead us directly to it. It has been seven years since we left Nauvoo and we are now ready to build another temple. I look back upon our labors with pleasure. I wish to ask those persons who were driven from Jackson county, if they suffered as much in the actual driving as they would have done in the anticipation of it a year before it took place? I have been in the heat of it and I never felt better in all my life. I never felt the peace and power of the Almighty more copiously poured upon me than in the keenest part of our trials. They appeared nothing to me. I hear the people speak about the great sacrifices they made for the gospel's sake. It was never sacrifice to me. Anything I can do or suffer in the cause of the gospel is only like dropping a pin into the sea, the blessings, gifts, powers, honors, joy, truth, salvation, glory, immortality and eternal life as far outswell anything I can possibly do in return for such precious gifts as the great ocean exceeds in expansion, bulk and weight the pin that I drop into it. I have not known or seen a single sacrifice that this people have made. They have only exchanged a worse condition for a better one every time they have been moved.—Brigham Young.

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread and that is to be done strenuously; other work to do for our delight and that is to be done heartily; neither is to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.—John Ruskin.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And it came to pass in the commencement of the fifth year of their reign, there began to be a contention among the people; for a certain man, being called Amlici; he being a very cunning man, yea, a wise man, as to the wisdom of the world; he being after the order of the man that slew Gideon by the sword, who was executed according to the law.

2. Now this Amlici had, by his cunning, drawn away much people after him; even so much that they began to be very powerful; and they began to endeavour to establish Amlici to be a king over the people.

3. Now this was alarming to the people of the church,and also to those who had not been drawn away after the persuasions of Amlici; for they knew, that according to their law, that such things must be established by the voice of the people;

4. Therefore, if it were possible that Amlici should gain the voice of the people, he, being a wicked man, would deprive them of their rights and privileges of the church, &c.; for it was his intent to destroy the church of God.

5. And it came to pass that the people assembled themselves together throughout all the land, every man according to his mind, whether it were for or against Amlici, in separate bodies, having much dispute and wonderful contentions one with another;

6. And thus they did assemble themselves together to cast in their voices concerning the matter; and they were laid before the judges.

7. And it came to pass that the voice of the people came against Amlici, that he was not made king over the people.

8. Now this did cause much joy in the hearts of those who were against him; but Amlici did stir up those who were in his favour, to anger against those who were not in his favour.

9. And it came to pass that they gathered themselves together, and did consecrate Amlici to be their king.

10. Now when Amlici was made king over them, he commanded them that they should take up arms against their brethren; and this he did, that he might subject them to him.

11. Now the people of Amlici were distinguished by the name of Amlici, being called Amlicites; and the remainder were called Nephites, or the people of God;

12. Therefore the people of the Nephites were aware of the intent of the Amlicites, and therefore they did prepare to meet them; yea, they did arm themselves with swords, and with cimeters, and with bows, and with arrows, and with stones, and with slings, and with all manner of weapons of war, of every kind;

13. And thus they were prepared to meet the Amlicites at the time of their coming. And there were appointed captains, and higher captains, and chief captains, according to their numbers.

14. And it came to pass that Amlici did arm his men with all manner of weapons of war, of every kind; and he also appointed rulers and leaders over his people, to lead them to war against their brethren.

15. And it came to pass that the Amlicites came upon the hill Amnihu, which was east of the river Sidon, which ran by the land Zarahemla, and there they began to make war with the Nephites.

16. Now Alma, being the chief judge, and the governor of the people of Nephi, therefore he went up with his people, yea, with his captains, and chief captains, yea, at the head of his armies, against the Amlicites to battle;

17. And they began to slay the Amlicites upon the hill east of Sidon. And the Amlicites did contend with the Nephites with great strength, insomuch that many of the Nephites did fall before the Amlicites;

18. Nevertheless the Lord did strengthen the hand of the Nephites, that they slew the Amlicites with a great slaughter, that they began to flee before them.

19. And it came to pass that the Nephites did pursue the Amlicites all that day, and did slay them with much slaughter, insomuch that there was slain of the Amlicites twelve thousand five hundred thirty and two souls; and there was slain of the Nephites, six thousand five hundred sixty and two souls.

20. And it came to pass that when Alma could pursue the Amlicites no longer, he caused that his people should pitch their tents, in the valley of Gideon, the valley being called after that Gideon who was slain by the hand of Nehor with the sword;

and in this valley the Nephites did pitch their tents for the night.

21. And Alma sent spies to follow the remnant of the Amlicites, that he might know of their plans and their plots, whereby he might guard himself against them, that he might preserve his people from being destroyed.

22. Now those whom he had sent out to watch the camp of the Amlicites were called Zeram, and Amnor, and Manti, and Limher; these were they who went out with their men to watch the camp of the Amlicites.

23. And it came to pass that on the morrow they returned into the camp of the Nephites in great haste, being greatly astonished, and struck with much fear, saying,

24. Behold, we followed the camp of the Amlicites, and to our great astonishment, in the land of Minon, above the land of Zarahemla, in the course of the land of Nephi we saw a numerous host of the Lamanites; and behold, the Amlicites have joined them,

25. And they are upon our brethren in that land; and they are fleeing before them with their flocks, and their wives, and their children, towards our city; and except we make haste, they obtain possession of our city; and our fathers, and our wives, and our children be slain.

26. And it came to pass that the people of Nephi took their tents, and departed out of the valley of Gideon towards their city, which was the city of Zarahemla.

27. And behold, as they were crossing the river Sidon, the Lamanites and the Amlicites, being as numerous as it were, as the sands of the sea, came upon them to destroy them;

28. Neverthless, the Nephites being strengthened by the hand of the Lord, having prayed mightily to him that he would deliver them out of the hands of their enemies; therefore the Lord did hear their cries, and did strengthen them, and the Lamanites and the Amlicites did fall before them.

29. And it came to pass that Alma fought with Amlici with the sword, face to face; and they did contend mightily, one with another.

30. And it came to pass that Alma, being a man of God, being exercised with much faith, cried, saying, O Lord, have mercy and spare my life, that I may be an instrument in thy hands to save and preserve this people.

31. Now when Alma had said these words, he contended again with Amlici; and he was strengthened, insomuch that he slew Amlici with the sword.

32. And he also contended with the king of the Lamanites; but the king of the Lamanites fled back from before Alma, and sent his guards to contend with Alma.

33. But Alma, with his guards, contended with the guards of the king of the Lamanites, until he slew and drove them back;

34. And thus he cleared the ground, or rather the bank, which was on the west of the river Sidon, throwing the bodies of the Lamanites who had been slain into the waters of Sidon, that thereby his people might have room to cross and contend with the Lamanites and the Amlicites, on the west side of the river Sidon.

35. And it came to pass that when they had all crossed the river Sidon, that the Lamanites and the Amlicites began to flee before them, notwithstanding they were so numerous that they could not be numbered;

36. And they fled before the Nephites towards the wilderness which was west and north, away beyond the borders of the land; and the Nephites did pursue them with their might, and did slay them;

37. Yea, they were met on every hand, and slain, and driven, until they were scattered on the west, and on the north, until they had reached the wilderness, which was called Hermounts; and it was that part of the wilderness which was infested by wild and ravenous beasts.

38. And it came to pass that many died in the wilderness of their wounds, and were devoured by those beasts, and also the vultures of the air; and their bones have been found, and have been heaped up on the earth.—Alma 2.

It seems that a people must be not only of a high order of intelligence, but must also be a people believing in the God of heaven, in order to make an entire success of democratic institutions. Nations idolatrous or atheistic in their general mind-trend yearn and clamour after a king, or one-man government. As they grow wiser, more calm and level-headed and become convinced of the fact that there is a Supreme Ruler, the same nations begin to modify their form of government, making it more representative of the whole people. And as such trend of thought and feeling ripens, the old regime of monarchy is ultimately swept off the slate and a republic established instead. This is well illustrated by looking over some of the old nations of Europe, say France, or England, where in the distant past the word of a royal sovereign was law for the whole people. Now the people elect their law-makers. Although England is still a monarchy in name, yet her king and royal house are little more than figureheads with titles, while parliament and its agents rule the people. That is to say, the people rule themselves.

This ancient American common-

wealth, about which we are reading, had just changed their form of government from a kingdom to a republic. The movement had much in it that was experimental for these Nephites. For although they were supposed to be believers in Israel's God, yet scepticism at times gained a considerable hold upon them. That means that when the spirit of unbelief was particularly pronounced among them, the democratic (or elective) form of government was in grave danger. We see above that when a shrewd politician, Amlici, appeared upon the scene of their public affairs, that a large number of the people flocked to his standard and wished to elevate him to the regal seat of power—to rule them possibly with the iron hand of tyranny. And this, too, when they enjoyed the great boon of governing themselves. Appears remarkable, doesn't it? But it is what general infidelity or general idolatry inevitably does for a nation. That is what the annals of the past testify to, argue you ever so long and loudly. No need, then, to point out the political advantage of a race that in the main give allegiance to the King of the Universe.

Amlici and his unbelieving, vaccilating followers were not satisfied to let the voice of the majority of the people determine whether or not they should go back to their old form of government, but being out-voted, they arose and determined to compel the nation to accept their wishes. Thank heaven that today in our great land we have advanced far enough in knowledge of God to let the voice of the majority rule in peace! We have, though, even yet, some few minor exceptions, whose slogan is "Rule or Ruin," but their power is very inconsiderable and will wane and disappear before the gathering light of the Coming Lord.

So the Amlicites carried the issue to the battlefield. The more solid remainder of the Nephites armed to defend themselves. The attack was made: the royalists were routed. They fled to the northwest and were pursued with great slaughter. They joined the hosts of the advancing red men, who, bloodthirsty, were just issuing from their domains to make an assault upon their white brethren. Alma, man of God, vastly outnumbered by the combined hosts of the Lamanites and the dissenters, went with his little army, in the might of the Lord, and drove the hordes of the enemy before him.

Can there be a more forceful example of the power of faith? What the dynamic force of a living, burning faith will not do, who or what can accomplish it?

And when this faith is in right (in God, if you please,) what can stand against it!

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Giving—As An Asset To The Giver.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.—II Cor. 9:7.

Giving is an art. You have to know how. Moreover, fewer people, perhaps, have learned the value of this art to themselves, than of any other. But the disposition to give is one of the greatests assets to a man he can have. That is, of course, the disposition to give freely and ungrudgingly.

This is not a fanciful whim, nor the product of an over-zealous desire to induce people to unburden themselves of their small money in favor of us, or what we stand for. But it is an assertion of cold fact that is the outcome of due deliberation on the subject. No, "Mormons," as a people, are not beggars; they are givers. We are taking this position; that is, we are writing about this subject because we want you to know what the art of giving is worth to you. Latter-day Saints are a people that have learned the value of sacrifice, by actual experience, hence what they have found out about the matter ought to be worth something.

We said in a talk last week that the privilege of giving is the greatest gift that God has bestowed upon man. We think we are safe in saying that through it is the true road to salvation. Not the chimerical, fanciful "salvation" that so many "saved" Christians tell us of, but *genuine* salvation, body and soul. Salvation to us means a long-drawn out process, the climax of which man may attain to gradually. When he has acquired strength enough with the aid of the Almighty, to put all sinful desire under his feet, and knowledge and power enough to master the elements and perform God-like works, then an individual may be accounted saved. In other words, no one can realize complete salvation here on earth. However, one may go a very long way toward it. And the further the candidate goes, here and now, let it be said, the less distance he will have to travel toward it hereafter.

Or to state it in a sentence: Salvation is the product of spiritual growth. And what is spiritual growth? Acquiring moral, intellectual (and indirectly physical) power, by rising step by step in ability to do and to overcome—that probably covers the ground. What is the quickest way to develop this spiritual strength? That is what we want to meditate upon in this article.

Strap a child down to a bed, there to remain, and feed him the most nutritious foods in abundance, he would soon sicken and die. His physical body needs exercise in order to live, not to mention, grow. So with the spiritual body of mortals. Broadly speaking, man is a dual creature, having a physical and a spiritual nature. In this sense the spiritual includes the moral and intellectual. In order to live and grow, his spiritual self must have spiritual food and spiritual exercise. Deprived of either it would die. Wisely, God has ordained that man should win the spiritual food by spiritual exercise. So the all-absorbing question before us is how to get spiritual exercise.

We can think it all over, can rake our brain for facts and then boil it all down to this: Spirit-exercise is found only in giving. This is evident enough when we run our eyes over the long pages of the great past, and note that the men who have given the most to the world have become the greatest men. That is to say, have gone furthest along the way of their soul-salvation. It does not mean, however, that they have necessarily bestowed it in dimes and dollars, but chiefly in good service to their fellows. Point to any one of them, say our own noble Washington, or Lincoln and then dissect the whole question of why the American people love them, and you will conclude that it is for the deeds they did, the service they gave, the sacrifices they made for the good of their fellowmen. It is for what they gave us that we are impelled to pronounce them great, is it not?

It is that also which really made them great—the faithful, untiring, devoted service that marked their whole public careers. Show us any man or woman that has been assigned a place in the category of the noble and great

ones, and we will show you where such nobility and greatness (progress toward salvation) was achieved through what that man or woman contributed to the world.

Let us refer to only one more, Jesus of Nazareth, the greatest and loveliest of all. He not only lightly brushed aside the chances He had of gaining worldly power and wealth, but gave away infinitely more than that. He sacrificed His feelings, laid down His life on the altar of gifts, in order to give us the greatest gifts of all, redemption from the grave and a plan of salvation by obedience to which we may climb to the greatest heights of exaltation attainable. Freely He bequeathed this splendid legacy to the world for the world's good. It was the grandest gift that a single being ever bestowed upon humankind, and the Donor was the only One who, after the service was given could say, "Now am I, the Son of Man glorified."

He attained to His might, glory and exaltation by giving, that great spirit-exercise; both in His earth-life and in His anterior estate.

That is how every one of us will have to win ours—if we ever have any—with the gracious help of a loving Lord. In making this assertion, we are fully aware of the Savior's promise, "Believe on me and thou shalt be saved." But what does that mean? Surely we must admit that if one wholly and sincerely believed on Christ, one would believe in following right "in His steps" along the entire track of life—or do so as far as frail mortal can, imitate all His deeds, as well as vouch for all His doctrines. Even a *sincere and whole-hearted* confession of Jesus Christ must lead to that, as sure as the sun shines in heaven.

Take all of the Master's commands and weigh them one by one; do they not all indicate that you are to give something? "Love one another," said He; can any soul truly love his fellow and his fellow not feel that he is receiving something that money cannot buy? Again, "Love the Lord your God." If we love any being, do we not bestow our hearts on the object of our devotion?—and incidentally, a portion or all of our goods?

The Redeemer, better than all of us, understood the vital spirit-building (or salvation-attaining,) power of giving. To the young man who, from his youth up, had been careful to keep all the minor commandments, the Perfect One gave the injunction: "Go, sell all you have and give to the poor, and come follow me." His Apostles He required to sacrifice all they had on earth that they might quickly develop the mighty power that they were soon to need as pillars of His church after He had ascended to sit on the right hand of Power.

His charge to them was: "Freely have ye received, freely give."

Can any one deny the broadening effect, the soul-developing force that comes through continuous and consciencious giving—except he only whose actions all the time spell "get?" Is there a man worthy of the name who upon due reflection, does not concede that the one thing that makes for spiritual growth, for soul-salvation, is giving to others?

There are various ways, great and small, of contributing. Some have but little of this world's goods to donate, but spend much time and energy in imparting truth to others. Which is just as good—or better. Some conceive it their duty and pleasure to go about diffusing the sunshine of smiles or scattering the flowers of kind words, soothing the aching brow, lightening the leaden heart. There are those who are especially adapted by nature for this flower-strewing, which truly has its value. Some bestow sums of money, great and small for worthy purposes. Others of us were designed to contribute to the world's good in other but just as important, ways.

But all of us can give something. We must give something or our souls will be dwarfed and our spiritual natures languish and die; we will never see salvation. That is why "God loves a cheerful giver," because He delights to see His children grow and expand in strength and power to rise to celestial heights in His kingdom. Needless to

say that we must give freely, not begrudgingly, or its good effect on the giver is lost.

Hence the Latter-day Saints lay much stress on this principle of benevolence. As a society they are the most benevolent people living. In the first place, members in full faith and standing in the Church give one tenth of their interest and earnings each year, which is devoted to worthy purposes. This law of tithing was given to the Prophet Joseph Smith and is a power in combating the inherent, selfish tendency in man's nature. Besides this, there are a multitude of ways that each member of the Church can devote his time, services or means, in the various systematic enterprises that are peculiar to our system of religion. All of which are designed for the aid or uplifting of mankind. Example: every year several hundred of their male members go abroad into every civilized nation to give the people what they consider will be a great benefit to them. In this way they donate about two years of their time and talents gratis, and pay their way out of their own resources. This has been a power for good to such ministers in making for their strength of character, their spiritual growth, their soul's salvation — please you — to say nothing of the good done the receivers of this service.

We do not say this boastingly but humbly call you attention to it as an example—of the devotion to humanity of the strongest body of religionists in existence, according to their numbers —and tell why. Because they are givers. Would that all men knew the value to themselves of giving, that they fully sensed why the Savior said: "It is better to give than to receive."

And behold, and lo, I come quickly to judgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the book.—D. & C.

Wherefore may the kingdom of God go forth that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, for ever and ever. Amen.—Doc. and Cov.

A LETTER FROM ORSON HYDE.

TIMES AND SEASONS, FEB. 1, 1843.

Bro. (John) Taylor:

By and with the advice of President Smith and several other leading members of our Church, I take the liberty to drop you a little note which I wish you to insert in your highly valuable paper, the "Times and Seasons."

The prosperity and rapid growth of the City of Nauvoo during the time which I have been absent, which is almost three years, show and demonstrate to me, that nothing but the distinguished blessings of a bountiful providence upon the untiring hand of industry and perseverance could have adorned the vacant prairie with such a vast number of beautiful dwellings, and converted the forest into fields and beautiful gardens.

When I first arrived upon the borders of this place, I tried to recognize some of the old landmarks, but so great were the changes and alterations, that it appeared altogether like another place. I felt something as I did while standing on Mount Olivet on the East of Jerusalem and viewing the surrounding country: said I to myself, is this a dream, a vision, or a reality? Circumstances demonstrated the reality of the scenery; so when I come to the residence of my wife and crildren on the 7th of December last, and shared with them the warm embrace — sat down with them all hanging about my neck—I said it is, in reality, Nauvoo.

The whole time and attention of the Saints in this place since their beginning have been, in consequence of persecution and banishment from Missouri, devoted to opening new farms, building habitations, and to supplying themselves with food. They have consequently paid but little attention as yet, to the raising of sheep and to the manufacturing of such articles of demestic apparel as are indispensable in a new country; and the consequences are, that we are deficient in this respect. We have lands, we have houses, and an abundance of provisions; and we recommend to all such as anticipate

selling their possessions in the East and emigrating to this place, that they bring with them all the wool in the place—all the domestic flannel; and all the full cloth; common cassimers and satinettes, which they can procure. Property may be sold in the East, in these hard times, for such articles at a much better lay, than it possibly can be sold for, in money; and in this place, these articles may be exchanged for lands, provisions, and labor, just about as advantageously as for money, and that too, at an advanced price from prime cost, sufficient to warrant transportation. But if money can be obtained in the East for property, it may be in some respects a little better, and should be preferred. Yet, in these times, we must so arrange our affairs, that the scarcity of money shall not hinder the gathering of the people, or of building up the kingdom of God.

And again, sheep in this place stand next to money, and we hope our brethren in the East will use their utmost exertions to sent and to bring all the sheep into this country which they consistently can; and if you cannot sell your property for money, sell them for sheep and wool, and forward them on here, that the rams of Nebaioth may minister unto us, and that domestic economy may receive that patronage which will protect us from the chilling blast of winter, and adorn our fathers, our mothers, our wives, and our children with the beauty and workmanship of their own hands.

Sheep may be driven to this place from as far east as the state of Ohio, and as far to the south as the southern part of Kentucky, provided they be driven slowly and by careful and attentive boys or men. If they be driven in the spring before shearing, particular care must be taken not to overheat them by driving. It will cost but little to get them here; for after grass begins to grow in the spring, they will pick along by the way, and on the prairies, nearly as much as they will require.

Also our brethren in the South will do well to sent or bring raw cotton. There are many families in this place who can manufacture this article to good advantage. I hope, also, that all the brethren here will raise, each a piece of flax this year. By a little exertion the seed may be procured in time. Let such brethren, as live any where within this state who have flax seed, consecrate it to the Temple and forward it as soon as possible to the Temple committee that the brethren here may obtain it from them for their labor on the Temple.

How beautiful it would be for our young girls to be instructed by their mothers how to spin and to weave, and when they come to be married, how very comfortable it would be to have a fine quantity of good, sweet, white linen! Therefore, mothers, get your wheels ready, and tell your daughters that they are the old fashioned piano, and let their ears be charmed with the pleasing notes of zeez—zeez—zeez.

I hope that none of the Saints will be discouraged from coming here on account of the tales of slanderers, and of apostate wicked men and women, for I can assure the Saints from a careful inquiry and strict observation of circumstances since I arrived here, that apostate renegadoes have made "lies their refuge, and under falsehood have hid themselves." But the time is near when lying and slandering tongues will be silent, and sink under the just contempt of an abused public, while truth and vitue will be exalted and shine forth in all their beauty and loveliness.

I hope to be able to visit many of the churches in the spring, in the East and elsewhere, and to proclaim the gospel to all people as far as I may have opportunity. My object will be to persuade men to obey the truth, comfort and strengthen the hearts of the Saints, and procure what funds I can to build me an habitation; for after laboring and toiling, houseless and homeless, twelve years in this church, I think that every Saint will now say that I am entitled to a home, and such as have the means, I hope may have the heart also to put me in a way by which I can accomplish this very desirable object.

Yours, very respectfully,
Orson Hyde.

Mission News.

NORTHERN STATES MISSION.

Released.

The following elders have been honorably released and returned home: Elders A. H. Neff, J. E. Peterson, J. S. Brandley, E. O. Olsen, Nathaniel Crawford, E. D. Lewis, J. F. Houston, F. E. Stephens, Joseph Alston, A. J. Weldham, Daniel Anderson and wife.

Benevolence.

President Rasmussen of the Southern Illinois conference writes: "I fully believe elders could do a better work if they would spend less money. Elders Gibson and Madsen report a very successful week in the country districts, disposing of a number of Books of Mormon and receiving entertainment on every hand. While near New Salem, the brethren were surprised when a good man, by the name of Harry Dunham, made then the present of $5.00. He said he had met the "Mormon" preachers before. This is not the first time the Southern Illinois elders have received money from their friends."

A Worthy Example for Our Brethren at Home.

Grayson, San Juan Co., Utah,
Sept. 20, 1908.

Pres. German E. Ellsworth, Chicago, Ill.

Dear Brother:—We at home are pleased to know that our missionary is doing well in his mission. We do not expect to have any of our elders return to their homes until their mission is filled because of lack of means to keep them there. Enclosed find check for $70.75. which kindly place to the credit of Elder ——. Kindly write me whenever occasion rebuires it. I do not know what the expenses are of the missionaries, but we expect to meet it whatever it is for our elders laboring there. I have a warm spot in my heart for the elders and Saints of the Northern States mission.

Your brother in the gospel.
Walter C. Lyman.

Born Again.

Sept. 19, Elder Charles Broadbent of the Minnesota conference had the privilege of initiating three promising young people into the fold of Christ by the ordinance of baptism. The three are, Wm. and Hannah Moe. and Nicolena Sangseth, all of whom we feel will prove a credit to the Church of the Master and a valuable addition to our thriving branch here at Minneapolis.

On the evening of the 19, a confirmation meeting was held at the Latter-day Saints hall. and those who had just been baptized were confirmed members of the Church. A beautiful spirit prevailed and all the members of the branch rejoiced because of our growing numbers.

The "leaven" is still working and we hope for other such occasions in the near future. The Minneapolis branch is composed of a body of real live "Mormons" who believe in teaching the gospel by example as well as by precept.

We have leased our hall for another year and are now busy cleaning and fixing it up; the painting being done by the members of the branch who have volunteered their services for our mutual good.

Elder W. D. Petty of the North Illinois conference has baptized the following: Catherine Eheret, Charlotte Templeton, and Chloe Cunningham.

To the Mormon Elders.

[A lady well wisher who entertained the elders at Arlington Heights, Ill., offers this sentiment toward them:]

They are men sent forth by God.
His message to proclaim,
Oh, persecute them not,
Or the penalty you pay!

They are men of God. sent forth
To battle for His truth,
And all the arms they bring
Is just His blessed word.

The message sweet they tell.
Of how the Savior died that we
Might gain eternal life,
And forever live with Him.

And may the crown they win
Have stars numberless to shine
For each and every soul they win
From the awful paths of sin.

And some day may you heard the word,
"Well done, beloved sons,
Come home to thy reward,
Come live forevermore."

Then speed thee on thy way,
Oh, men of God, this day
May the light of His love shine down
And bless thee every day.

Written by a Friend to Her Friend.

Dear Friend:—I gladly lend you this book (Book of Mormon). I believe if you read it carefully from beginning to end, you will want one of your own, so that you may read it many times. You may think at first it is not very interesting, but the farther you go the better you will like it. It answers so many questions which had always puzzled me. For instance, I had always wondered where the North American Indians originally came from. This book answers that and many other questions. You know the Bible is a history of the eastern continent. and this is a history of the western continent. If you will refer to Genesis. eleventh chapter, you can find where the Book of Mormon starts in at the

scattering of the people at the Tower of Babel. Jared and his brother and a few friends were sent out of that land and finally their descendants settled in what is now known as New York state. The mountain of Cumorah is in that state; that is where the records were found that the Book of Mormon was printed from. Now, perhaps you have heard all this, but I thought if you had not you could start in with a better understanding of what you are going to read about. I personally believe the Book of Mormon to be just as true as the Bible. God tells us that anything which teaches us to do good is from Him, and that is certainly what this gospel teaches. Read pages 609-10 and see if it does not agree with the teaching of the Bible. There is lots in "Mormonism" which is new to us, and at first we cannot understand it, but the elders will gladly explain everything we want them to. I hope you will read it through and I am sure it will do you some good, as it does all of us. I must tell you, I am not a Mormon, or even a professor of religion (I wish I were), but I got lots of good out of this book. It does not send us all to one big hell or one heaven. No matter how different our lives have been, we are to be rewarded or punished according to our deeds done here. Here are a few little books you can hand someone else. Sincerely your friend, C. O., Wisconsin.

Conference in Iowa.

On September 24 the East and West Iowa conferences met in conjoint session at Des Moines, Ia., President German E. Ellsworth presiding. The morning session commenced at 9 o'clock by singing "God moves in a mysterious way." It was indeed a treat to meet our old companions and enjoy a hearty handshake and listen to the inspiring words and timely counsel of President Ellsworth upon achievements of the past and the necessity of self-confidence and individual effort for the future. Each of the elders bore strong witness of the truth of the gospel and exchanged joyful sentiments as to their last summer's labors and success. Elder F. B. Hammond, former head of the work in Iowa, spoke for a short time, commending the brethren for their success and encouraging them to press forward in the work of the Lord.

In the afternoon meeting President Ellsworth spoke at length on the reality of the mission of the Prophet Joseph Smith and the necessity of the restoration of the ancient gospel plan. Elders A. R. Woodruff, Irvin Branch and J. S. Anderson were honorably released to return home. President Woodruff has ably and successfully presided over the East Iowa conference since June 27 last, when Elder Hanson was released. During the time of his presidency he has won the love and confidence of every one of his co-workers in the field. Realizing that our loss of such worthy and able men as Elder Woodruff is some one else's gain, we rejoice with him because he is through here and called elsewhere. We accept the appointment of Elder F. O. Green as his successor with our hearts filled with hope. Elder Green has already spent thirty months in Iowa, so he is not a stranger to the work here, neither to the workers. Each of the brethren released has spent thirty months in the field, leading groping souls along the paths of duty, and with all the endearment that comes from such experiences, we say God bless you, brethren, be as faithful at home as you have been here.

How a New Missionary Feels.

Dear Brethren:—I picked up a letter from my father just now. Looking the communication over carefully, I could see from the tenor of it that the writer was almost too busy to write; yet within the lines I saw [portrayed] a deep interest in my work, with a hope for further possibilities, and it filled me with unexplainable emotion to partake of the feeling which the undertone of the letter expressed. The thought came to me, if we could only express to those whom we love the true feeling of our inner nature instead of our "outer" feeling, giving to them the idea of non-interest and harshness, while within us the undercurrent of our emotion is really one of tenderness and love, how different would this world be and how close then would man be to his true self and to his associates!

As one studies the beautiful truths of the gospel of Jesus Christ the thoughts of the future come as a revelation. We think of the restoration of the gospel and of the strange manner in which this new light has come into the world and how the plan is to unite men in the bonds of love, to assist each other in working out our salvation in the kingdom of God. Then can we see and realize that no one with mortal flesh, without the assistance of divine aid, could conceive of such an idea as the plan of life as it has been given to the Prophet in modern times to be heralded abroad among all nations that all may hear and accept the truth. As we study it farther, drinking in the light which is contained therein, we cannot but bear our testimony to each other, and to the world, that Joseph Smith was indeed a Prophet of God, he an unsophisticated youth, raised up in the midst of a Babylon to receive the tidings which in time would revolutionize the Christian world.

Those tidings were the gospel's light, and through the unceasing and untiring efforts of the men of God its rays are penetrating to the uttermost ends of the known world. How happy should we feel to know that we are living in the last dispensation or that of the fullness of times and have the opportunity of seeing that such is the case and knowing that God in His infinite wisdom has again spoken to man. Can we not feel

blessed and especially those who have been chosen to go into the world to bear this knowledge to humankind.

For two months I have been laboring in the Northern Indiana conference, and since my coming here I have worked in the interest of truth with co-laborers whom I find to be servants of God indeed. I have enjoyed a rich flow of the Spirit, which I find ever hovering over the elders in their work.

I know that our Father in heaven is watching our every action and waiting the opportunity to pour out His blessings upon the worthy, and I feel that our efforts should be untiring in the work whereunto we have been called. Wilford Ricks.

SOUTHERN STATES MISSION.

Florida: O. W. Hyde, president, 1324 Claude street, Jacksonville. Brother Newman's daughter, Leola, and Miss Hilda Tilton, left Jacksonville for the West September 3. They will be missed there.

South Carolina: Robert A. Meeks, president, box 276, Columbia. Elder Robert a Meeks was appointed to preside over the South Carolina conference September 1. The selection was a wise one. Elder Meeks has been an energetic missionary and is a man of good judgment.

East Kentucky: G. F. Ellsworth, president, box 422, Lexington. Many elders who have partaken of the hospitality of Sister Colisto McAllister, will learn with sorrow of her sad death, September 8. She died in the faith of the gospel. The funeral services were conducted by Elder R. E. Bunker. Elders J. O. Call and R. E. Bunker were disturbed while holding a cottage meeting in Lexington. Some hoodlums threw rocks on the house.

Alabama: Henry A. Gardner, president, box 705, Montgomery. Elder H. A. Gardner was overcome with fatigue while making a long walk. After resting a while under some trees he asked his companion to pray for the restoration of his health, which he did. Just as soon as his companion said "Amen," Elder Gardner felt his strength returning, and he was able to continue the journey.

Ohio: George W. Bills, president, Chillicothe. Three converts were baptized in Columbus. On the morning of September 17 a spirited priesthood meeting was held in Chillicothe. President C. A. Callis was present and gave timely instructions. Elder A. F. Tolton was selected to succeed Elder G. W. Bills as president of the conference.

Virginia: S. W. Bateman, box 145, Lynchburg. Elder William L. Burton, one of the most strenuous workers, was released September 4. Elders Willard Call and Levi Reynolds report three baptisms in Amhurst county. The Daily Review of Cliftonforge gave space to a rabid anti-"Mormon" letter. written by the Rev. C. O. Woodward. The preacher quoted copiously from the early writers of the church, and closed by branding the elders as "liars."

North Carolina: Robert B. White, president, box 547, Wilmington. Elders F. M. Guyman and W. L. Perkins met with some opposition in Wilson county. A preacher whom they canvassed evinced much bitterness. He told the brethren that he had a sister and niece "mixed up" in "Mormonism." Sister Minnie E. Turner, who has been a devoted Latter-day Saint for some time, died at her home in Kinston, August 27. Elders William E. Godwin and N. M. Feik report six baptisms in Person county.

Georgia: L. L. Meyers, president, 454 Oak street, Macon. Elder A. E. Mortenson and F. A. Lamont have found friends in Macon. Elders L. L. Meyers and A. E. Mortenson filled their regular monthly appointment at Empire, September 13. They had a large audience. A young man who was present had walked eight miles to apply for baptism. At the close of a street meeting held by James H. Dixon and Reece Green in Toomsboro, a doctor came to them and said: "I have a large hall above my drug store. You can use it any time you want."

Atlanta: C. E. Dinwoodey, president, 29 Connally street, Atlanta, Ga. Presidents C. A. Callis and Ben E. Rich visited Atlanta September 3. A real western farewell party was given President Rich on the evening of September 12. The entertainment was given in the Latter-day Saints chapel, which was beautifully decorated. After a fitting program of songs and recitations and speeches, light refreshments were served by the lady missionaries and the Atlanta sisters. In DeKalb county, where a number of members live, a gentleman, not a member, by the name of J. J. Richardson, has bought an unused school house and fitted it up for a church, and intends to deed it over to the "Mormon" church.

Kentucky: Thomas E. Secrist, president. box 554, Louisville. Elders James P. Lesuerer and Joseph R. Dansie had a peculiar experience in seeking entertainment for the night. They called at a house and a man came to the door and showered them with curses. The brethren bore their testimony, left two tracts, and started away. They had not gone far before they were overtaken by the man who had mistreated them. He invited them back to the house and treated them royally. At the close of a cottage meeting held by Elders W. H. Denham and R. B. Orr, a minister who was present opened fire on the "Mormons" with a torrent of abuse. The elders answered the reverend vituperator in a gentlemanly manner and won the sympathy of the entire audience.

Mississippi: D. William Stowell, president, 416 George street, Jackson. Elders Joseph L. Anderson and Ernest Koepsel report three baptisms in Panola county. Elder Roy Oler and Joseph F. Gibb attended a Baptist meeting. The pastor failed to come.

The elders were invited to preach, which they did to the satisfaction of those present. By invitation they held another meeting at night. Elders George F. Emett and D. William Stowell visited a friend at Baldwin. A child in the home was very sick with fever, and the elders were requested to administer to it, which they did, and the fever was broken up immediately. Company "A" did good work in Baldwin, September 5. Great crowds of people attended their open air meeting. A Campbellite preacher present tried to show to the people that "Mormon" doctrines were pernicious. One of the missionaries answered him and the preacher left.

WESTERN STATES MISSION.

Presidents S. O. Bennion and German E. Ellsworth called at the mission house. They were on their way to attend conference in the headquarters of Zion.

How Is This for Enterprising?

Book sales are still on the increase. Two elders in New Mexico last week sold 44 Books of Mormon and 181 other books.

The New Arrivals.

Elder B. E. Mumford of Salt Lake city has been assigned to labor in Pueblo conference. Elder James A. Giles of Salt Lake city is laboring here in Denver, and Sister Fanny Rowland of Springville, Utah, is laboring in the office.

The Longing of a Lamanite.

We received a letter from a man in Texas (who is partly of Indian blood), who by chance received some of our pamphlets while in New Mexico. He states that he desires to be baptized and to become a missionary in South America among his people. He is thoroughly convinced of the genuineness of the Book of Mormon and states that the legends of the Indians bear out the truth of the volume. Though he is unlearned he sees no reason why he cannot be blessed in converting his people in South America, even as the sons of Mosiah were blessed in converting the Lamanites.

Who can tell what good a small pamphlet may do!

Nephi Anderson,
Mission Secretary.

EASTERN STATES MISSION.

Brooklyn: Great efforts are being put forth to get the Book of Mormon into the hands of the people. President J. S. Allen has had marked success in getting the book dealers to include it in their stock, and a neat little sign has been printed to be used as an advertisement by the dealers. A number of very successful street meetings have been held, and we note a great interest taken by the people generally.

West Pennsylvania: The cross-country club, Elders Pincock, Lewis, Hoge and Jewkes, on arriving at Oil City, called on the mayor, and he refused to let them hold meetings, saying he had no time for "Mormonism." President Jacobson and Elder Coombs met with the Saints at New England, Pa., on Sunday, September 13, and had a lovely time with them in Sabbath school meeting. Local Elder George Barnes had the privilege of speaking at a funeral to a large and intelligent congregation. Elder Barnes is well versed in the doctrines of "Mormonism," and, after meeting, many were inquiring who the old gentleman was and to what faith he belonged. Brother Charles Saunders, of New England, was baptized on September 17, by Elder Matthew Barnes, and Ettie Murle Cord was immersed by Elder Thomas A. Robinson a few days previous. A new missionary has arrived in Pittsburg; she is the wife of President Jacobson. Elder Major J. Keeler was favored with a visit from his brother-in-law, Mr. McAllister and wife, who are on their wedding tour. Sister Scriver, who has been visiting with her parents and relatives in Pennsylvania, died at Bush Valley, Fulton county, Pa., of pneumonia, and the elders and Saints of the West Pennsylvania conference extend their heartfelt sympathy to the bereaved parents, husband, little ones and all left to mourn her loss. Luetta Martin of Bunola and William Carnahan of Coaltown, members of the Church, were married September 21, at Pittsburg, Pa., by President Anthon E. Jacobson.

North West Virginia: Elders Weed and Quigley attended a Baptist prayer meeting. After the prayers of the people were offered the rest of the time was given to the elders. They were surprised but nevertheless glad of the opportunity. Elders W. J. Crook, Randal J. Barton and Eugene Curtis have been assigned to labor in this conference. They are new arrivals from Utah.

New England: On September 13 and 20, Elder John L. Price and Mr. W. P. Hall debated the proposition: "The spirit or soul is immortal. It exists in an organized form, and is conscious between death and the resurrection." Elder Price affirmed, W. P. Hall denied. Large audiences heard the discussion, which was held at Camp Unity, Saugus, Mass., where the Spiritualists were holding camp meetings. Sixty tracts were distributed, four small books and one Book of Mormon were sold. Several invitations were received to visit at their homes. A good impression of the "Mormons" was created, and most of those present could see more in Elder Price's argument, and the judges so decided. The gentleman who bought the Book of Mormon has been an active Spiritualist medium for nineteen years giving lectures, readings, seances, etc. After talking with the elders and listening to the remarks of Elder Price he volunteered: "I have probably done some good in my readings, and may have done harm, but I have always had a feeling that something was lacking. While I could discern the forms and could tell people what was said to me, yet I did not have a sure con-

viction that it would be as I heard it and gave it to others. I have always felt that something was lacking in Spiritual manifestations." He made this same statement to the mediums as they gathered around him, and they were not able to cope with him in the discussion which followed. He invited our brethren to visit him and promised to read their books. We do not know where we are dropping seeds that will spring up, but every missionary has instances happen which demonstrate to him that his work is not in vain.

A. B. Andeus, Mission Secretary.

A Word From New York.

Write Elders T. R. Urie and William C. Fitzgerald: "We have just returned to Glens Falls after nearly three months' successful county work through Warren, Essex, Washington, Clinton and Franklin counties, together with one very profitable week in Vermont state." The labors of these brethren have been mainly among people who had never before had the chance to investigate "Mormonism" from a "Mormon" standpoint, but had had scores of opportunities from the anti-"Mormon" viewpoint. Success consisted mainly in allaying prejudice, thus sowing seed and preparing for the reapers to come by and by, according to the will of Him in whose service we labor. Upon the return of said elders, the Saints, investigators and other friends were found still faithful and true. The work of the Lord is surely progressing in these parts. Everything to encourage and nothing to discourage.

Elders Urie and Fitzgerald enjoyed very much a chicken supper which was served in their honor last evening at the home of Mr. William Church. Quite different to one meal per day. The elders appreciate one meal per day, but that doesn't lessen their appreciation for three, and especially with chicken. Liahona is a very welcome inmate of the homes of subscribers in these parts, and all join the elders in wishing it success in its great work of spreading light. God bless it.

CENTRAL STATES MISSION.

Deceased.

Sister A. E. Miller of Corleyvill, La., died August 24, leaving a husband and eight children. Peace be to her soul and comfort to her beloved surviving family members.

To His Relatives.

Marlow, Okla., Sept., 1908.

Editor Liahona:—I have in my possession a letter, written by Alma P. Richards, just before his martyrdom, under date of April, 1888. If any of his relatives would desire to have this letter, they can get it by addressing W. A. Haggard, Marlow, Okla., R. D. No. 2.

Burnishers of the Soul.

Sister Deema Stevens of Knoble, Ark., while bearing a strong testimony to the worth of the faith she has loved and lived for the last ten years, the Restored Gospel, announced the sad death of her son, aged 26, last May. She feels the cup of her sorrow well filled, as three years ago she lost a beloved daughter of 17 years. These hard knocks are the polishers of the human soul; blessed is he that bears them bravely. We are glad to extend a sympathetic word.

Ho, for the Valleys of Ephriam.

Elder Murray Jefferies of Independence conference returned to his home in Grantsville, Utah, on account of being out of health. Elder James F. Robertson, for several months president of the Oklahoma district and recently presiding over the East Kansas conference, has been released and returned to Fountain Green, Utah, his home, in company with his wife, who came east for a visit and to cheer her husband's homeward journey. Elder J. N. Christensen takes Brother Robertson's place as head of the East Kansas section.

A Little Stronger Doctrine Added.

Elder J. N. Christensen and his company, upon invitation, recently attended a meeting of the Holiness type in the Union church at Louisburg, Kan. When its devotees had finished their testimonies, Brother Christensen was invited to contribute something to the occasion. He responded and for thirty-five minutes spread before the assembly some of the stronger doctrine of the Kingdom which "Mormonism" stands for, which seemed to strike a cord of human interest in the hearers. These gave him and the brethren the glad hand on parting. Elders Joseph Petersen and A. G. Kimball also added their part to the meeting in the shape of a duet, which pleased the audience well.

The Munitions.

Elder Benjamin F. LeBaron, who has to do with packing up and shipping the munitions of the holy war to the elders, casually made mention of a few facts in connection with his duties which might hold some interest to our readers, to give an idea of what a "Mormon" mission is doing in the line of educating the country by the written word. Brother LeBaron stated that for the week past he had sent out to the elders of this mission 131 Books of Mormon, 1,114 smaller doctrinal volumes, designed to explain what "Mormonism" is, and about 7,000 tracts. This is not a banner record, but only a representative week in book shipping, and gives an idea of about what has left the office for circulation each week since the first of the year.

A New Sunday School.

Under date of Conway, Mo., Elder Geo. V. Harris informs us of how he and President James S. Crane, two days before, organized and set in motion the machinery of another Sunday school at Laclede. They start with an enrollment of thirty-three

members, and good prospects for a thriving and profitable society. We can enter into the feelings of these brethren when they address the newly found members of Christ thus:

"We feel grateful to our heavenly Father that we have had the privilege of greeting you and creating a Sabbath school in your community. The Lord's blessing be yours." And we join in these wishes that this little beginning may prove the nucleus of a great future organization.

A Healthy Aspect.

This year in this mission has brought some very encouraging results and prospects in favor of the work of the Lord, and illustrative of how its power of taking hold of the people is increasing. The records show that to the end of September, a greater number of people were baptized into the fold than in all last year. In the distribution of books even a better word can be said. Above 10,000 more books on "Mormonism" have already been disposed of to the people by the elders of this group of states than was distributed in the same territory during all of last year, and about 40,000 more than was sold during the year 1906. Nearly as many tracts have also been scattered as during 1907, which have almost reached the 250,000 mark. This surely speaks well for progress and bears testimony to the fact that the elders are battling well for the truth with ever-increasing resolution to make the glad tidings of the Restored Gospel the knowledge of all honest people, and they surely deserve a meed of praise.

Baptism for the Dead—An Illustration.

Says Elder Marion Henrie, writing from St. Louis:

"Brother James Ellegood, who has been a faithful member of the Church for the past ten years, has had a very hard struggle on account of his wife and children being opposed to his religion. Somewhere near six months ago his son, Charles, aged 19, began to investigate his father's belief. He became convinced and applied for baptism, but on account of an attack of quick consumption the ordinance could not be performed before he died. He asked, however, that his father be baptized for him, and died a convert to the gospel. He also requested that the elders take charge of the funeral services."

Continuing, Brother Henrie goes on to say that the father was desirous of interring the deceased in Pocahontas, Ill., the old home town of the family. They tried to secure the Methodist chapel there, but it was refused, for it was to "Mormons," but the Baptist people extended to them the courtesy. Though the town was bitter against the brethren, the house was packed with the good denizens of the place, coming out of sympathy with the bereaved family or curiosity. But the elder's sermons on a glorious future life were so comforting and withal so full of the truth-ring that the auditors were largely disarmed, so that their last word to the brethren was an invitation to return again some time.

Prejudice and a Laugh.

"We left a good many sets of books with these people." This is the climax sentence of a letter Elder H. M. Humphreys has written us about an incident that came to him and companions while on the Master's labor bent. "What we mean by 'sets' of books," he says, "is a Book of Mormon, Cowley's Talks on Doctrine, Voice of Warning and Mr. Durant (Ben E. Rich's Gospel Romance)."

Elder Humphrey's experience was laid in what is called the "Panhandle of Texas," in the northern part of the state. He and Elder William L. Johnson entered the town of Miami, and proceeded to canvass it. They tried to get a public building in which to expound their message, but prejudice blocked the way. They held forth on the street. A wiseacre in the street crowd, who had been held fast in the claws of prejudice, volunteered his opinion that there was "hell enough in Texas," without the "Mormons," "and why not drive them out?" and then cited how Reed Smoot of Utah had been expelled from his seat in the Senate for polygamy, and that——, etc.

Elder Johnson stepped out to answer the learned gentleman and to apprize him of his lack of grasp of common newspaper knowledge, acquainted him with the fact that the Hon. Reed Smoot was acquitted of all charges and still holds his seat in the Senate, and that the preaching and practice of plural marriage had been suspended in the Church for a matter of eighteen years. This brought forth a volume of laughter from the crowd and the town was won for the elders. The citizens doubtless gathered from the incident the great truth that ignorance and prejudice feed at the same crib and wanted to be bigger than bigotry. Hence the brethren were thereafter treated royally and importuned to "come again." The elders felt that not only the doors, but the hearts, of the people were opened to them through their visit.

Thus is the mist of prejudicial ignorance being constantly dispelled by the white light of truth, carried by the Master's soldiers of the cross.

MISCELLANEOUS.

From Across the Big-Sea Water.

Elder E. Wesley Smith, president of the Hilo conference, Hawaii, encloses a list of names of persons to whom he desires to have Liahona The Elders' Journal sent under our coupon offer, with remittance to cover. He says: "I feel it a great privilege besides a duty for us to use our influence in spreading this 'Pearl of Great Price' among the people."

Speaking of the natives he says they are

very kind to the elders, and will do almost anything to help them in time of need. The brethren laboring in that mission are extracting joy and success from their work.

Soldiers in the Army.

"Soldiers in the army, there's a bright crown in store; happy are we! happy are we!"

How can these soldiers be happy if they have not physical ability, or healthy bodies? Does the army of the United States retain disabled soldiers? Can the work of spreading the gospel meet with success when its spreaders are physically unsound?

The strength and endurance of the army depends upon sound bodies and consequently healthy minds, whether honoring Uncle Sam or spreading the truth—the plan of life and salvation, even eternal life unto them that obey.

Truth and intelligence form the basis of every lasting constitution; therefore the possessors and advancers must be sound in body and mind. The work before the army deserves and must have eligibles therefor.

An Elder and Subscriber.

FRANKLIN'S MAXIMS UNIVERSAL.

The maxims of "Poor Richard" are often merely current proverbs, but the wording in which Benjamin Franklin clothed them has endured, and they are therefore usually credited to him. The line, "Thinks I, that man has an ax to grind," is one of the many well known sayings contained in the Pennsylvania Almanac of 1758. The expression "That man has an ax to grind" also occurs in "Essays from the Desk of Poor Robert, the Scribe," written by Charles Miner and first printed in the Wilkes-Barre Gleaner in 1811.

"When I see a merchant," wrote Miner, "overpolite to his customers, begging them to taste a little brandy and throwing half his goods on the counter—thinks I, that man has an ax to grind."

Benjamin Franklin entered the printing business soon after his arrival in this city, and on October 2, 1729, issued his first number of the "Pennsylvania Gazette." As every printer in the colonies published an almanac, Franklin issued his first number in 1732, under the name of Richard Saunders. "Poor Richard," as the people called the almanac. contained. besides the usual information found in such publications, a collection of maxims in quaint and simple language.

An extract from one of the pages of this almanac runs as follows:

"Richard says, 'Tis foolish to lay out Money in a Purchase of Repentance; and yet this Folly is practiced every Day at Vendues, for want of minding the Almanac. Wife, men, as Poor Dick says, learn by others, harms, fools scarcely by their own; but, *Felix quem faciunt aliena Pericula caulum.* Silks and satins, scarlets and velvets, as Poor Richard says, put out the kitchen fire.'"

It was in this style, and in this way on the pages of his almanac, Poor Richard gave to the world the hundreds of maxims which are now almost universally quoted.

In order to devote more time to study, Franklin, in 1748, sold his newspaper, almanac and printing house to David Hall, one of his employees, in consideration of $90,000, payable in eighteen years, during which time Franklin was to contribute occasionally to the Pennsylvania Gazette and assist in editing Poor Richard.

Franklin's Philadelphia printing office was established in the rear of 53 Market street, and today he lies buried only a few blocks away, at Fifth and Arch streets, in a grave unpretentiously marked. In early life he had written a fanciful epitaph for himself, which was published in the New England Courant, and has become famous: "The body of Benjamin Franklin, printer, like the cover of an old book, its contents torn out, and stripped of its lettering and gilding, lies here, food for worms. But the work shall not be lost, for it will, as he believed, appear once more in a new and a more elegant edition, revised and corrected by the author."—Philadelphia Press.

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.—Doc. and Cov.

And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the Scripture saith unto you, either by commandment or by revelation.—Doc. and Cov.

Liahona The Elders' Journal

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SONS OF GOD.

BY JOHN TAYLOR IN TIMES AND SEASONS JANUARY 16, 1848.

When the gospel of Jesus Christ was ushered forth into the world, there was something beautiful and glorious, connected with it—something which when rightly understood, had a tendency to enamour, and captivate the soul of man. There was a dignity, a glory, and a freedom associated with its principles, which the generality of men, and even the teachers of Israel knew little or nothing about. The Jews indeed had been taught "that to them belonged the promises, the giving of the law, and the service of God:" that "theirs were the Fathers," and that from them (according to the flesh) Christ was to come: but of the nature and office of the Messiah, of the kind of glory that should be revealed when he came, and of the dignity, glory, and fullness of those blessings that should accrue to the human family, when he made his appearance among the children of men, they seemed to be entirely ignorant, as well as of the union, and relationship to God which it would be placed within the reach of the children of men to obtain through the medium of his atonement, and the redemption wrought out by him. Long accustomed to types and shadows, to sprinklings, washings, sacrifices, and the observance of a law, that could never make the comers thereunto perfect, they understood not, and could not appreciate that more "excellent sacrifice," and the "better covenant," when it was revealed. They had long been "under a schoolmaster," and he had not taught them the glories of a celestial law—the riches, glory, fullness and blessings of the gospel of peace, nor the freedom of the "Sons of God;" consequently when the "true light, that lighteth every man that cometh into the world," made his appearance, "He was in the world, and the world knew him not." "He came to his own, and his own received him not; but to as many as did receive him to them gave he *power to become the 'sons of God,'* even to as many as believed on his name, which were born not of blood, nor of the will of the flesh, nor of man, but of God."

Not only were the Jews ignorant of these things; but the gentiles also (who [now] profess to believe the gospel) seem to be ignorant of the great principles that regulate the kingdom of God, and of the unspeakable privileges of the "sons of God." As the peculiar privileges of the gospel have long been banished from the church; as the light of revelation has long since ceased to dawn upon the professors of Christianity; and as followers of Jesus have had no other landmark but that of the written word of God, perverted by the enthusiastic zeal of uninspired partizans and religious bigots; who, however well meaning and sincere they might be, and however learned and intelligent in other respects, had no means of obtaining correct religious intelligence, nor a knowledge of the things of God. The world, therefore, must necessarily be ignorant, for "faith comes by hearing" (not by reading only), and hearing by the word of God; and how can they hear without a preacher; and how can he preach except he be "*sent*."

"To as many as believed to them gave He power to become the sons of

God, even to as many as believed on His name," is the declaration of John. This declaration being made, it becomes us to enquire what peculiar blessings are connected with this sonship? and what is the nature of this heavenly boon referred to by John? For says he, "to as many as believed, to them gave He power," etc., evidently showing that if they did not believe, they could not become the sons of God, neither could they without the "*true light*" referred to by John:—he might be in the world, and the world knew him not:—he might come to his own, and his own receive him not, but nevertheless he was the true light that lighteth every man that cometh into the world, as it is written by the prophet of the Lord, "the light of truth: which truth shineth." This is the light of Christ. As also he is in the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through Him who enlighteneth your eyes, which is the same light that quickeneth your understanding; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things which is the law by which all things are governed: even the power of God, who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (D. & C. Sec. vii.) Consequently, if in the world, there is any wisdom, any intelligence, any true principle, it all proceeds from the "*Father of Lights*, in whom there is no variableness, nor shadow of turning." All virtue, goodness, purity, righteousness that then may be in the world emanates from him, the great fountain of blessings, and the dispenser of every good; his blessings are scattered promiscuously over the universe; all the human family participate in His benevolence, "he sends his rain on the evil and on the good; and causes His sun to shine on the just and on the unjust," yet he does not bestow His sonship upon all; nor introduce the whole of the human family to the nearness of that relationship.

To be a son of God, is to be born of God, not of blood, nor of the will of the flesh, but of God; to be related to, and be the son of God. Paul says in writing to the Galatians, "now ye are all the children of God, by faith in Christ Jesus; for as many of you as have been baptized in Christ, have put on Christ * * * and if ye be Christ's, then are ye Abraham's seed and *heirs* according to the promise." We may here pause and ask what we inherit. Says Paul, "ye are *heirs* of God, and *joint* heirs with Jesus Christ our Lord." Consequently we inherit great blessings; we are conjointly with Christ the sons of God, and with Him inherit like blessings from the Father; He is our brother-God in our Father; and hence in Gal. iv: 4-7, it is written: "But when the fullness of time was come, God sent forth His son made of a woman—made under the law—to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, abba, Father. Wherefore, thou art no more a *servant*, but a *son*; and if a son, then an heir of God through Christ." Through the atonement, and redemption wrought out by Him, and obedience to the law of the gospel.

There is a depth, a dignity and glory connected with this subject that very few have had any idea of; but when rightly understood it has a tendency to enlarge the heart, expand the capacity, to give us just and comprehensive views of the plans of Jehovah, and it justifies the ways of God to man. Narrow prejudice and bigotry flees at its approach and haggard superstition hides its head in shame. It was a subject upon which the apostles loved to dwell: and Paul in writing to the Galatians concerning their departure from the simplicity of the gospel portrays the dignity, the freedom, the blessings, and the glory

of the sonship in striking and vivid colors; and when contrasted with the folly, the weakness, and the absurdity of the gentile superstitions; and the "beggarly elements of the world" presents a thrilling discord.

It is an opinion that generally prevails in the religious world that all people who have united themselves to a religious body, if it is presumed that they have "got religion," are sons of God: an opinion than which nothing could be more absurd or preposterous. That many individuals have been serving God in different parts of the earth, and among different sects of professing Christians. with all sincerity, diligence. and faithfulness, we are free to admit; but to say that all those individuals, or all those churches were sons of God. would be saying that which could not be supported by the scriptures of truth; we doubt not their zeal: we do not question their diligence, nor their desire to do good; but there are certain principles, which do not exist among them, which must necessarily be connected with the sons of God. If a man is a son of God, he can comprehend the things of God, enter into the designs of Jehovah, unravel the mysteries of the kingdom of God and contemplate the future designs of the Great I Am, as they shall roll forth in all their dignity, and majesty, and glory, and this they do not profess to enjoy.

Did this principle universally exist, sectarianism would fall and all the different systems of theology would crumble into ruin, idolatry would not have an existence, and Mohammedanism would be annihilated: Catholicism would be no more, the names of Presbyterian and Methodist would be blotted out, and all the different parties whether found among the Mohammedans, the heathens, or Christians, all being taught of God; would possess the same principles of intelligence, whether in Europe, Asia, Africa, or America, they would have the same system of theology; being taught by the same God. instructed by the same spirit, and led into the same truths; and there would be but the one church, which would be the universal church of the universal world. For if God teaches one man he will teach him the truth; if two churches were to receive his tuition they would no longer be two but one; and if he teaches the world the world will be one.

There is a principle of intelligence connected with it that burns like a lamp in the bosom of its possessor—chases away the "gross darkness" with which the human mind has been enveloped, and spreads a halo of glory around. Hence (says the apostle) "because ye are sons, God hath sent forth the *spirit of his Son into your hearts.*" Persons thus situated are "therefore no more strangers; but fellow-citizens with the saints, and of the household of God;" possessing a union and relationship to him which nothing but the fullness of the gospel can impart; being no longer neither strangers nor servants, but *sons.*

There is a very material difference between a *servant* and *son*; the ties that bind a father and son together are much more sacred, and binding than those which unite a master and servant. A father feels bound to his child by parental ties, to his servant he does not; a father expects from his child a filial and affectionate regard; but he expects a servant merely to do his work, and pays him for his services. A father reveals unto his son his purposes and designs, he does not acquaint a servant with them; a son inherits his father's property, a servant does not—having received his wages he has no further demand. Hence the reason of Paul's remark, "Wherefore thou are no more a *servant* but a *son*, and if a son then an *beir of God* through Christ," and hence also the reason of our Savior's remark John xv: "Henceforth I call you not *servants* but *friends* (they were his brethren, and God their Father) for the servant *knoweth not what his Lord doeth*; but I have called you friends *for all things that I have heard of my Father I have made known unto you.*" I have revealed it. I have obtained revelations from the Father because I am his son; I have revealed them unto you because ye are his sons also; and my brethren and friends; "no longer strangers, nor aliens, but fellow-citizens."

Christ had revelation, and they had revelation also; because he revealed his Father's will unto them, and they were placed in a situation to know the mind, the will, and the purposes of God through the sonship. The great distinction was that a servant did not know what his Lord did, and a son did know; thus we see that a son of God has revelation, a servant has not, and this is the grand difference between the sectarians, and the Latter-day Saints.

Take away the principle of revelation from the gospel and it is stript of its beauty, robbed of its glory, and like Sampson when his locks were shorn, it is weak, feeble, destitute, and powerless.

Enoch understood something of the principles and nature of this sonship, for he walked with God and was not, for God took him.

Noah having revelations from God understood the principle; Abraham, also being a son of God was made acquainted with the designs of his master, he had revelations from God and knew what his master did.

Isaac, Jacob and Moses possessed the same principle, and claimed the same relationship, there were also numbers of them in Job's day, and we read that when the sons of God presented themselves before God, satan also presented himself and the Lord asked him, "from whence comest thou?" &c.; evidently showing that the sons of God, in those days, came into the presence of God and had communion with and revelation from him. The Lord also spake unto Job and he answered and said, "I have heard of thee, by the hearing of the ear; but now mine eye seeth thee:" In fact we read of the sons of God before the flood and of their transgression with the daughters of men: (Gen. vi.) In fact it is through the medium of this relationship that men in different ages have had communicated unto them the will, purposes, and designs of the great Jehovah; or that they know anything of futurity, of God, heaven or hell. It is this principle that introduces men into the presence of God, draws aside the curtains of futurity, unveils the beauties of the eternal world, and enables man to gaze on the beautiful sight, to behold the dignity and glory of God, and to contemplate the future purposes of Jehovah, as they shall roll forth in all their majesty, their dignity and glory.

The Jews were, for a season, placed under a schoolmaster until Christ; but when he came he took all that would obey the gospel from under this tuition, took away the veil that had long been on their hearts, and came "to redeem those that were under the law that they might receive the adoption of *sons*."

When the gospel was restored, and this sonship again imparted, the heavens were again opened, and the visions of God unfolded; light burst forth upon the human mind, "and life and immortality were (again) brought to light by the gospel." Peter, James and John saw Jesus transfigured on the Mount, and Elijah and Moses talking with him: the sick were healed, the blind received their sight, the lame leaped as an hart, and the poor had the gospel preached to them; sectarianism trembled, and bigotry stood ashamed, hypocrisy was unscathed and narrow prejudice stood forth in all its native deformity; while truth stalked triumphantly and intelligence spread like the rays of the sun.

The spirit of God rested upon the people, on the day of Pentecost, "like cloven tongues as of fire;" men began to prophesy, to dream dreams and to see visions. Paul was caught up into the third heaven, and heard things that were not lawful to utter. John on the isle of Patmos had the heavens opened to him; while prophecies and revelations were poured forth upon the church, which led John to exclaim "Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons of God*; therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God and it doth not yet appear what we shall be; but *we know* that when he shall appear we shall be like him, for we shall see him as he is." How did they get in possession of this intelligence, but through the medium of this sonship, and the revelation and intelligence communicated thereby? What have we had from that time to this,

but forms and theories—the systems and dogmas of men, without certainty, prophesy, or revelation? It is true that many have sincerely desired to do the will of God; but they could only become his *servants*; because as the gospel has long since become corrupt and departed, it has not been in their power to become the "sons of God," however desirous they might be to avail themselves of that privilege. It was not until our Savior made his appearance among men, that the Jews had "power to become the sons of God," and it was not till the Lord revealed himself from the heavens, restored the Priesthood and the gospel in these last days, that men had power to become his sons; but as the kingdom of heaven is now preached all men may rush into it, and avail themselves of those glorious privileges which have long been forfeited in consequence of the transgression and apostacy of the church.

Cornelius was a servant of God; he feared God together with all his house: he fasted, and prayed, and gave alms, and his prayers, and his offerings were accepted before God; and an angel was sent to him to tell him of it; he was as good, as virtuous, as moral, as sincere and devout as any man could be at the present day; but he was not a *son* of God, he was only a servant; and it was necessary after all his piety, and virtue, and religion, that he should send for Peter, to tell him "words whereby he and his house could be saved," and so at the present day it will be found that however devout, and sincere the children of men may have been; that it is necessary that they should come to the standard that God has set up, for the salvation of the human family in these last days; repent and be baptized in the name of Jesus Christ, for the remission of sins, and have hands laid on them for the gift of the Holy Ghost, by those whom God has ordained, before they can receive the adoption of sons, participate in the glories of the gospel, and receive an inheritance in the celestial kingdom of God.

People will not look forward to posterity, who never look backward to their ancestors.—Edmund Burke.

SALVATION BEYOND THE GRAVE.

BY ELDER E. M. CRAWFORD, NORTHERN STATES MISSION.

Man lives his short life and gloats over his accomplishments as though he were "some great one." In a moment of exultant success he soars to heights far above the possibilities of his fellows; in that successful moment the thought arises: "What would the world do without me?"

We are prone to contemplate the grandeur attending upon a position on some pedestal of fame, where we can calmly and placidly gaze at the mutiltude below.

This disposition to arrogance is not good. It has no place in the kingdom of God. Heaven is characterized by love, charity, forbearance, truth—justice, if you choose to call it such, in one word.

By our deeds of uprightness we lay up treasures in heaven where neither moth nor rust can corrupt not thieves break through and steal. Every man "receiveth wages from him whom he listeth to obey:" if you obey satan, you must accept the wages which he has to give; if you obey God, good inevitably will result. As the offspring of Deity we should feel that the example set us by Christ will lead us none too close to our Maker.

Some inherent feeling tells us that death is not the end, that a future state exists. Notwithstanding, when the unbaptized infant reposes in its last long resting place, the "orthodox" Christian creed relinquishes all claims on it, all hope for it, denying the possibility of that spirit finding place in the heaven-realm to which you and I are trying to win. And yet when we read that Jesus rebuked the apostles who forbade little children to come unto Him, and declared that "of such is the kingdom of heaven; except as ye become as one of these little ones, ye can in no wise enter the kingdom of heaven" we must discern the mistake.

You acknowledge that God is just. While that acknowledgment is fresh in your mind, ask yourself what disposi-

tion will be made of the millions who have died and of those who still live, unenlightened by the Christian doctrine? Will their Maker, who also created us, damn them to eternal perdition? Would the thought be pleasing that your parents, who had neglected the necessary ordinances while here, be forever shut out of your society there?

If there is a method of saving our dear ones, we want it; and if we are Christians the whole world are our dear ones.

The Messiah was crucified at Jerusalem, and His body entombed and placed under vigil of the Roman soldiers. There it lay for three days and where do you think His spirit waited? "Went to heaven," you reply and prehaps cite the malefactor's plea and Christ's answer—"Today shalt thou be with me in Paradise." When the spirit had reunited with the body He appeared to Mary and told her not to touch Him "for I have not yet ascended to my Father." He taught His apostles to pray: "Our Father which art in heaven." So you see that paradise is not heaven: that Christ did not go there while His body reposed in the tomb. Peter says he preached to "spirits in prison which were sometimes disobedient, when once the long suffering of God waited in the days of Noah" (I Pet. 3:18-21). Before His death the Master exclaimed: "The hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live" (John 5:25). Why should the way of life be preached to the dead; why should Christ preach to sinners of antedeluvian days? That they also "might be judged according to men in the flesh and live according to God in the spirit," is Peter's answer. (I Peter 4:6).

The Savior did something for us that we could not do for ourselves. Is it not a glorious principle that we can be empowered to pay that debt by doing for our dead that which they are powerless to do for themselves? Our heavenly Father has not condemned the unenlightened millions: He has established a department of government whereby the dead may gain salvation. And has chosen as minister in that office Elijah the prophet. He whispered into the ears of Malachi: "I will send Elijah the prophet before the coming of the great and dreadful day of the Lord, to turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 3). Christ told Necodemus that "Except a man be born of the water and of the spirit he cannot enter the kingdom of God" (John 3:5). So this is a necessary formula of citizenship in the household of God. "But," you ask, "how can the dead be baptized?"

You have perhaps seen business transactions effected where one man has stood proxy for another, been delegated to vote his vote, to act authoritatively in his name. The Management of divine affairs has made this kind of an arrangement, with Elijah in charge of the keys of that power. That ancient prophet, in the discharge of his official duties, appeared to the Prophet Joseph Smith on April 3, 1836, at which time he made known this plan empowering him also to act for the dead in these necessary ordinances. We question not the power of the government on the other side, to turn the hearts of the fathers in the right direction and of the sons to be baptized for them. We are taught that to do unto others as you would have others do unto you is the spirit of the Christ-type. If you were on the other side and heard the gospel plan, become convinced of its truth, would it not appeal to you as desirable that some one should perform the naturalization ceremonies for you?—transact your earthly affairs for you? Verily, yes.

The love with which Christians are supposed to be filled for their fellowmen, prompts us to do everything we can that they may enjoy the blessings we enjoy, be initiated into the great "household of God" to which we belong?—and have found so much joy in.

Hence the doctrine of baptism for the dead is part and parcel of the true Christian religion, hence does the apostle significantly exclaim: "Else what shall they do which are baptized for the dead; if the dead rise not at all,

why are they then baptized for the dead?" (I Cor. 15:29).

THIS IS A JUDGE.

Utica, N. Y., has a police-court judge who is fast making a reputation for himself and his court by his unusual decisions. While in many cases the award of the court has been sensational, it has likewise been marked with a peculiar understanding of and sympathy with the human derelicts who drift before such a tribunal. A writer in the New York Tribune reviews Judge O'Connor's political career and then goes on to describe characteristic scenes in his court. We read:

Not so long ago two Polish women were arrested for stealing coal from railroad cars in Water street. They were arraigned in due season and stood trembling before his honor. "What's the charge?" asked Judge O'Connor, and the officer told him. "Why did you steal coal?" asked the court of the frightened women, and the interpreter repeated the question, and got the reply that they had none and had to steal it to keep their children from freezing. "It is no crime to steal coal from a rich corporation when you can not buy it and you will freeze if you do not get it," said the court. "You're discharged."

This decision caused no end of comment, and Judge O'Connor was bitterly attacked both in public and private.

Judge O'Connor knows what it is to travel in less comfort than he does now. He has crossed the continent under various circumstances and shows not a little sympathy for the fellow who has to resort to "side-door Pullmans." The man who is arrested for merely beating his way, does not get a hard sentence from Judge O'Connor. When a wayfarer is brought before him, he usually grasps him by the hands and looks for calluses. The man with soft and dirty hands is characterized as "too lazy to work," and goes to jail. The man who has a callus at the base of his ring finger showing that once he had a ring is put down as a victim of hard luck and not infrequently gets a quarter from the court's pocket. The tramp, plain tramp, is greeted somewhat cordially by the court.

"Where did you sleep last night—Barn-y Hay-s, and how was it? Had your breakfast? No? You are sentenced to stay in jail until 12:30 o'clock. The force of this remark is borne on the prisoner when he finds that dinner is served in the cells at 12.

An illustration of the logic of Judge O'Connor is best shown in the case of a man who had looked long and lovingly on the flowing bowl. He fell into a deep pit dug by workmen while fixing the bridge over the Mohawk river. Several policemen with ropes got the man out and he was arrested. Drunk and disorderly was the charge against him when he stood before Judge O'Connor somewhat sobered and chastened. "You were drunk last night," said the court. "No, sir, your honor, I wasn't drunk." "Why, you must have been drunk," said the court. "If you had not been, you would have been killed by that fall." "Sure, I wazzent drunk," persisted the culprit. "Then you are a dead man, so what are you doing here," declared the judge, and the man, taking the hint, walked out somewhat amazed.

Judge O'Connor is a great solver of domestic problems. When husbands and wives appear with complaints he usually sends them out on parole and has them make reports to him. To bad boys Judge O'Connor is a terror, and the bad boy who is bad because he desires to be "tough" gets no sympathy from him. Like an irate parent he takes them into his sanctum, and soon are heard sounds of hearty weeping and as hearty punishment. The court appears flushed and triumphant, mounts the bench, enters in the book, "Walloped and discharged," and says:

"Well, who's next?"—Literary Digest.

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.—Doc. and Cov.

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Editorial

OUR NUMBERS.

The number of persons who have fully and formally accepted the teachings of the Church of Jesus Christ of Latter-day Saints by becoming baptized members of it, since its organization by the Prophet Joseph Smith in the year 1830, exceeds one million. The number of living members of the Church is variously estimated at between 400,000 and 500,000. When the intensity of the opposition which this Church has encountered, and the severity of the persecutions which it has undergone are considered, its growth and achievements comprise one of the greatest wonders of all history.

In answer to the question, How many people believe in the doctrines of the Latter-day Saints? a prominent officer of the Church recently expressed the opinion that the number was not fewer than five million. A careful review of the Christian world today will lead any fair-minded and intelligent investigator to the belief that at least that many people are now believers in doctrines which were, in modern times, first introduced by the Latter-day Saints, and for a long period were peculiar to them.

Among these doctrines may be mentioned the following: The literal and personal return to this earth of the Messiah, and His reign upon it for a thousand years; the possibility of a probation, and repentance and forgiveness, after death, and of the salvation of those who died unconverted to Christ; the sin of baptizing infants; tithing as a means of raising revenue for church purposes; healing the sick by faith, etc. The list might be considerably extended.

The first man in modern times to advocate any of the doctrines here mentioned was the Prophet Joseph Smith, and the first religious worshipers in our age to embrace them were the Latter-day Saints. They were all known to the primitive Saints, as can be proved from the scriptures; but with the disappearance of the primitive Church, and its inspired leaders and spiritual gifts, a knowledge of them became lost to the inhabitants of the earth.

The Church of Jesus Christ of Latter-day Saints is the greatest evangelizing force in the world at the present time, and it is having a far greater in-

fluence in molding and changing the religious thought and faith of mankind than is any other single agency that could be named. Its doctrines are being absorbed by the rank and file of most of the prominent denominations of Christendom, and are causing their creeds to conform more and more closely to the teachings of the Prophet Joseph Smith. While it is true that the members of the different sects that are fast assimilating religious doctrines which were distinctively "Mormon" a few years ago, do not confess the source from which the same were learned, those who are in a position to know the truth do not hesitate to affirm that the teachings of the Latter-day Saints are beginning to number their adherents by the million.

NO FIGHT.

In an anti-"Mormon" article in a religious periodical before us, the writer hints that Latter-day Saints are at sword's points with some of those not of their faith. The gentleman is wrongly informed. We agree with him that the stimulus of the Spirit of God does not spur any person on to bitterness against those that differ with him on vital questions of religion—or anything else. And, though the sectarian world, of which this gentleman is a representative, are used to the clashing of creeds, this strife has no part or parcel in the religion of consistent Latter-day Saints. Our creed upon that point is to treat respectfully and with Christian charity those whose cherished views do not correspond with ours. We are also happy to be able to give our opponent in question the credit for writing in a respectful vein.

But he errs in judgment. We do not make any issue with our brother, St. Paul, upon his assertion that the fruits of the Spirit are "love, joy, peace, long-suffering," etc. That is just what our experience has fastened on our minds. We are not of that school, the devotees of which say, in actions, louder than words, "the fruits of the Spirit are wrath, strife, ill-will and bad breath." We are satisfied with the mere proclamation of the truth, fully sensing the fact that, in time, its mighty weapons will pummel and break down all the strongholds of error.

The only war the "Mormon" people ever waged against a man or any organization or society of men was to prevent the Constitution of the United States from being trampled in the dust. When their homes, their families and their lives stood in jeopardy at the hands of responsible or irresponsible mobs, they demurred and rose solidly against the abuse of their rights as vouchsafed by the government. You could not blame them for that. Their spirits were too full of the inherent love of liberty to long sit by and see how forbearance only encouraged their enemies in their plunder.

Aside from this, no "Mormon," nor "Mormon" elder, acting under, and in harmony with, counsel given by the leaders of the Church, has ever declaimed against anybody's religious tenets, or villified anyone's character. Here is a little secret of their growing power, which their would-be enemies have grown so much to fear: Show men that you are big-souled enough and are full enough of the Christ-spirit to live in peace among those that think differently than you.

"Christians" who use the battering-ram of slander and misrepresentation, and are stimulated with the leaven of wrathful judgments and scorn of your opponent, take this secret and make use of it. We offer it gratis and in the spirit of helpfulness; pray accept it and

live by it, and the whole-souled men and women who are so numerous in this country of ours (especially), will be drawn to you and will see your worthiness to be called the joyful ministers of the Lowly Nazarene. This quality, in conjunction with the evidence of your clean lives, will be irresistible. Sooner or later men will succumb to it, will be able to see the grandness, the nobleness, the loveliness, that pure and genuine Christianity stands for. They will be converted. All that any of us need do to win this glorious success is but to obey the one little direction from the Master, "love one another."

"Mormonism" has no fight with other "isms," save only the onslaught and havoc that truth makes upon error.

We believe in the gospel of "the Prince of Peace." We believe that the intrinsic aim and end of the Savior's message is to produce peace and fellowship. True it is He said: "I came not to send peace, but a sword." (Matt. 10:34.) But the meaning of this declaration, which seems to be at variance with all the other statements He made about the purpose of His ministry, is explained in what He says next:

> For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
>
> And a man's foes shall be they of his own household.—Matt. 10: 35, 36.

This sorrow that the message of glad tidings would and does create is caused by a convert in a family being unwilling to relinquish his hold on the newly-found truth, which seems so beautiful and joy-producing to him. "The pearl of great price" that has come to this one or two members of a family, a son or daughter, a father or mother, setting the rest of the family at variance with them because they will not give up the truth for all earthly considerations, is manifestly where the "sword" of this expression comes in. This was the experience of the elders of the ancient church, that "one of a city, and two of a family" woulc flock to the standard of truth, to the utter horror and indignation of the rest of the family—because the truth would be unpopular and its devotees "everywhere spoken against."

This, too, has been the experience of the elders of the Latter-day Church: many a heart has been torn by the painful separation that the Redeemer predicted, yet the value and splendor of the new burst of light that has just flooded in upon the convert's soul. makes it more desirable in his or hei eyes to break family ties, heartrending though the process, than to give up the "treasure" God has sent. It is the "goodly pearl" of the Savior's parable. which, when the man found it, "went and sold all that he had and bought it." (Matt. 13:46. They that accept the *everlasting* gospel are willing to pay the price for it. The price is very generally to face the derision and abuse of the world, to brush aside chances of worldly honor and preferment. sacrifice the esteem of friends and often have the parental door closed in one's face and a scornful and heartbreaking farewell forever from a hitherto fond parent or loving brothers or sisters. This is the broken "peace" that Jesus referred to.

But the *spirit* of the gospel of the Messiah is peaceful, effusing charity and fellowship on all sides, is the very soul of tolerance and thoughtful and kindly forbearance toward friend and foe. This assertion will need no scripture citation to support it, for the person who possesses a smattering of an

idea as to the tenor of the Master's teachings. To those that have not, such of His sayings as "have peace one with another" (Mark 9:50), "Peace I leave you, my peace I give unto you" (John 14:27), "These things I have spoken unto you that in me ye might have peace" (John 16:33), may help them. The very angels who appeared to the shepherds, to announce the birth of the Babe of Bethlehem, heralded His coming with the glad cry, "on earth peace, *good will to men*," while Isaiah's prophecy forecasts Him as the "Prince of Peace."

The Latter-day Saints have no fight against any sect or party. The only battling element connected with their system is the truth that they champion and dispense freely and in good faith to all men. This powerful agent will pull down error where it sits enthroned and will make a heaven of earth. The "Mormons" are essentially a peaceful and joyful people, who perceive their mission to be to carry "the tidings of great joy" and diffuse a spirit of charity and fellowship and peace.

The husbandman considereth not only his labor and travail, and what tempest and mischance of weather may fortune; but forasmuch as he trusteth and hopeth that the fruit shall wax and come forth when the time is, therefore he laboreth stoutly and with a good will; even so in the spiritual vineyard, under the yoke of the Lord, the hope and trust of honor and reward maketh men patient and willing, and giveth them courage. If we hope for that thing which we see not, we wait for it through patience (Rom. 8).—Coverdale.

And in nothing doth man offend God, or against none is His wrath kindled, save those who confess not His hand in all things, and obey not His commandments. —D. & C.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

1. And it came to pass that the Nephites who were not slain by the weapons of war, after having buried those who had been slain,—now the number of the slain were not numbered, because of the greatness of their number;—after they had finished burying their dead, they all returned to their lands, and to their houses, and to their wives, and their children.

2. Now many women and children had been slain with the sword, and also many of their flocks and their herds; and also many of their fields of grain were destroyed, for they were trodden down by the hosts of men.

3. And now as many of the Lamanites and the Amlicites who had been slain upon the bank of the river Sidon, were cast into the waters of Sidon; and behold their bones are in the depths of the sea, and they are many.

4. And the Amlicites were distinguished from the Nephites, for they had marked themselves with red in their foreheads, after the manner of the Lamanites; nevertheless they had not shorn their heads like unto the Lamanites.

5. Now the heads of the Lamanites were shorn; and they were naked, save it were skin, which was girded about their loins, and also their armour, which was girded about them, and their bows, and their arrows, and their stones, and their slings, &c.

6. And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression and their rebellion against their brethren, who

consisted of Nephi, Jacob, and Joseph, and Sam, who were just and holy men.

7. And their brethren sought to destroy them, therefore they were cursed; and the Lord God set a mark upon them, yea, upon Laman and Lemuel, and also the sons of Ishmael, and Ishmaelitish women;

8. And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not mix and believe in incorrect traditions which would prove their destruction.

9. And it came to pass that whosoever did mingle his seed with that of the Lamanites, did bring the same curse upon his seed;

10. Therefore, whomsoever suffered himself to be led away by the Lamanites were called under that head, and there was a mark set upon him.

11. And it came to pass that whosoever would not believe in the tradition of the Lamanites, but believed those records which were brought out of the land of Jerusalem, and also in the tradition of their fathers, which were correct, who believed in the commandments of God, and kept them, were called the Nephites, or the people of Nephi, from that time forth;

12. And it is they who have kept the records which are true of their people, and also of the people of the Lamanites.

13. Now we will return again to the Amlicites, for they also had a mark set upon them; yea, they set the mark upon themselves, yea, even a mark of red upon their foreheads.

14. Thus the word of God is fulfilled, for these are the words which he said to Nephi—Behold, the Lamanites have I cursed, and I will set a mark upon them, that they and their seed may be separated from thee and thy seed, from this time henceforth and for ever, except they repent of their wickedness and turn to me, that I may have mercy upon them.

15. And again: I will set a mark upon him that mingleth his seed with thy brethren, that they may be cursed also.

16. And again, I will set a mark upon him that fighteth against thee and thy seed.

17. And again I say, he that departeth from thee, shall no more be called thy seed: and I will bless thee, &c., and whomsoever shall be called thy seed, henceforth and for ever: and these were the promises of the Lord unto Nephi and to his seed.

18. Now the Amlicites knew not that they were fulfilling the words of God, when they began to mark themselves in their foreheads; nevertheless they had come out in open rebellion against God; therefore it was expedient that the curse should fall upon them.

19. Now I would that ye should see that they brought upon themselves the curse; and even so doth every man that is cursed, bring upon himself his own condemnation.

20. Now it came to pass that not many days after the battle which was fought in the land of Zarahemla, by the Lamanites and the Amlicites, that there was another army of the Lamanites came in upon the people of Nephi, in the same place where the first army met the Amlicites.

21. And it came to pass that there was an army sent to drive them out of their land.

22. Now Alma himself being afflicted with a wound, did not go up to battle at this time against the Lamanites;.

23. But he sent up a numerous army against them; and they went up and slew many of the Lamanites, and drove the remainder of them out of the borders of their land;

24. And then they returned again, and began to establish peace in the land, being troubled no more for a time with their enemies.

25. Now all these things were done, yea, all these wars and contentions were commenced and ended in the fifth year of the reign of the Judges;

26. And in one year were thousands and tens of thousands of souls sent to the eternal world, that they might reap their rewards, according to their works, whether they were good or whether they were bad, to reap eternal happiness or eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one;

27. For every man receiveth wages of him whom he listeth to obey, and this according to the words of the spirit of prophecy: therefore let it be according to the truth. And thus endeth the fifth year of the reign of the Judges.—Alma 3.

This installment relates to the historian's afterthought of a great battle between the comparatively small army representing the upright portion of the ancient South Americans, and the hosts of their adversaries. We noted last week how the former buckled on the armour of indominable righteousness and put to rout the vast numbers of the dissenters and the red men. These dissenters were called Amlicites after their leader, an agitator called Amlici, who was slain in the fray.

In this battle the Amlicite contenders marked themselves red in the foreheads as a token of alliance with the Lamanites. They would not long need to do this, however, for the Lord had declared to the father of the white portion of the race, Nephi, that all who would come out in defiance of Him and become enemies of His people should inherit the Lamanitish curse of a "dark skin."

It is not a miracle, though. Most likely this blight upon the surface of their bodies was but a natural result of their own wild and ferocious mode of living. We observe that they were shorn, bareheaded and naked, except a girdle. Which circumstances were sufficient, in a short time, to produce a very unsightly effect on their skins, and in a very few generations, would produce a race as swarthy as the American Indian of our time, who is, in truth, but a descendant of the Lamanites.

The spirits of these red men were as fiery as were their skins, as unbridled as their bodies were uncouth. This was but natural. Like attracts like. The Father of all had a segregation of such spirits in the anterior world and hence sent them to become the offspring of these dark-hued wild men of America. And so their race has been perpetuated to this day.

Again, for the unrepentant and hard-hearted wickedness of the first generation of this people, Jehovah, the Builder, withdrew His fellowship from them, leaving Lucifer the Destroyer, a free rein with them. Which calamity would not only leave a terrible, blasting impress upon the spirit of a man, but indirectly upon his body as well. All of these agencies, we believe, constituted the original curse of God on this antique western people, a blight on their lives that was the natural result of their rebellious disposition toward God and the universal order of things. Hence the deeper significance of the text: "Now I would that ye should see that they brought upon themselves the curse; and even so doth every man that is cursed, bring upon himself his own condemnation."

This fifth year of the rule of the judges was truly a blood-traced one for these ancient nations. Another vast army of the savage Lamanites assayed to invade the land of the Nephites and had to be driven back, which was done, with great slaughter, by the valiant band of the faith-inspired Nephites, before the people of Alma could again go about their pursuits in peace.

Tens of thousands of souls had been ushered into eternity, "that they might reap their rewards, according to their works, whether they were good or whether they were bad, to reap eternal happiness or eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one." By "eternal misery" we need not understand that the soul in the spirit world has no chance to lift itself from the hell of torment (by manifesting a repentant disposition,) but rather that it would probably not be inclined to. But, the leaven of wrath and rebelliousness by which it is actuated, would most likely lead it on and on, deeper and deeper, in the mire of soul-degradation. This is what would bring down an eternal punishment; but if a sin-laden soul, in the next world, can master sufficient moral strength to repent and put himself in harmony with the spirit of life and right living, then after he has "paid the uttermost farthing" he may progress and begin to reap the reward of the just. This matter all lays with the culprit; he may come out of his state of tormented consciousness—if he is strong enough. It is all "according to the spirit," then, "that he listeth to obey."

What a great thing it would be if we could only learn that the art of wiping out of our memories forever everything that is unpleasant, everything which brings up bitter memories and unfortunate associations and depressing, discouraging suggestions, would double and quadruple our happiness and power! If we could only keep the mind filled with beautiful thoughts, thoughts which uplift and encourage, the efficiency of our lives would be multiplied many, many times.—Success.

And another angel shall sound his trump, saying, That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood; her who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.—Doc. and Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Tithe-Paying a Blessing.

In our talks on benevolence we have had occasion to mention the principle of tithing. What is that principle worth?

We believe there has been no law of God ever had among His earth-people of more value than that of tithing. You say, "Yes, valuable to the recipients;" we say, "No, valuable to the payers." Let us try to see why.

There is inborn in humankind generally a tendency to take care of himself. This is so strong that it amounts to a part of the very warp and woof of life itself. Self-preservation.

It was necessary that the Creator place this trait in His creatures, so that they might live on to the end of their allotted span of life. In other words, not destroy themselves, nor allow themselves to be destroyed if they can help it.

This is but a peculiarity of the flesh. Like other fleshly attributes, this is good, if not developed abnormally. If it is, like other inherent characteristics of carnal man, it becomes first a weakness and than a sin, and a positive blocker of the way to developing the finer and more God-like properties of many-sided man; that is, it stands in the way, drags on the victim and holds him back from moving along the line of spiritual growth, from moving on and up toward the best there is for mortals, soul-salvation.

God planted in man, too, seed of the finer qualities. If they nurture them and cause them to bud and steadily grow, they will liberate the spirit from the bondage of the flesh and let it shoot upward toward the high station of its Father. When it can stand above all fleshly lusts, then it is free or saved.

All that the Creator intended men and women to use the selfish instinct that is in them, for, was to keep their bodies from being destroyed by the various agencies surrounding them. Some people allow the trait to become so abnormally developed that it defeats this very purpose and really hastens them on to destruction. No need to marshal proof as to that; you have all seen those unfortunates whose cravings for self and self-gratification has hurried them on to ruin and death—of both body and soul. In some this is a very rapid process, in a multitude of others it is slower.

To combat the tendency to this self-abuse and self-stultification, and to save us from their ill effects, the Allwise has thrown us out many life lines. The greatest of all is the command to love; that is, to give. He has placed a myriad of opportunities around us to give something away, and thus com-

bat this great life and salvation destroyer, greed. Greed is but the self-preservation trait in man, developed till it cankers and rusts and destroys his soul as fire. But if we are helpful to others, and mindful of what we owe to God, our only sure Preserver, the germs of greed can find in us no soil in which to grow.

The Almighty, better than anyone else, understood this, and put means at hand, to help man steer clear of it. From the very beginning of our history, centuries before Jesus came and announced this truth of the higher law, "It is better to give than to receive," Jehovah gave to man the law of tithes and offerings. He well knew it would go farther than anything else in helping His children to crush out their inherent selfishness and thus avoid its pitfalls. At least, farther than any other principle that has been generally practiced, save laying one's all upon the altar of gifts and trusting absolutely to the Lord. Which no very considerable number of people have ever yet succeeded in doing. But this tithing command applies generally and has been put in practice by whole peoples.

As early as Abraham's day we have reference made as to the law being in full force. We have this great patriarch paying tithes to the High Priest Melchisedek. (Gen. 14:19, 20.) That means that he paid one-tenth: thithe is tenth in the Old English. Jacob, as did doubtless the rest of that line, understood it as the binding word and will of the Lord, and vowed that of all God should give him, "I will surely give the tenth unto thee" (Gen. 18: 20-22). That it was a universal commandment to Israel there can be no doubt:

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

And at the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates;

And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.—Deut. 14:22, 28, 29.

It doubtless applied to the entire substance that man is blest with:

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.

And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy: and shall not be redeemed.—Lev. 27:30-33.

It is noteworthy that the Lord holds out more incentive than the spiritual blessing that we have dilated upon; He promises that it would be a material advantage to them. "That the Lord thy God my bless thee in all the work of thine hand which thou doest." This is surely worth while from the business man's standpoint. Jehovah made the promise good later when the people put it to the test. In the time of the reign of righteous Hezekiah, Israel was so faith-filled that their prosperity knew no bounds. And when the king inquired the reason of the bursting barns and the overflowing storehouses, the priest answered: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed His people; and that which is left is this great store" (II Chron. 31:5-10).

But in the dark days of a few generations following, when the voice of backsliding Israel's last prophet Malachi, was sounding the old cry, "Repent," to them, they had universally ceased to observe the custom of tithing. So the Lord reproves them and declares that they are robbing Him. However, the promise that the Possessor of all things registers in their favor, if they right-about-face and pay their tithes, is surely definite enough and explicit enough to leave no room for question in the minds of them that have avowed faith in God, to put to the test:

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of

hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.—Mal. 3:7-12.

This divine declaration seems to include the promise of all the favors for which the human heart could wish, in a material way, as well as spiritual preferment. The promise made at that time appears to be the same that attended on observance of the command prior to that day—and also ever after. Here is assurance of worldly wealth and protection under the Divine hand from the various calamities of which we all live in constant danger, whether on sea or land. Who could ask for more?

In that epoch of darkness, it will be noted, too, that God appealed mainly to their carnal natures as an incentive to pay tithing, for no doubt they were spiritually too obtuse to be able to value the benefit that would come to their finer spiritual self. But we now know, from what we have found out about the good it does us to give, that vastly greater spiritual blessing is the heritage of honest tithe-payers, than temporal, great as that is.

The Savior put the seal of His approval on the practice as one thing the Jews were doing that was right though at the same time reproved them for their wrongdoing in other lines (Matt. 23:23).

Then in the Dark Ages of the great apostacy from the fullness of the gospel of Christ, the law of tithes was entirely lost sight of. But was revealed again in the morning of the last dispensation, to the Prophet Joseph Smith as were all other lost principles of the ancient gospel plan. It came in the form of a universal command to the Church in 1838 thus:

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion,

For the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my church;

And this shall be the beginning of the tithing of my people;

And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord.—Doc. and Cov. 119:1-4.

Here the purposes for which "the Lord's tenth" is to be used is set forth in part and the eternal nature of the law vouched for: "and this shall be a standing law unto them forever." Though this law was not made general till the above date, yet individuals had practiced it long before. In a former revelation, (1832) the Lord reiterates in substance His ancient promise of protection from the agencies of destruction, speaking of tithing "his people, to prepare them against the day of vengeance and burning" (Doc. and Cov. 85:3). The next year came the assurance of fruitfulness and blessings of the earth and of heaven, to faithful tithe-payers and any others "who are willing to observe their covenants by sacrifice, yea, every sacrifice which I, the Lord, shall command." "For," He continues, "I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit" (Doc. and Cov. 97:8-12).

All consistent Latter-day Saints, all who are in full fellowship with the Church, pay one-tenth, or a tithe, of "all their interest annually." The result has been marvelous. Here it is: The "Mormon" people, as a people, have been decidedly the most blest people, materially, that you can find the world over. Were we not so near the end of our space, we could cite fact after fact to prove this. But we don't know that that would be needed as it is very generally recognized. Item: they form the only church, or society that live up to, or even advocate this principle of paying a tenth for the Lord's purposes.

It has not only made the Church a power for good in building up the kingdom of God and bestowing liberally upon the needy and for benevolent purposes generally, but the benefit that has rebounded upon the tithe-payers individually has been far greater. Both in making them strong materially, and better—furnishing that mighty soul-building power that comes to him who freely gives, furnishing them the strength with which to put under their feet the spirit-dwarfing and soul-destroying tendency of selfishness.

TESTIMONIES.

XXVI.

Canada.

I was baptized October 18, and know of a surety that the gospel taught by the "Mormon" elders is the gospel of Jesus Christ, and that Joseph Smith was a prophet of God. I am also assured that the Book of Mormon is the word of the Lord. I am the only Saint in this county, I believe. It is very hard to bring my children up right. But I grow stronger in the faith every day, and the Lord is blessing me in various ways.—Mrs. Flora Englesby, Saskatchewan, Canada.

Florida.

I am glad to bear my testimony that I know the gospel is true. I have been a member of the Church of Jesus Christ of Latter-day Saints seven years. I have been healed when sick and have received many blessings. My husband, two sons and myself are the only members in our little settlement. We have persecution but it makes my faith stronger. I am glad I am a member of the true Church.—Mrs. Emma Gatlin, Fla.

I believe that the gospel is true, as also the Book of Mormon, and that Joseph Smith was a true prophet. I embraced the truth March 11, 1908.—Lena Hill, Fla.

I know that the gospel as taught by the Latter-day Saints is true. I am glad mamma taught me while young. I am twelve, and have been a member of the Church two years, and know it to be the true Church. We are sad now at our home. My only little sister died last month, aged 6 years.—Leon Gatlin, Fla.

I am proud to think that I have the chance to bear my testimony to the world for I believe that the gospel of the humble "Mormon" elders is the right one. The plan of salvation of our Lord and Savior Jesus. The Church has the same gifts and blessings in it that were enjoyed anciently. I have had the children healed through the elders. I believe that if the Saints will live the teachings of the gospel they will obtain salvation in God's kingdom. I bear witness to this in the name of Jesus.—Annie Lamb, Fla.

Georgia.

I believe the gospel as preached by the elders is the genuine one, that Joseph Smith was a prophet of the living God, and I am thankful that the Lord has spared me to see the Latter-day Saints. I have been a Church member since last May and have a burning testimony. I am satisfied with the step I have taken. The Liahona is a welcome guest at our home. I have only received a few copies but I want more.—Delia Yeomans, Ga.

Kentucky.

Ten months before I accepted the true gospel, I had a dream or revelation that led me to. I have been perfectly satisfied ever since. I was baptized by Elder Carlo Stevens. At the time I had the dream, I belonged to the Campbellites. I was attending Sunday school with the Baptist people. They wanted me to join them. I was at a loss to know what to do. I could see things in both churches not in accord with what Christianity ought to be. I spent many hours in deep study as to what I should do. In my revelation, it appeared to me that I was standing in the presence of Christ, both of us looking out over a large area with nothing in sight. I was weeping and placed my left hand on His shoulder and asked what I must do. He replied, "Seek diligently." I awoke weeping. My father who was at my house, had been telling me about meeting the elders. He also received a letter while there. I seated myself and addressed the elders and received a very instructive reply. From that time I saw and I praise God that He taught me, that I found rest and truth. I ask the prayers of the readers that my health might be restored.— E. E. Leming, Ky.

Michigan.

The truth is taught by the elders of Israel. I was a member of the United Brethren church, when the elders came to my door and taught me the word of God. I have belonged to the Church about four years and every year I have been growing in spirit so that I can tell the doctrine wether it be of God or of man.—Joseph Ripma, Mich.

Mississippi.

My husband has been baptized in answer to my prayers. I know that Jesus lives and through His grace I have partaken of the heavenly gift which came by the laying on of hands. I know that the priesthood came to the Prophet Joseph Smith under the hands of Peter, James and John, and

that Joseph Smith was a prophetic instrument in the hands of God through which the everlasting gospel was restored by the angel spoken of in John's Revelation 14:6. I am assured that the Book of Mormon is true.—Sarah Mauney, Miss.

Ohio.

For forty years I was a slave to tobacco and it seemed that I could not leave off chewing without feeling indisposed. But thank God that after joining the Church that is indeed His, I quit the filthy habit and never felt better over any achievement of my life. I want the whole world to hear the truth. If it were possible for me I would love to do nothing else during my stay here but help spread the gospel among the people. I cannot find words to express my feelings as to this glorious work. I was baptized September 15, 1907 and will never regret the step I have taken. I thank my heavenly Father for the chance that came. —William Cook, Ohio.

Oklahoma.

I was baptized in 1887. In the winter of 1895 I was in Salt Lake City, Utah. I was out of health. I did not live a perfect Latter-day Saint; I used tobacco, coffee and sometimes took a drink of whiskey. I had nervous spells and would think I was going beyond. I would have the elders administer to me but it would do me no good. One night I told my wife that I thought the spiritual gifts were done away. That night between twelve and four o'clock I dreamed I was reading a book the size of the Book of Mormon. I thought Parley P. Pratt came to my side and said "Read the 567th page." He appeared to be a man of sixty or seventy years. I did not then know his mission while on earth. (I am an adopted Choctaw Indian). I read the 567th page of the Book of Mormon. And its significance you will see.—Walter Paterson, Okla.

South Carolina.

I can say of a truth that the "Mormon" gospel is the power of God unto salvation. I know Joseph Smith was a prophet of the Almighty. So many blessings have come to me since we joined the church of Christ. Among which is the healing of my baby through the elders. God bless them. —William Hall, S. C.

Texas.

I know that the Book of Mormon is a divine record and that Joseph Smith was a true prophet of the living God. I am not ashamed to belong to the "Mormon" Church.—Sallie Dance, Tex.

We were the second family to unite with the Latter-day Saints in this county. I believe with all my heart the gospel as taught by them, and that Joseph Smith was a modern oracle of God, and that the Book of Mormon is the word of God. I bear this testimony in the name of the Lord. I ask the prayers of the Saints.—P. W. W. Thorne, Tex.

I am debarred from all the Saints and the elders cannot come to see me on account of my dear husband. I want the prayers of the Saints. We once took in some of the elders, but since I joined the Church my dear husband has turned a vitter enemy to them. I may never see one of them again. Pray for me that I may hold out faithful to the end. I know this is the true Church of Christ.—Sadie Dance Hicks, Texas.

Virginia.

The gospel of the Latter-day Saints is true. Joseph Smith is a true prophet. I believe that there will be prophets until the end of time. I believe that there are ministering angels on the earth today. I can bear testimony of three experiences in my life that make me think so. I have enjoyed better health since I was baptized than I did before and I have been a member of the Church nine years yet I hardly ever get to see any of its members. I ask for the prayers of God's people.—H. B. Waddell, Va.

I know that Joseph Smith is a prophet of the Lord, and that Jesus is the Saviour of the world. It has been revealed to me in answer to prayer. I have been healed the second time through the power of God. Pray for me, a lone Saint, in the world, that I may meet with the Saints in the sweet bye and bye.—Martha Chatman, Va.

I feel thankful to be numbered with the Saints. I know the gospel is true, that Joseph Smith is a true prophet and that the Book of Mormon and Book of Covenants are God's word, as much as the Bible. May God bless the Journal.—Mrs. Susie A. Harris, Va.

I could not do without Liahona The Elders' Journal. I have belonged to the Church about four years and can testify that there is no other church on the earth that is right right, except the Church of Jesus Christ of Latter-day Saints. This from the knowledge that I have gained from the Bible and through the spirit which was given to me through prayer and through the Holy Ghost by the laying on of hands. There is no other way that the power of the gospel can be restored save through a prophet. I testify that Joseph Smith was such a prophet. The Book of Mormon is true.—Jasper Morris, Va.

I bear my testimony to the truth of the gospel of Jesus Christ of Latter-day Saints, and I know of a truth that Joseph Smith was a prophet of the Most High. I feel it, I know it, and it makes me no difference how many troubles and trials I am called

to go through; it only strengthens my testimony. Every member of my family has been healed by the power of God, through the administration of the elders. I thank the Lord.—Mary Jane Key. Va.

West Virginia.

The Elders' Journal has the word of God unto man. I thank the Father in heaven for the things He has shown me and the blessings granted me. He has revealed things to me and has given me power through His holy name over fire. I am thankful for the knowledge of the words of His prophets. The world says, the Bible is for man. I thank Him for the prophets He has sent to make the Bible plain. I want to be numbered with the Saints. We have a hard battle to fight, but we are sure of victory.—John Jennings, W. Va.

Late this fall I saw a man working among his corn. He had a large crop, more than a single man could take care of. I saw he was going to let it go to waste and I said unto him, "Brother, let the brethren and sisters help you husk your corn, to gather it in and put it safely away, for so much it will benefit them and help you." He replied, "I cannot spare a bit of it." I have no question in my mind that three-fourths of it went into the mud and was trampled down by cattle, while women and children went without bread in consequence of it. That man had no judgment. Never let anything go to waste. Be prudent. Save everything, and what you get more than you can take care of yourselves ask your neighbor to help you. Gold is good for nothing only as men value it. It is better than iron or sandstone, or limestone, but it is not half so good as the soil from which we raise our wheat and corn. The children of men love it, they lust after it, and are willing to destroy themselves and those around them over whom they have any influence to gain it.—Brigham Young.

For not many days hence and the earth shall tremble and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree.

BAPTISM ANY USE?

BY D. A. LATIMER, NORTHERN STATES MISSION.

We can well liken this earth of ours with its inhabitants, to a school with Christ the Savior of the world as the great Instructor. His way of life is the way in which man should tread. He said: "I am the way, the truth, and the life;" and again: "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do: because I go unto my Father." So to follow in this way we must do the works He did.

When the Master came unto John to be baptized and John demurred, the answer was, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Then John suffered Him. Which incident makes it clear that in the plan of life, man must be baptized.

Nicodemus, a ruler of the Jews came to Jesus by night and to clarify the matter for the centurion, the Messiah declared: "Verily, verily, I say unto thee, except a man be *born* of the water and of the spirit he cannot enter into the kingdom of God." This looks like the birth of the water, or immersion baptism is the gateway into our Father's kingdom, and as such we will now consider it.

The Savior came in the meridian of time, and established His church with a perfect organization of apostles, prophets, etc. Yet it was soon taken from the earth and found no more among men. Daniel, by the power of God, made known to Nebuchadnezzar, "what shall be in the latter days," thus: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people." What else could that kingdom be other than the perfect church, which Jesus established in His day, and re-established in the earth in these latter days? The highest aim of mortal is to gain a crown of celestial glory as Christ indicated: "Be ye perfect, even as your Father which is in heaven is perfect," and as Christ is "the way," His church

and kingdom is also "the way" to eternal life. But He averred: "Unless a man be born again, he can in no wise enter the kingdom of God." Then is it essential to be baptized?

But the question is sometimes raised: "Can not a man live a good Christian life, do right by himself and his neighbors and be saved without being baptized into any church? Comparatively speaking, yes. But hear. If a person from a foreign land comes to the United States, can he not be just as good an American as any of us if he behaves himself and earns an honest living? I answer, yes, and sometimes his conduct is more commendable, lives a better life than that of some of the subjects of the government. But will that enable him to vote, hold office, or in any way allow him to enjoy the blessings of citizenship? Not until he formally becomes a citizen can he take part in any governmental affairs; and then it is not a matter of choice on his part as to what formula with which he complies—he must submit to the rules of the appointed way.

Such is the requisite in becoming a citizen of any government or a member of any organization. We can not choose our way of coming in, but must conform to the regularly ordained way.

So it is with the Church of the Lamb of God. We might live an upright life, and moreover receive a reward, but unless we become a citizen of the kingdom of God we can in no wise wear a celestial crown, (that is, be given stations of power hereafter,) any more than a foreigner could be the president of the United States. And on entering His kingdom we must submit to the laws of His church and not think to choose our own way.

As we have proved baptism essential to salvation, let us consider the mode.

Paul, apostle of Jesus Christ said, "There is one Lord,one faith and one baptism." Then if it be by immersion, that is the only way; if by sprinkling, that is the only way; if by pouring, that is the only way; if some other mode, that is the only way.

And Jesus when he was baptized, "came up straightway out of the water," saith Holy Writ. He also assures us that "unless a man be *born* of the water," it is useless.

St. Paul likens baptism unto the burial and resurrection of the Savior and also to a planting (Rom.6); and as history plainly avers, that no other mode than immersion was ever practiced until long after the time of the apostles one can easily conclude that baptism by immersion is the one gateway unto the fellowship known as the kingdom of heaven.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." In Revelation 20:12-13, we get: "And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the book of life. And the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works."

The Great Teacher of the human school is the one who is coming to judge the quick and the dead. And surely those who have not loved Him and done the works He did, in that they were baptized for a remission of sins, entered through the "straight gate" into the sheepfold, as well as live a moral life, can not obtain a station of glory and dominion to dwell with Him forever. You that have been baptized by authority into the household of our Father in heaven, remain faithful to those covenants made, and work zealously to point out the better way to the rest of humankind. Bear to them the last charge that the risen Redeemer made to His disciples: "Go ye into all the world and preach the gospel to every creature. He that believeth and *is baptized* shall be saved: but he that believeth not shall be damned."

Let all the saints rejoice, therefore, and be exceedingly glad, for Israel's God is their God, and He will mete out a just recompense of reward upon the heads of all their oppressors.—Doc. & Cov.

Mission News.

NORTHERN STATES MISSION.

Sizing Up The Situation.

Says a resident of Madison, Indiana, concerning the conditions she found to obtain in the capital of "Mormondom," by a residence there of the greater portion of her life time:

"My attention is attracted to a communication in the Elders' Journal to an address delivered in Cincinnati by the Rev. Short, pastor of the First Methodist Episcopal church of Salt Lake City, wherein he terms Salt Lake City a Sodom and Gomorrah. Permit me to say through your columns that I was born and raised in Salt Lake City of Mormon parents, and lived there all my life with the exception of 17 years I have lived in the East, and I can truthfully and conscientiously say that I have had enough experience in those 17 years to know whether Salt Lake City should be called a Sodom and Gomorrah. If the Rev. Mr. Short and such ministers would give just one tenth of their time to expose the wickedness of other cities that they do Salt Lake City, they would soon see that Salt Lake City is the most moral city in the United States. I am speaking of the "Mormon" part of it, before the gentiles came to Salt Lake City there were no saloons or houses of iniquity in our fair city, but things have changed. we have an element there that has infested all other cities. This element has no part nor lot with the Latter-day Saints, they do not mix and cannot, no more than you could mix oil with water. If the mothers here only know the moral influence that the religion of the Latter-day Saints has over children, they would all agree with one accord that there is no system of religion in the world today that will excel that offered by the Church of Jesus Christ of Latter-day Saints for either young or old.

Yours respectfully,
Sarah G. McRae Montague,
Madison, Ind.

CENTRAL STATES MISSION.

Demise.

Sister A. E. Miller died Aug. 24, lamented by a husband and eight children. She was a steadfast Latter-day Saint and many of the agents of Christ have been housed and filled 'neath her roof.

Initiatory.

Elders J. S. Martin and W. E. Bay have been preaching the word to Centor, Texas. "The people of this settlement are a God-fearing people; during our visit there they did all in their power to make things pleasant for us," comes the report. "We held seven indoor meetings and a baptismal service, at which I (Elder Bay) baptized Brother S. A. Strang and wife, and Sister S. W. Goodwin. This makes nine to come in 'at the door' in this place."

Come and Hear.

Conferences in various parts of the mission will be held as per below, and the public has a cordial invitation to attend and learn:

For Louisiana district, at New Orleans. Nov. 11; for South Texas, at Betram, 14, 15 (one meeting on night of 14th); North Texas, at Kelsey, Nov. 21, 22 (one meeting on night of 21st); for Arkansas, at Hot Springs, Nov. 24; for Oklahoma, at Marlow, 28-29 (open-air meeting night of 28th.)

Releases.

Elder Marion Henrie of the Missouri conference, has been released to return to his home in Panguitch, Utah, after filling a faithful mission. His labors have been confined to the Arkansas and Missouri conferences.

Elder Roslyn Alston, of Salt Lake City, Utah. also returned home Oct. 10, 1908, having filled an excellent mission in East Kansas and Missouri.

Elder Nathaniel Young of Kanab, Utah, returned home Oct. 10, 1908, on account of ill health. Elder Young was a faithful laborer while in the field and our prayers are that he will be speedily restored.

Excusable Anxiety.

Writing in a jocular vein from Unionville, Mo., Elder J. F. Rasmussen says:

"One of our elders has been sorrowing for some time past over conditions at home, but yesterday a post card handed to him from thence seemed to unload a burden of care. It was as the morning sunbeam dancing across the greensward for his sorrows fled like the dew before the morning sun. The card said something about the 'mother and daughter were doing nicely.' Here's joy to Elder Hammond in his fulfilling the first great commandment."

Ends Well, Anyhow.

A company of elders of the North Texas conference were recently met by a Baptist preacher who attempted to confound them and destroy the fact that the Book of Mormon is a divine work. He stated to the crowd of people who huddled about him that it was the Solomon Spaulding story. After reading what James E. Talmage says about it the gentleman was so badly agitated that he could not talk, so elbowed his way out of the crowd.

Later in the evening Elders Mather and Earl F. Carlisle came in from the northwest part of the state. The latter was suffering from a gathering in his right foot, which rendered walking very painful. Sunday morning Dr. Seiver was called to advise

him. The physician lanced it and the pain was relieved, and when asked what his charges were replied, "Nothing, you are a minister, are you not?"

Monday morning the Baptist minister greeted all the elders and T. T. Murdoch had a good talk with him before leaving the town. The business men were ready to welcome us back to their city. We thus left a good impression on the citizens of Alvord, Texas.

The above is the context of a communication by Elder Earl F. Carlisle.

Convinced, Then Enthused.

In a recent letter throbbing with life and enthusiasm in the good work, Elder Wm. H. Heaton, president of the North Texas conference, volunteers the following:

"Elders Carlisle and Andrus laboring in Gray county sold 18 Books of Mormon and 67 smaller doctrinal books. In the first 96 houses they canvassed (which includes nearly the entire number in that county outside of the town) they left 69 books, not counting the tracts, and Liahonas given away.

"In Roberts county which has 140 voters, Elders Wm. L. Johnson and H. M. Humphreys sold 22 Books of Mormon and 68 of the smaller type. The other brethren made a similar record. In this section the people are mostly ranchers and live from one to 15 miles apart.

"This book-selling idea as a part of a missionary's work has been hard to assimilate by the North Texas elders, but the majority of them, after much reasoning by President Bennion and seeing the results of those who believe in it and the success they have achieved and the influence they carry, have decided that those in authority were inspired in advocating the sale of these books. Like Paul of old, we were hard to convince but now we have seen the light we hope to prove our fidelity as he did. The elders are all healthy and husky excepting one or two and out of 30, not one has had to be released or transferred on account of ill health. We acknowledge the hand of the Lord. God bless the efforts of his humble truth-bearers."

Among The Lamanites.

The clipping below is from the Walthill, (Neb.) Times, of Sept. 10, whose editor, we understand is of Indian descent, and hence it hold considerable interest to Latter-day Saints, in that it shows how prominent Lamanites of today are becoming conversant with the history of their fore-fathers as chronicled in the Book of Mormon:

"Two missionaries of the Mormon Church of Salt Lake City, have been working in and around Walthill for the past week or ten days. Ae have no means of ascertaining the measure of their success, but they have distributed a vast amount of literature in the community and have, no doubt, made some friends and unearthed possible converts. The missionaries appear to be quiet, intelligent, young fellows and very enthusiastic in their work.

"It would seem quite proper that the Mormon Church should be interested in missionary work among the Indians. The American Indian occupies a very important place in the traditions of the Church.

"According to the history of the religion, according to the Book of Mormon, the American Indians are a remnant of a portion of a band of Israelites that was led away from Jerusalem about 600 B. C., by Lehi, a Jewish prophet, and across the ocean to this hemisphere. After occupying the new continent, according to the Mormon bible, and after the death of Lehi, a division occurred among the people. Two peoples were organized and named after their leaders or prophets—the Nephites and the Lamanites. The Nephites made such advance in civilization, after the separation, but the Lamanites became degraded because of their wickedness and became dark in skin and benighted in spirit, forgot the God of their fathers, lived a wild, nomadic life, and degenerated into the fallen state in which the American Indians—their lineal descendants—were found by those who rediscovered the western continent in later times.

"The Lamanites and Nephites waged war against each other and the Nephites were finally destroyed. As the story runs: 'The final struggles between the Nephites and Lamanites were waged in the vicinity of the hill Cumorah, in what is now the state of New York, resulting in the entire destruction of the Nephites, about 400 A. D. The last Nephite representative was Moroni, who, wandering for safety from place to place, daily expecting death from the victorious Lamanites who had decreed the absolute extinction of their white kindred, wrote the concluding parts of the Book of Mormon, hid the record in Cumorah, and soon thereafter died. It was the same Moroni, who, as a resurrected being, gave the records into the hands of Joseph Smith in the present dispensation.'

"It will be seen from this outline that the Indians are an important and interesting factor in the Mormon Church. It is indeed surprising that more missionary work has not been done among them by the successors of the Nephites. So far as we have been able to learn, however, no work has ever been done among the Omahas and the present visitation of missionaries is the most important one that has been made among them from the Salt Lake Church since the Omahas received and so kindly cared for the pilgrims that followed Brigham Young across this country in 1847."

The Trend of Sentiment.

Elder A. S. Hinckley in his travels came across what appeared to be a village schoolhouse, at Estolean, Tex., and upon inquiry was told it was for the use of all denomi-

nations to preach in. The "Mormons" were made special mention of in its by-laws, and have a standing invitation to hold meetings there.

SOUTHERN STATES MISSION.

If They Drink Any Deadly Thing.

Above the signatures of Elders J. L. Manire, L. R. Abbott and C. O. Wayman we are in receipt of a lengthy recital of the resusitation of Mrs. Katie Cook Grace, of Haley's Mill, Ky.. from the effects of a carbolic acid poisoning after her attending physicians had pronounced her case fatal. Through the continued administration of the elders and the prayer of faith, this lady is now attending to her domestic duties as usual.

A Good Harvest—Misfortune.

A letter from Elder R. A. Meeks, president of the South Carolina conference, states that since Aug. 6. there have been 33 baptisms in that conference, making a total for this year of 101. There are good prospects for more.

Elder R. B. Major has been transferred to Virginia on account of ill health.

On September 19, Brother T. M. Horsey of Swansea, had the serious misfortune to lose his right arm while at work in a gin mill. He is a faithful Latter-day Saint, and the Saints and elders who know him sympathize with him in his misfortune.

"Blessed Are They That Mourn."

Mr. and Mrs. Kanoda Roberts of Winnberley. Ala., writes us a few lines which shows an admirable spirit of resignation which Latter-day Saints are taught to manifest when given a draught from the bitter cup:

"The 9th of December last a babe was born to us, a beautiful boy of sunshine to our home: but he was not to stay long. The 6th of August he became ill of what is called slow fever. He suffered more than tongue can tell until the 27th of September, when the Lord in His wisdom called him to the other side. Will you pray for us that we may live lives that will win for us a crown where He will dwell."

Help-Worthy.

We herewith quote a portion of a letter from Sister Grant Bonnell. of Weston. Va., the sentiments of which we consider one of the best of the many compliments we have thus received as to the value of the work we are trying to do in publishing the gospel. Though in great straits. her feelings impel her to send her last dollar for a year's subscription to Liahona The Elders' Journal. We can surely recommend this good sister who feels that she cannot live without the leaven of the gospel, to the charitable attentions of the Saints or of any or all good people, and we invoke the blessings of the Lord upon her. The letter runs:

"I am sending you the last dollar I have on earth to pay my subscription. I am sorry that I have not paid it sooner, but I was in the country all summer and had been home only a little over a month. I have not been able to pay you since I came home before now. I could not do without my Liahona and I thank you, dear brothers, for waiting so long, and for not stopping the Journal. I am a member of the Church of Latter-day Saints. but my husband is not. You are strangers to me, but you do not seem so.

"I am now in trouble. Would you see if you could be of any assistance to me. My husband is very low of typhoid fever and has been for nearly four weeks. We have a large family and had bought us a home, but have it only half paid for and had nothing to subsist on but what he worked for. Now if we don't get help from somewhere until my husband is able to work again, we will have to starve. My husband does not belong to any church. I belong to the "Mormon" Church as the people here say.

"I love my Church and long to be among the Saints in their mountain home. Will you in the name of our heavenly Father, ask for some help for me and family, and also for the prayers of all the Saints? Keep this dollar for my Journal for I could not do without it."

We wrote Sister Bonnell that we would put her on our subscription list for two years instead of one.

CALIFORNIA MISSION.

A Catholic Student Converted.

For the following cheering bit of information we are indebted to Elder J. W. Dunyon. It is somewhat significant because it shows the strength of our position, which this young man was willing to adopt after so much study of the only other Christian system that lays claim to direct divine authority, the Roman Catholic church. Bro. Dunyon reports:

"Sept. 20, 'L. George Sresovich. Jr.. a bright and promising young man, formerly of the Catholic faith and a graduate from the Sacred Heart College of San Francisco, was baptized in Coyote creek. Besides the officiating elders, a small body of Saints were present to witness the ceremony of adding another one of our Father's children to the fold of Christ. After the baptism a short service was held in Brother Victor's beautiful home where the new convert was confirmed a member of the Church of Jesus Christ of Latter-day Saints.

"Bro. Sresovich first became interested in the gospel a few months ago from the immediate labor of Sister Florence Thompson. a very devoted and faithful sister. Since then he has been earnestly engaged in studying the scriptures and to hearing what we had to say at our meetings, that he might better understand our idea of what the gospel means. The result of his research was his initiation into the Church.

which we hope is the beginning of a new life that will endure and bring forth good fruit and eventually save him in the celestial kingdom of God.

"Elders Wrile and Chaffen have been transferred to other fields; H. H. Redd and J. W. Dunyon have labored here but a short time, and are 'reaping where others sowed.' Elder Wilby E. Walker has recently joined us.

"The few Saints here are very faithful and do much toward making our labors both pleasant, prosperous and profitable. Our prayer is that God will guide us to others who are willing to make covenants or sacrifice and live the life that will make them in very deed Latter-day Saints."

EASTERN STATES MISSION.

In the Evening and the Morning of Life.

"Elder Charles Sevens and I held a meeting on the banks of a creek near Little Mount, N. Y." Says G. F. Eddington, a local elder of that place. "A large crowd came out to hear, composed of a few Saints and a considerable number of friends. After the interview we baptized Sister Sarah Ann Markwell, aged 80 years, and her granddaughter, Myrtle Markwell, which we consider a fine addition to our little membership here."

MISCELLANEOUS.

Mrs. Susan Goasland of 245 N. 2nd East St., Logan, Utah, would like to have word from any of her relatives of that name who might read this.

Mr. C. W. Kropff, of Salem, Va., wishes his uncle, Silas Crumb, who is somewhere in the west, to divulge his whereabouts.

MISCELLANEOUS.

As A Visitor From England Saw the "Mormons."

A short time ago we received the following letter from Mr. Henry Macartney, of 57 Grosvenor Street, Radcliffe. The gentleman is not a member of the "Mormon" Church, but resided for fourteen months in Utah, and speaks of the Latter-day Saints as he found them. Since writing his communication Mr. Macartney has returned to Utah, where he intends locating permanently:

"I notice lately that the papers, both local and otherwise, are very energetic in 'exposing Mormonism.' Why this antagonism and false reports on a law abiding people? I could not have believed that the papers would have been so unjust if I had not read them. If the people would only try and learn for themselves and not listen to the scurrilous trash in the papers, they would soon be convinced. I may say I read the reports in the Manchester Chronicle, and at once came to the conclusion that Mr. Sinclair had never been in Salt Lake City. I wrote a lengthy letter to the Chronicle, pointing out the mistakes their correspondent had made. I gave a vivid description of the country, Salk Lake City in particular, and the 'Mormon' people as I found them in my travels in that country, the many kindnesses extended to me, though a non-'Mormon,' whilst I was in their midst, of the courtesies and civility on every hand, and of the beautiful buildings, etc.; in fact, a general outline of the 'Mormon' people as I found them. I begged of the Chronicle to publish my letter in fairness to the Latter-day Saints and their beloved Zion, as it contained a true and accurate account, taken on the spot. I may say that the 'Mormons' will have some one to stand by them wherever I am, in England or abroad, if I hear any one speaking falsely against them. I made so many friends in Utah that it pains me when I read such stories against the people as a body. I have a report by me in reply to the Chronicle. I am pleased your people have taken the matter up. Idid not get my letter published, but I fetl satisfied I am going to get a bit of my own back. There will be a meeting next Sunday, concerning Utah and its people, so if you could send along a few vicars and parsons from Liverpool I would feel it a pleasure to speak to them. I hope shortly to be in Utah, and I know I shall not be subjected to 'thrilling experiences,' hairbreadth escapes, etc., whilst I am there. I must now conclude, and my belief is that good will come out of this opposition and slander, and people will pause to think and search for themselves. It has made me think a lot and I have felt good after hearing the elders speak."—Millennial Star, Liverpool, Eng.

THE GOOD MOMENT.

BY GERALD GOULD.

Here are the heights and spaces—here, in view
Of love and death, the silence and the sky,
We are content to put contentment by
And work our sad salvation out anew;
Here all mean ways of living, all untrue
Measures of life, are done with—you and I
Can guage our deeds by God's eternity,
And find the right a simple thing to do.

But when the uplifting moment passes—when
The pitful happenings of every day
Encompass us, and windy words of men,
Will not the years beset, perhaps betray?
Now, 'tis not hard to plan the perfect way;
Will it be easy to walk in it then?
—Fortnightly Review (London, Sept.).

And the light which now shineth, which giveth you light, is through Him who enlighteneth your eyes, which is the same light that quickeneth your understandings. —Doc. and Cov.

Liahona
The
Elders' Journal

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SOME LIVE SUGGESTIONS.

TO SOUTH TEXAS ELDERS, BY THEIR PRESIDENT—POINTERS PROFITABLE TO ANY PREACHER.

If you your lips would save from slips,
Five things observe with care;
Of whom you speak, to whom you speak.
And how, and when and where.

Inasmuch as our message to the world is the most important of all messages, and its acceptance means more to the people than any earthly thing, it is worthy of some consideration as to how to present the matter in the most for our health, not to gain riches, nor convincing way. We are not out here the applause of men, but for the enlightening of the minds of men on the principles of eternal life. Our work is purely a labor of love and we are not here to contend and show our superior debating power. The thing is not to show people that they are wrong, but to show them that we are right. Some will say: "Hew to the line and let the chips fall on whichever side they will." That is very well for people who do not care whether souls are saved or damned, but we must have a higher and holier motive, we must learn to love the souls of men, with that same kind of devotion evinced by the Savior when He gave His life for the welfare of the human race. We are saviors in one sense—read Obadiah's last verse.

There is a right way and a wrong way, even of presenting truth. Even if we know a man is a liar, it isn't always wise to tell him so; tell him he is mistaken.

Our mission is not to condemn the world, but to save it. Our aim should be to present the principles of the gospel in such a way as to make them appeal to the people. We should bear our testimony to them with the purpose in view of helping them to understand our message, not to condemn them. Leave all the condemning to the Great Judge. Take for your pattern the meek and lowly Nazarene and follow "in His steps." No elder can be a success until he humbles himself down through fasting and prayer (or some other way) and gains a love and interest in the welfare of the souls of men. We must get rid of the desire to bite back or get even. "Resist not evil." As soon as you find out what it means when it says: "Whosoever shall smite thee on thy right cheek turn to him the other also," and practice it, you will be real soldiers of the cross. You can afford to suffer wrong rather than to do wrong, for you know you are right.

In presenting the gospel to the people for the first time, study their natures, and find out what they are most interested in—locate their vulnerable point.

Talk first upon subjects that you know you both agree upon, and your hearer will have confidence in you and follow you with lively attention; so that when you touch upon a doctrine that is new to him, he will, out of the confidence in you already obtained, listen without prejudice. His mind will be opened and ready to accept truth; whereas, if you start on a subject you know you disagree upon, his mind will close up and he will think you wrong in everything. Instead of trying to disagree with people, as I fear some are inclined to do, try to agree with them

as far as possible without sacrificing any principle.

Once two preachers traveled together through the country, both preaching the same doctrine. One would preside one night and the other the next. One night they would be mobbed and driven out, and the next night treated royally. The reason for their different reception was that one preached the negative gospel, the other the positive. One said: "If you don't do this you will go to hell;" the other said: "If you do this you will go to heaven."

Hold up before people an incentive for rightliving. Appeal to them not through arousing their fears of seeing fire-lakes, but teach them to obey God's laws because they are made better by so doing—not that they will go to hell if they don't. Throw all the cold water you can on the flames of the old sectarian hell.

"Mormonism" offers the greatest incentive for obedience. It says: "Whatever principles of intelligence we attain unto in this life will rise with us in the resurrection."

Be optimists, not pessimists.

Teach people to serve God through love, not fear. There is no reformation in fear. You can scare a man so he won't do a thing, sometimes, but you can't scare him so badly that he won't want to do it.

"Mormonism" is life and the gospel from a new viewpoint. The old style theology used the devil and hell to the limit to frighten and drive people toward heaven; we use Christ and His golden rule to draw men to heaven.

Before you can convert a man so he will stay converted, he must understand what he is to do, and enter in of his own accord, through love.

When an elder comes before an intelligent audience to teach them the better way of life, he is placing himself in the most sacred and responsible position he ever will be in. He is then attempting to guide men's souls, and he must be sure he has prepared himself by prayer so that the Holy Spirit will accompany his thoughts and drive them to the heart.

While one elder is speaking the other should consecrate his mind on the subject under discussion and assist by his faith and prayers.

Remember people do not like to be told they are wrong any better than we do. Telling a man he is wrong will naturally bring resentment at once, therefore bear in mind the pith of the verse at the head of this letter and be wise.

J. L. Workman, President.

COUNTERACTING SLANDER.

It seems that perverters of the truth in the shape of Christian (?) ministers are all the time peddling their threadbare Anti-"Mormon" stories among the people of the east who know no better. In this way the "beautiful feet" of these "gospel missionaries" succeed in carrying away considerable of the hard cash of the easterners, to take back to Utah to fight the "Christian" fight with. But, thank the Lord there are, too, agencies at work which largely disencumber the minds of the good citizens of our land of these misrepresentations. Prominent among these agencies is Mr. V. S. Peet, a Utah gentile, and a noted defender of the much-slandered "Mormon" people. In a letter to the editor of "Truth," a publication of Salt Lake City, from Washington, D. C., Mr. Peet makes some significant observations about Bible-readers of different types and shows up the paid libelers of Latter-day Saints in their true light. The very readable communication follows:

Editor Truth:

It has been the teachings of orthodox Christian ministers for years that the Bible is a forerunner of civilization, that all civilized and intelligent nations read the Bible and use it as their guide in life, that all nations and people who do not read the Bible are uncivilized and heathenish. With two or three exceptions, all preachers of Utah will say "amen" to the above statement.

In reading Washington Irving's life of Columbus, we find that when Columbus landed in San Salvador, in 1492 he found the people there did not lie, steal, were not quarrelsome, warlike, or indulged in vicious habits; they seemed to be controlled by love and good will, they enjoyed the birds, the animals, the fruits, the flowers, the trees, the hills, the meadows, the vales, and the

running brooks; they lived close to nature and were happy, and after death they expected to live on the happy hunting grounds prepared by the great Spirit. These people had no Bible, they could not read books; they read the stars, the rivers, the clouds, the storms, nature, and the great Spirit that controlled all, and were happy.

A few years later, in 1620, the Pilgrims, a band of civilized Bible-readers, landed in America. They were driven into exile by another and larger band of civilized Bible-readers because they could not agree as to what certain passages in the Bible meant. Soon after landing in America these civilized Bible-readers banished poor old Roger Williams because he said the Bible taught the Baptist faith.

In 1656, some other civilized Bible-readers called Quakers, landed in America. The Quakers had discovered that the Bible taught peace and brotherly love. The civlized Bible-reading Pilgrims said "No, it does not; the Bible has been boiled down and the concentrated extract therefrom is the 'Westminster confession of faith,' which teaches foreordination, predestination, infant damnation and many other horrible ations for the non-elect—that is our guide of life and you Quakers will have to accept it or suffer the consequences." The peaceable, civilized, Bible-reading Quakers said they did not believe in the "Westminster confession of faith," and would not follow its teachings. Then the civilized Bible-reading Pilgrims cut the Quakers' ears off, bored holes in their tongues with red-hot irons, then hung them to death on the gibbet. In 1692, a civilized Bible-reading D. D. preacher by the name of Increase Mather, discovered that the Bible taught witchcraft and he wrote "Illustrous Providences," a book proclaiming the truth of wichery, taking all his authority from the Bible. Standing on this book and the "Westminster confession," as their authority, these civilized, Bible-reading Puritans hung twenty-seven witches and buried an old man eighty years old alive. Again in 1795 a congregation of noisy, civilized, Bible-reading Methodists built a meeting-house at Provincetown, Mass. The civilized, Bible-reading Puritans burned this meeting house and passed laws making these civilized, Bible-reading Methodists a gang of felons and disturbers of society.

It is a historical fact, ever since the Bible has been known or read, most of its readers have persecuted each other, these persecuting Bible-readers believing the Bible taught that the God of the Bible was an eternal torture-loving demon, that it was this demon's great pleasure to roast "without intermission," some of his children in hell fire forever, and others to live in "eternal bliss" in heaven forever. Preachers who taught the above were a curse to the nation; they made cowards of the people by filling them with fear and madhouse dope. But there arose among these civilized Bible-readers other civilized Bible-readers known as the Universalists, the Unitarians, the Mormons, and the Christian Scientists, who said that the Bible taught that God was love, life, happiness, and good will towards all men; that an eternal burning hell was demoniacal logic, that a loving God and eternal torture would not coincide. The religious sects who believed in an eternal hell were always persecutors, while the religious sects who did not believe in eternal torture never persecuted.

From the above facts we have to conclude that some readers of the Bible may be uncivilized, and heathenish enough to persecute and even murder their brothers, while others of its readers may be highly civilized and do good to all, but in a logical sense the Bible is not always a forerunner of civilization. We might just as well say that the saloon indicates civilization because saloons only thrive where civilized man reigns and the saloon and the Christian missionary usually locate in the same city in heathenish countries. The orthodox Christian missionaries have taught the American people that the only way to civilize the uncivilized is to send them Bibles with missionaries to explain it, and millions of dollars are begged from the American people every year to support the missions.

Many of the missionaries do not like to go to foreign countries to get a slice of this missionary money, for they may be sent to some countries where they will have to do some work, or to others where they are liable to get their heads chopped off, or to others where they may be cut up in choice, juicy steaks or boiled up into soup. This class of missionaries, to get their mission money nearer home and in an easy way, have made many of the people of the United States believe that Utah was heathenish or a foreign state. Episcopal Bishop Spaulding of Salt Lake said, as published in last week's Truth, that "Utah was as hard a field as China and just as truly a foreign mission."

And now comes another "meek and lowly" missionary, Rev. Dr. Talbott, superintendent and presiding elder of the Methodist missions in Utah, a drawer of a fat missionary salary, who stated in the "Bible Society Record" for December, 1907: "There are 200 towns or more (in Utah) with a population from 100 and up, where the Bible is never seen or used;" the reverend gentleman wilfully and knowingly lied in the above statement. Personally, I care but little whether the Mormons or anyone else read the Bible as long as they make good, intelligent citizens and neighbors. Rev. Dr. Talbott knows that there is not a Mormon town in Utah, of any size, but what has many Bibles and many Bible readers. Every Mormon town has sent out missionaries, and these missionaries take with them a leather bound Oxford teacher's Bible which they read and study, and when they return home most of them are good Bible students. Ninety-nine per cent of all the Mormon bishops and their counsellors (and every Mormon town has them) have Bibles. Dr. Talbott tries to make the peo-

ple of the eastern states believe that the people of this state are heathens and to redeem Utah from the heathenish condition she is in will require Bibles and Christian missionaries to distribute them which will take lots of money, and will the good people of the east please "dig up?" He, as well as nearly all other so-called Christian missionaries of Utah, have to decieve the liberal people of the eastern states to get their salaries; they have to slander Utah, and put it in a bad light before the world to draw their tainted wages.

Suppose these so-called Christian missionaries should tell the truth about Utah; suppose they should forget and tell the people of the east that every town in Utah has a good public school and good teachers; that Utah has a greater percentage of children attending school and as small a percentage of illiterates, inebriates, paupers and criminals as any other state; that more people in Utah own the farms they live on and more Utah farmers are free from debt than any other state; that people of Utah are as well educated, are as kind, as hospitable, as honest, as industrious, as temperate, as the people in any state in the Union, the people of the east would then all say with one accord, "Charity begins at home; we will spend our money at home and keep our missionaries at home; Utah is able to take care of itself without our help." If the truth were told about Utah Dr. Talbott as well as nearly every other "Christian" missionary would be out of a job and Utah known as it is. The Rev. Benjamin Young was the greatest Methodist preacher that ever came here. He was liked by all; he spoke well of Utah, and told the truth about Utah's conditions, and he did not receive or live on mission money. He would not join the American party, but on the contrary he made a speech at a republican banquet that incensed Dr. Talbott, his dictator or hierarch, as the Tribune would call him if he were a Mormon, and Talbott saw that an honest, truthful preacher would kill the missionary business in Utah, so the very first opportunity that Dr. Talbott had to show his anti-Utah teeth after Rev. Mr. Young made the speech above referred to was at the Methodist conference, and there fired the Rev. Mr. Young out of Utah.

In next week's Truth I will have something to say about the "Utah devil fish" that worried the Tribune because Rev. Dr. Goshen condemned it. Yours truly,

V. S. PEET,

Washington, D. C., January 9, 1908.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come.—Doc. and Cov.

NO LIQUOR ON THE GROUNDS.

Here is another reminder of the great impetus the anti-saloon movement is receiving all over the country as well as some of the old countries. The next great Exposition, it appears, will exclude intoxicants from the grounds. We can certainly commend the directors of the Alaska-Yukon-Pacific Exposition which is to be held in Seattle, Wash., next year, for their heroic action in attempting to run the enterprise "dry," and thus promote the temperance cause, which is so laudable to all good citizens, churchmen or non-churchmen. These public-spirited men think also that they will be able to "make good" financially through the support that will be given by temperence advocates everywhere. Mr. Frank L. Merrick, Chief of the Department of Publicity of the Exposition, mails us a prepared article, explaining the proposed experiment, and we append it herewith in full:

An experiment in connection with a great international exposition is to be tried next year when the Alaska-Yukon-Pacific Exposition is held in this city and it will be watched with more than usual interest by church and temperance people and members of the prohibition party. For the first time in the history of expositions, the sale of intoxicating liquors on the grounds or near them will be absolutely prohibited.

The management of expositions in the past have always advanced the claim that it would be impossible to make an exposition pay expenses unless the visitors could get their beer, wine or whiskey. It would be pointed out that the cosmopolitan character of the visitors, many of whom would be from foreign countries, made it necessary for the restaurants and cafes and open air resorts to have wines and liquors for sale with meals. As the exposition managements took a percentage of the earnings of every restaurant and resort on the grounds, it was desirable to have the receipts as large as possible. At many expositions the receipts thus obtained have amounted to as high as $7,500 a day, there being many places under the title of summer or beer gardens which would give concerts or vaudeville entertainments and sell beer or wine to the audiences. The sale of beer and wine was the chief end of the enterprise.

In the case of the Alaska-Yukon-Pacific Exposition in 1909, a different view of the matter is taken. The exposition was financed by the people of Seattle, and the stockholders naturally wish to get a dividend in part if not for all of their subscriptions.

Therefore every dollar that could be obtained would help and yet the stockholders and directors have decided that they can get their dividend without the sale of liquor upon the grounds. At first it was much doubted if it was a feasible plan. To be sure the law as it stood prevented the sale of liquors, for the exposition grounds are part of the campus of the University of Washington and the state law provides that liquors shall not be sold within two miles of the University campus. Those who wished to have liquors sold, claimed that the legislature was favorable to granting a special permit to cover the time of the exposition being open. A canvass of the nominees named at the recent primary indicates that the legislators are willing to do anything the directors might ask in this regard.

However, after a careful investigation and close figuring, it was unanimously agreed that the directors would not ask the legislature for this privilege, that the law should stand and that for the first time an exposition would try the experiment of going "dry."

The restaurants and cafes will serve non-alchoholic drinks and mineral waters. The exposition grounds will be supplied direct from a fine mineral spring through galvanized iron pipes. The resorts on the Pay Streak, the mile long amusement street at the lower end of the grounds, will also stick to the non-intoxicating beverages when they have occasion to serve liquid refreshments.

The mineral water concerns are taking advantage of the exceptional opportunities offered to exploit their products and at least a dozen of the leading springs of the west will have exhibits on the grounds some of them serving the waters free. The managers shrewdly figure that if they can get people accustomed to mineral waters, they will largely profit by the change from alcoholic drinks.

The directors of the Exposition are exploiting the fact of the great fair being "dry" and scores of church, temperance, social and fraternal organizations have rallied to their support, commending the exposition for its action and expressing the intention of doing everything possible to advertise the fair and boost the attendance.

And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible wherein we have been tried; and we think if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to leave them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balance with them; but now, after having suffered so great sacrifice and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.—From Joseph Smith's epistle on Missouri persecutions.

SHORN OF MUCH POWER.

BY MILTON HASKITT OF NEPHI, UTAH.

A church without apostles, or prophets, or the gifts,
Is like a ship upon the sea, that with the current drifts;
Without a chart, or compass, or rudder to direct,
Soon on the shoals she lands, and hopelessly is wrecked.

Like a building on the sand, built uncertain, insecure,
Which can but for a season the beating storms endure;
Or like a human body with members all disjoined,
Deprived of th' form and beauty, its Author had designed.

A church without communion in Christ her living Head,
Is like the human body without the spirit—dead.
She cannot ask for wisdom or knowledge of His ways,
If He revealeth nothing—in these the latter days.

And if professed disciples the signs do not believe,
What evidence have they of the gospel they believe,
If all these ancient landmarks are lost or done away,
Who then have the witness that they're in "the narrow way?"

The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in Him and by Him.—Doc. and Cov.

Liahona The Elders' Journal

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Editorial

CHARITY AND GRATITUDE.

We receive hundreds of letters from scattered Saints telling of the trials and persecutions they are called upon to pass through in consequence of their having embraced the fullness of the everlasting gospel. On reading many of these letters the question arises in the mind, Will the writers be able to endure the pressure they have to bear because they have become Latter-day Saints? Then follows a heartfelt prayer to the God of heaven that He, in His infinite wisdom and boundless love, will so strengthen these lambs of His flock, and so modify the severity of the opposition they encounter, and the sufferings they are compelled to undergo, that they may be able to stand firm and unwavering until deliverance comes.

When an honest man hears the gospel as taught by Latter-day Saint missionaries, and after a thorough investigation becomes convinced that it is true; and after becoming so convinced subjects himself to an ordeal of self-examination to discover all his faults and weaknesses with a firm purpose to repent of them, every one; and after doing all this seals the covenant of his repentance, and his future obedience to all of the commandments of God by being baptized by one having authority, his soul is humble and his feelings are tender. And when, after all this, he receives the Holy Ghost by the laying on of hands by the servants of the Lord, his sense of truth and justice becomes much more acute than formerly, for to develop this sense and make it more active and alert, is one of the offices of the Holy Ghost.

Thus the honest man who becomes a Latter-day Saint has his heart softened and his sensibilities made tender and susceptible; and at the same time his sense of right and wrong is made keener and quicker. So when an old friend insults him because of his change of religious faith, or when members of his family upbraid him for bringing disgrace upon them by joining the "Mormon" Church he feels the injustice thus inflicted so vividly that it causes him severe suffering. How bitter are the tears that converts to the gospel as taught by the Latter-day Saints shed, because of such trials! How like dagger thrusts are the reproaches of loved

ones, brought forth by obedience to the dictates of conscience!

Why are honest, pure-minded men and women, and children even, at the very time when they are drawing nearer to the Lord than ever they were before, and when they feel in their hearts a greater love for their kindred and their fellow-men than ever they felt before, subjected to such pain? There is an answer to this question, and that answer discloses a great, fundamental and eternal truth of the spiritual universe: Without faith no soul can be saved, and without sacrifice a saving faith cannot be created in the human breast; therefore all who seek salvation in the kingdom of God, must make sacrifices.

This answer might be elaborated, and additional answers to this question might be given, did space permit; but we cannot at this time go further into the subject. Suffice it to say that the testimony which Saints receive from the Lord, by the power of the Holy Ghost, that the gospel which they have embraced is the true plan of salvation, is the result of faith; and this faith in turn is the result of sacrifice.

The very distress which Latter-day Saints endure at the hands of friends and loved ones is proof that they have become the true followers of Christ; for it fulfills the prophecies He made concerning all who should follow Him. He foretold that the world would hate them, and that their enemies would be of their own households. Is there no escape from this distress? No, unless possibly in very rare cases; this applies to converts out in the world. But it can be greatly mitigated by cultivating charity and gratitude.

We advise all scattered Saints to cherish in their hearts a spirit of charity towards all who wound, offend or persecute them. Remember that they are still in the dark while you have, by the mercy of your heavenly Father, been led into the light. Remember, too, that, in consequence of the spiritual experiences you have passed through your feelings are more tender and your sufferings are more acute than your persecutors suppose; and keep ever fresh in your minds the words of the Savior, spoken when the agonies of a cruel death were upon Him: "Father forgive them for they know not what they do." A feeling of charity in your own hearts towards your tormentors will greatly mitigate your sufferings because of their ill treatment of you.

Gratitude is a form of happiness. A grateful man is a happy man. How can a man be sorrowful, or disheartened, or discouraged, when his soul is filled with gratitude towards our heavenly Father for His goodness? Now dear brethren and sisters, you are scattered abroad in the world and suffer persecution from the worldly, if you would assuage your sorrows and relieve your distress, let your hearts be always filled with gratitude to God. Thank Him, and praise His great and holy name every day you live, for blessing you, and honoring you, by chasing you out of the world to be one of His favored people, one of His choice children, and a temple wherein the Holy Ghost may dwell.

By developing within you the virtues of charity and gratitude you will uplift yourselves beyond the reach of the fiery darts of your foes, into an atmosphere of light, love and comfort. This is in part what the Savior meant when He said: "The kingdom of heaven is within you."

And the resurrection from the dead is the redemption of the soul.—Doc. and Cov.

THE SABBATH.

Thousands of scattered Saints who live so far apart from all their co-religionists that it is not practicable to meet with them in divine worship on the Sabbath day, are, on each occurrence of that day, confronted with the question, how to spend it. All Latter-day Saints who have embraced the gospel in the world, in a spirit of real sincerity, like their faithful brethren and sisters in the Stakes of Zion, have a desire to keep the Sabbath day holy; but many of them, in their lonely and isolated condition, do not know how to do this in a proper manner. Unable to engage in public worship in company with those who believe as they do, and under instructions given by men who hold divine authority to preach the gospel and administer in the ordinances thereof, they are at a loss to decide how they ought to spend the day.

Some scattered Saints whose situation is here described, have made a practice of attending public worship in some sectarian church, either the one they belonged to before they became Latter-day Saints, or some other; and some of them have, after embracing the fullness of the gospel, continued to send their children to a sectarian Sunday school.

Now this mode of habitually spending the Sabbath day by Latter-day Saints is wrong. It grieves the Spirit of God and will tend to darken the mind, and to weaken the testimony which comes by the power of the Holy Ghost to all those who embrace, with full purpose of heart, the gospel as revealed from heaven in its fullness in these the last days. Sectarian worship is for those who do not know any better than to serve the Lord in that way: and they obtain a blessing from it, according to their sincerity and honesty. But it is not for Latter-day Saints, and will not bring to them the blessings of the Lord; it will have a reverse effect.

When a man resigns his membership in a sectarian church and becomes a Latter-day Saint, he passes from a low spiritual kingdom to a high one, and he receives the Holy Ghost, whose office is to lead him into all truth, and show him things to come, things that pertain both to this world and the next. The teachers in the church he has left may be good men according to the light and knowledge they possess, and they may have a portion of the Spirit of God, which is the light that lighteth every man that cometh into the world. But they do not and can not teach by the power and inspiration of the Holy Ghost which that man has received, and there will always be a conflict between their teachings and the fullness of the gospel which he has embraced. Their system of religion belongs to a low spiritual kingdom, his to a high one, and in the spiritual universe that which belongs to a low order is always opposed to that which belongs to a high order. Pursuant to this great law, sectarian teachers and preachers almost universally oppose the fullness of the gospel of Christ as restored from heaven in its purity through the prophets that God has raised up in this age to prepare the world for the Millennium.

Hence when a Latter-day Saint engages in worship with a sectarian congregation, he is seeking religious instruction from a source which, compared to the light he has received, is one of darkness and ignorance; he is seeking spiritual strength from a source that is antagonistic to the spirit and teachings of the gospel which he has embraced. Such inconsistency amounts

to sin, and no Latter-day Saints should practice it.

But many isolated Saints feel the spirit of worship on the Sabbath, and being unable to meet with brethren and sisters of their own faith, they are tempted to worship with those who know not how to worship in truth and righteousness, and to these we offer, in love and with a desire to aid and bless, a few words of counsel. Do not make a practice of joining with sectarians in worship. Do not drink of their spirit. Do not seek light nor consolation from them. Do not give heed to their doctrines. Beware of their leaven. Be kind to them when you come in contact with them, concede to them the same liberty of conscience that you claim for yourself, and treat with respect their forms and modes of worship. But remember that you are not of the world which they belong to, but that your Savior has chosen you out of the world, and that, as Saints of God, it is your duty to walk by a higher light than they can possibly impart.

Especially is it wrong for a Latter-day Saint to send his children to a sectarian Sunday school. It is reasonably certain that efforts will be made by their teacher and associates in those schools to undermine and destroy their faith in the great work which the Lord is doing by revelation among the inhabitants of the earth in our day. It will be told to them that revelation and spiritual gifts were done away with long, long ago; that Joseph Smith was a false prophet; that the Book of Mormon is an imposture; and that it is a disgrace to be a Latter-day Saint, a member of the "Mormon" church.

At its best, human nature is weak. The minds of children are tender and plastic and false impressions thereon may be as enduring as true ones. It is far easier to shatter than to strengthen faith. These and other like truths unite in a warning to all parents in this Church not to place the minds of their children under the control of those who will sow in them the tares of unbelief and false doctrine.

But how shall isolated Saints spend the Sabbath day that they may keep it holy? If such a Saint be the head of a family, let him, at an appointed hour, call his household together for the purpose of divine worship in his own home. Let a hymn be sung, a prayer be offered, and a second hymn be rendered. Then let a portion of scripture be read, perhaps a verse in turn by each one present; and then let the head of the household talk to his little audience as he feels led by the Holy Spirit, expounding the scriptures, making plain the gospel, and exhorting to faithfulness and righteousness. If an elder be present the sacrament may be administered. The simple service may close with a hymn and a benediction.

The remainder of the day may be spent in reading good books, preferably the Bible, Book of Mormon, or other scripture; or in cheerful and edifying conversation, religious topics to be preferred; or in listening to the singing of elevating songs and the strains of good music. It should always be remembered that the Sabbath is a day of rest for both body and mind, and that unnecessary labor and worldly amusements on that day are alike sinful.

If a Saint is the only person in the neighborhood who has embraced the fullness of the gospel, he or she may spend the sabbath day quietly at home refraining alike from needless labor and improper forms of amusement, reading the scriptures and good books, and meditating upon spiritual things. Prayer should be offered every day, but es

pecially on the Sabbath should a lonely Saint commune with God by offering to Him thanks for His numberless blessings, and petitions for their continuance, with honest confessions of faults and unworthiness.

Many a Latter-day Saint, while worshiping all alone, has received great blessings and testimonies from the Lord. It seems as if the lonely and forlorn condition of a Saint out in the cold, dark world, who must worship alone if at all in an acceptable manner before the Lord, appeals with peculiar effectiveness to the love and sympathy of our Father in heaven; and that such a one is blessed in his worship quite as much as are those who have the privilege of being members of congregations on the Sabbath day.

All true Latter-day Saints rejoice in the society of each other on the Sabbath day, and in assembling in congregations to worship the Lord. But a true Saint of God can worship anywhere, alone, or in a small group, or in a large assembly; in his home, or his field, or the forest, or the city, or in a strange and distant land. Wherever he may be it is his privilege to call upon the Lord, praise His holy name, study His sacred word, and strive to become more and more like the Savior of the world. These are among the features of worship, and all scattered Saints, however lonely, may well spend the Sabbath in observing them.

GROWING BETTER.

Liahona The Elders' Journal is among those who believe the world is growing better. This optimistic faith is sometimes shaken by some phases of social and political developments that characterize the present time, and especially by criminal statistics. But when all the facts which pessimism is able to array on the question are carefully examined and compared with the offsets which the other side is able to present, the balance strengthens faith in God and hope in human nature.

The wicked may be growing worse; we will not here argue this question. But that the controlling elements in human society among the leading nations of the earth are making progress toward higher planes of liberty, morality, intelligence and righteousness, we firmly believe; and that this trend will increase in strength and speed year by year, we expect with fixed confidence. The earth is almost six thousand years old, and its Maker and Ruler is preparing it for the seventh thousand years of its history, during the early part of which war is to cease, sin, shame and wrong are to disappear, and our race is to take on a heavenly civilization of light and peace.

We have reproduced approximately the following editorial which appeared in a recent issue of the Deseret News of Salt Lake City, under the caption "A Remarkable Era," and which cites concrete facts in support of the above views:

That we are living in a remarkable era of the world's history is evident even to the superficial observer. Nations are in commotion. As a result of centuries of struggle for human rights ancient autocracies are passing away; a spirit of fraternity is manifesting itself in unexpected places, and nations are emerging from the shadow of obscurity and are coming to their rights in the family of nations.

Within a very short period of time we have seen Japan come to the front with a message from the entire Asia. Persia, after centuries of autocracy and obscurity, emerges as a free, constitutional monarchy. Turkey, by a bloodless revolution, is transforming herself into a free, constitutional empire. The Russian Czardom, must, in the near future, under the pressure from abroad, and from within, crumble to pieces, when all the enslaved races will assert their independence. Regenerated China will demand and secure a standing among free nations, and the time may not be far off when India's millions will awaken to the call of the modern spirit. It all means that

the Millennium is drawing near. It means that human liberty and equality of nations, great or small, will assert themselves the world over, to form a real family of nations, settling its quarrels by arbitration, creating free intercourse, commerce, interchange of material and mental products.

The transformation that has taken place in Turkey is remarkable. A dispatch from Jerusalem tells a story of an event that could not have occurred before the revolution. It transpired at Nazareth. The Moslem Judge invited all the sheiks, as well as the Greek, Roman and English churchmen to the mosque. A large mixed crowd gathered. The Judge went up to the pulpit and preached a long sermon. An English clergyman followed and spoke from the same platform.

That indicates the spirit that is moving upon the earth, as in the beginning of the creation, to bring forth order out of chaos. It is the spirit of toleration, of brotherhood and love. Its work is to right wrongs and to establish peace upon the principles of justice and in the light of intelligence. The evil powers are fighting this movement in vain.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now it came to pass in the sixth year of the reign of the Judges over the people of Nephi, there were no contentions nor wars in the land of Zarahemla;

2. But the people were afflicted, yea, greatly afflicted for the loss of their brethren, and also for the loss of their flocks and herds, and also for the loss of their fields of grain, which were trodden under foot and destroyed by the Lamanites;

3. And so great were their afflictions, that every soul had cause to mourn; and they believed that it was the judgments of God sent upon them, because of their wickedness and their abominations; therefore they were awakened to a remembrance of their duty.

4. And they began to establish the church more fully; yea, and many were baptized in the waters of Sidon, and were joined to the church of God; yea, they were baptized by the hand of Alma, who had been consecrated the High Priest over the people of the church, by the hand of his father Alma.

5. And it came to pass in the seventh year of the reign of the Judges, there were about three thousand five hundred souls that united themselves to the church of God and were baptized. And thus ended the seventh year of the reign of the Judges over the people of Nephi; and there was continual peace in all that time.

6. And it came to pass in the eighth year of the reign of the Judges, that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things, which they had obtained by their industry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly apparel.

7. Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be teachers, and priests, and elders over the church; yea, many of them were sorely grieved for the wickedness which they saw had begun to be among their people.

8. For they saw and beheld with great sorrow that the people of the church began to be lifted up in the pride of their eyes, and to set their hearts upon riches and upon the vain things of the world; that they began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure.

9. And thus in the eighth year of the reign of the Judges, there began to be great contentions among the people of the church; yea, there were envyings, and strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God.

10. And thus ended the eighth year of the reign of the Judges; and the wickedness of the church was a great stumbling-block to those who did not belong to the church; and thus the church began to fail in its progress.

11. And it came to pass in the commencement of the ninth year, Alma saw the wickedness of the church, and he saw also that the example of the church began

to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people;

12. Yea, he saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the needy, and the naked, and those who were hungry, and those who were athirst, and those who were sick and afflicted.

13. Now this was a great cause for lamentations among the people, while others were abasing themselves, succouring those who stood in need of succour, such as imparting their substance to the poor and the needy; feeding the hungry, and suffering all manner of afflictions, for Christ's sake, who should come according to the spirit of prophecy;

14. Looking forward to that day, thus retaining a remission of their sins; being filled with great joy, because of the resurrection of the dead, according to the will, and power, and deliverance of Jesus Christ from the bands of death.

15. And now it came to pass that Alma, having seen the afflictions of the humble followers of God, and the persecutions which were heaped upon them by the remainder of his people, and seeing all their inequality, began to be very sorowful, nevertheless the Spirit of the Lord did not fail him.

16. And he selected a wise man who was among the elders of the church, and gave him power according to the voice of the people, that he might have power to enact laws, according to the laws that had been given, and to put them in force, according to the wickedness and the crimes of the people.

17. Now this man's name was Nephihah, and he was appointed Chief Judge; and he sat in the judgment seat, to judge and to govern the people.

18. Now Alma did not grant unto him the office of being High Priest over the church, but retained the office of High Priest unto himself; but he delivered the judgment seat unto Nephihah;

19. And this he did, that he himself might go forth among his people, or among the people of Nephi, that he might preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness, and all the contentions which were among his people, seeing that no way he might reclaim them, save it were in the bearing down in pure testimony against them.

20. And thus in the commencement of the ninth year of the reign of the Judges over the people of Nephi, Alma delivered up the judgment seat to Nephihah, and confined himself wholly to the High Priesthood of the holy order of God, to the testimony of the word, according to the Spirit of revelation and prophecy.—Alma 4.

There are many that do not believe God had anything to do with the Book of Mormon incident in the world's history. But we feel safe in saying that the most of these have never seen the book at all and that still more have never read a chapter of it through. If they did, with a heart open to fairness, they would most likely want to read another. There is a something, a peculiarity, about the Book of Mormon story, with its quaint and simple phraseology and its straight forward manner in handling the history of these ancient people of American,—a something that impels the reader to stop and wonder about its authorship. It strikes one that there is something more than human in its origin and coming forth.

Take the chapter with which we are dealing this week. Not, however, that it is more than an average chapter in illustrating the above peculiarities, but rather because it is about an average one. It deals with the events of two years or so in the life of this old American nation, the Nephites. Can anyone read it through and not detect the impress of divinity on what is said? Besides the characteristics above referred to, does it not depict scenes that exactly square with human experience? In fact is there any page in the whole volume that does not? It seems there is a superhuman wisdom shown in the making of the book and the portrayal of happenings that we can ill afford to deny.

Let us look at what this chapter says and see if the incidents described are not genuine human experiences. It opens with the people mourning the loss of dear ones slain in the recent bloody battles, and of their property that was destroyed by the invading armies of their enemies. But yet the effect was good. It humiliated the Nephites and caused them to leave off their sins and seek the favor of the Lord. They were baptized; the church which had been weakened by pride and the influence of dissenters was greatly strengthened and morality was at a premium. The scourge of their enemies, which produced this result was a terrible calamity to them, but the All-wise turned it to account for good, as

evil circumstances are somehow always turned to account for good. One example: The greatest crime that was ever committed was the crucifixion of the Son of God. Yet good came from it, the greatest good that ever happened —through His death the human family was redeemed from the eternal sleep in the grave. Again this great One sealed His testimony with His blood and thus made His message of infinitely more weight with men, and the benefit of adopting its superior teachings manifoldly more widespread. As He explained, that by being "lifted up" on the cross, He would "draw all men" to Him.

It seems it is universally the case that when a direful distress falls upon an individual, a community or a commonwealth that its after effect is for good, rather than evil; as it turned out with the war among the Nephites.

Again, we have another incident in this chapter which teaches us the same lesson that all time has taught. It is this: that pride, haughtiness and bigotry follow close upon the heels of prosperity among religionists, unless they receive some persecution the while or are indeed well balanced in heart-power and brain-power. A deficiency in heart-power transforms them into high-headed, small-souled bigots; a deficiency in brain power metamorphoses them into fanatics. This has been realized over and over again in the economy of human affairs. That not so many people are not thus very evenly balanced accounts for the uncharitable disposition or the fanaticism that is and always has been found among religionists. In adversity they make, as a mass, a body of admirable citizens, and excellent men and women, ranking far above the class who profess no belief in things divine. Because believers are more faith-filled and more hopeful of good things to come, if they earn them, and so have a higher aim, a nobler ambition than do those (as a class) that live for this life only.

But in the day of prosperity the "religious" man ought to keep close vigil over himself. Or he is liable to an attack of that malady of egotism wherein a man thinks he is above his fellow citizens because he pays his homage to a Deity. That is pride, the great soul-stultifier—and the greatest curse of the race!

In the beginning of the Christian era, it was lordliness and bigotry in the guise of Judea's "religious" inhabitants that crucified Jesus Christ. In the centuries since martyrs galore have fallen under the fell hand of bigotry—dubbed "religion." At present, this and other countries are replete with Christians (?) whose general attitude and conduct spell intolerance and scorn, for those that dare to believe differently than they! Which is only a product of the self-exaltation, false presumption and unbalanced, frenzied (counterfeit of) religion, brought on by the smiling blessing of prosperity.

May it not be that for this reason God ordained that true religion should always receive persecution, till the earth is swept clean of all unhallowed men, and unpoised inclinations!

It only took a year or two of "good times" to turn the heads of these old Book of Mormon communists from a well-disposed Godfearing people of fellowship, to a haughty, intolerant body, full of "envyings and strife and malice, and persecutions, and pride even to exceed the pride of those who did not belong to the church of God." And thus reproach, and crippled power over the unbelievers were what the church had to face—as the "Christian" church does today.

So here are Book of Mormon incidents that are true to life—to what all the past and the present has testified—genuine human experiences. So also is there painted on its every page. A marvelous wisdom for unlettered Joseph Smith and the plain folk who were his associates, to display, is it not?

Think you there is not the stamp of divine authenticity on it all?

For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.—Doc. and Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Some More Observations On Tithing.

What do you think of the tithing idea as set forth last week—you who are not Latter-day Saints? Here are a few more thoughts along that line.

We have told you what we consider the deepest reason for tithe-paying is: to combat and eventually override the inherent feeling of selfishness in the human heart, because just to the extent that we crush this tendency out of ourselves just to that extent we grow spiritually (that means acquire character) and ascend the scale of being toward our Father above—or attain salvation. It is first of all a systematic plan of giving—to do good—and we have found giving to be the greatest soul-builder or salvation-winner there is.

But it is more than this. Not a few other points in favor of the law of tithing might be marshalled into line. That the principle is divine, and was a common thing among the ancients of Bible fame we have already seen. Its great advantages to the church that holds it as a vital tenet can scarcely be overestimated. We have spoken of the spiritual excellence that individual members of the Church of Latter-day Saints may acquire through observing this law; hence the combined moral strength of the members to the whole body is very appreciable.

But let us look at the material phase a little. The "Mormon" people have suffered much in drivings and other persecutions. They have consequently not only sustained heavy losses in private possessions, but much public property of the church has necessarily been sacrificed. They have always been extensive builders of public institutions for the benefit of the people generally and heavy contributors to feeding the poor and needy, both temporally and spiritually. They have reared costly temples for sacred purposes, for the same reason as they of old built them. They have constructed numerous houses of worship, from an auditorium with a capacity of 10,000, all the way down to the village meeting-house, and have built up a vast school system for the uplifting and enlightening of the young that is an object of admiration to "the stranger within our gates." These are a few items of expenditure. And though many of the meeting-houses and schools have been erected from contributions of the people aside from tithing, yet the bills *in toto* that have been paid with "the Lord's tenth" represent enormous sums.

In times of poverty and great adversity the Church has been deeply involv-

ed in debt, because it did not wait for prosperous times to build. But the faithfulness of the people in "bringing their tithes into the store-house" soon erased all such embarassments and today the Church stands high and dry above all the calls of creditors, with enough invested in industrial enterprises besides, to yield interest sufficient to cover the running expenses of the high officials and others who give their time gratis to the directing of the work of the Lord.

With such a condition obtaining, with the constantly incoming tithes, the Church is in a position to weild a mighty influence for good in the affairs of men and effect a collossal work in publishing the testimony of Jesus abroad, in diseminating the elevating and enlightening truth of the gospel of peace over the earth.

Besides, the spiritual stench, called a contribution box, is never run under your nose when you have met for an hour to commune with your Maker, to meditate on the finer impulses and gifts of the life-experience than is suggested by "filthy lucre." This spiritual embarassment is never seen in a "Mormon" worshipping assembly. We do not say it boastfully, but rather with gratefulness of heart and genuine pity for religious systems that are so fundamentally weak that they have to resort to it. They have to have means to run the machinery of their organization; every society or government has to have money to run it. But why professing churches of God do not know enough about the general plan of God to make use of one of God's most notable commandments to His people, ancient and modern, we leave for them to answer the public. It is very likely, however, that the gospel that they teach has too little influence over the minds of their communicants, is pregnant with too little of "the power of God unto salvation," to inspire their communicants with a willingness to make the sacrifice of paying one-tenth of all their increase and "interest annually" into the church coffers.

It is very unfortunate for any ecclesiastical body that this should be the case. Whether the "Christian" churches are not closely enough in touch with the Fountain-Head of truth and the ordained plan of God's church or whether their "ism" does not exert sufficient power over their members to impel them to make the sacrifice, this lack in their system places them in a very weak position before the thinking public. It seems queer to them, when they come to think about it, that the despised "Mormon" religion should be the only one that is successfully putting into operation this vital law of the great Head of the church. But the "Mormons" do not give themselves credit for this distinguished honor, for it is due to the Giver of the law. They are only thankful that Jehovah revealed His secrets unto his servant, the Prophet, (Amos 3:7) Joseph Smith, in our time as well as to the ancients. Like all other principles of the primitive plan of salvation that had been lost in the gloomy labyrinth of the Dark Ages, the Lord graciously made known His will concerning the God-sanctioned way of raising finances for His church—and of thus affording its members an opportunity for rapid growth through the spirit-exercise of giving.

We are glad to note too, that an ever-increasing number of ministers of the various creeds are beginning to declare in favor of the law of tithing. They begin to see that it will be the only material salvation of their organizations. This is right. We expect to see the light the All-wise gave to earth through the prophet of the nineteenth centure gradually absorbed by thé sects of Christendom. And this as they draw nearer to the pattern that the Most High has laid down for all mankind to profit by.

There is a particular reason why all people that cherish a belief in Christ must and will be converted to the doctrine of tithe-paying. We have the assurance that knowledge of Him and his principles will after a while so flood the earth that, He Himself will descend in a cloud of glory accompanied by concourses of perfect beings. When He comes it will be to a world of gladsome inhabitants that have groomed them-

selves and prepared their hearts to receive Him.

Whose souls will thus be burnished, who will be fit to mingle with the Son of Man and His "just men made perfect?" There is but one answer: It will be, in Bible phraseology, "those that have made covenants with me by sacrifice." All reasonable persons, even, the infidel, will vouch for the refining and elevating effect of giving to others. The law of tithing is the divine plan of systematic giving and is the most powerful and effective educator of the heart for a place in the kingdom of Christ, the Great Sacrificer, that has ever been practiced by a people, save only the law of consecration of all one's property, which latter law the Lord required His followers to practice when He was on the earth before.

Next week we will spread out before you some more thoughts in this vein and try to show just why tithe-paying is the indispensable stepping-stone to a place in the fellowship and kingdom of the King of kings.

WILFORD WOODRUFF TO ORSON PRATT.

FROM MILLENNIAL STAR, NOV. 15, 1849.

Cambridgeport, Mass., Oct. 13th, 1849.

Dear Brother Pratt:—I forward you by mail, a copy of the New York Weekly Herald, of October 13th. I hope that you will get it that you may see a specimen of what is now being published to the whole world, as far as scores of the most noted American journals can reach, in giving their views on Mormonism. The world has, at last, awoke as from a deep sleep, and are as much astonished as though they were rocked by an earthquake, merely by catching one short view of Mormonism, which they suppose to be lost, dead, or buried; but alas! they turn their eyes toward the West, and behold it has risen from the dead and stands forth in bold relief as an independent sovereign state, (by the name of Deseret) holding in its hand the key of the North American Continent, with their "nobles being of themselves, and their governors proceeding out of the midst of them." Yes, you will see by the Herald that the Saints in the Great Basin have organized a state government, and elected their governor (Brigham Young), and all necessary officers, and have two delegates to Congress (A. W. Babbitt and Dr. Burnhisel), bearing their petitions, to be received into the Union upon an equal footing with the other states. The tone of many of the journals are very favorable, and say to Congress, give their petitions—receive them into the Union with their state government. Whether the Gentiles are coming to the light of Zion or not, from 15 to 20,000 have passed through their city this season after gold, and on seeing a few bags of gold dust the brethren had brought from the mines, they became so frantic to get there, and finding they could not get there this season with their ox teams, and heavy wagons, and loads of goods, they exchanged, in some instances, three heavy wagons for one light one, and flung in a yoke of oxen to boot. They filled the valley full of goods, which was bought at auction for one half or quarter the price of their original wholesale price at New York or St. Louis. This set the Saints upon their legs as far as goods are concerned. Horses and mules rose to 200 dollars, while you could buy any amount of wagons for half what the iron cost at St. Louis to make them with. Dr. Bernhisel has been with me one week he says the road is literally strewn with many kinds of property from the valley to Fort Laramie, and the road is spotted with the dead of both man and beast. The Saints warned the gold diggers not to let their cattle drink of the poisonous and saleratus springs, but they said it was all a Mormon humbug. The consequence was some 5,000 head of cattle died in the regions of the springs, which lie strewn over the ground, the stench of which is very troublesome to those who pass by. It is said that some 35,000 gold diggers had passed over that route this season, besides the Saints, and some 60,000 head of animals. The last accounts from the gold diggers was that there were

500 wagons between South Pass and Fort Hall entirely helpless; all their teams having been drowned in crossing streams, or died for want of grass, and hundreds were then dying daily, and the road nearly blocked up at some passes with broken down wagons and teams, and the men had become mad because they could not get by or go ahead; they were fighting and killing each other. An express had been sent from Fort Hall for assistance to gather the destitute into the valley of the Great Salt Lake, that must die if they had not help. How singular it is that the people of the States should have driven so many thousands of the Saints into the wilderness, and then thousands of the same people who have driven them out, soon call upon the poor exiled Saints to save them from starvation and death.

About 3.000 of the emigrators bound for San Francisco have stopt in the valley, and settled with the Church; many of whom have been baptized and joined the Church; many of whom are among the most respectable and wealthy. They are astonished at the gospel, religious principles, and talents which they find congregated in the valley. Many highly interesting letters are written from the gold seekers, which are in the valley, to their friends in the States, which are published in the New York Tribune, Herald, and other papers: which are giving Mormonism a more elevated station in the public mind than it has ever held before. Even the world is beginning to behold that Mormonism will not die, but that it will live, and grow, and prosper, and build up a Zion.

The following is an extract of a letter from the presidency to me, dated July 25:

"Our prospects for grain are tolerably good, and if we are not flooded with emigrants intending for the mines, but compelled to tarry here, we shall have plenty for the ensuing year. Our wheat harvest is now at its height and is coming off far better than appearances seemed to warrant. The spirit of industry which has ever characterized the Saints of the Most High God, has been brought to bear with wonderful effect upon the burning and arid desert. The next time that you encounter the hardships, privitation and toil of a journey over the plains and mountains, you will meet with a very different reception from what attended your first arrival here. Friends will greet your arrival, and the products of the earth will administer to your comfort. Our city and valley are fast improving. Roads are being made, and bridges, mills and houses building on every side with astonishing rapidity considering our circumstances and the disadvantages under which we labour. But the blessings of health, peace, and union, have attended us; hence our prosperity. We have a settlement in the Utah Valley, and have extended north above the Weber river. We have to irrigate land which is considerable labour, but will diminish as we improve in fixtures and experience. One thing is certain, all the necessary products of the earth for the sustenance of man can be raised. You have probably learned before this that we are endeavoring to obtain a recognition from the United States. Dr. Burnhisel is east upon this business, and Brother A. W. Babbitt will leave tomorrow, as our delegates to Washington. Our object is to gain admission as a sovereign state into the Union. Whenever you can use your influence to further this object do so. Also gather up the Saints and come on with all you can bring another season. We shall be quite happy to see you, as will all your friends. * * * * * We had yesterday, a celebration of the anniversary of the arrival of the pioneers in this valley. It was a day long to be remembered. Your father enjoyed it well, being one of the 24 aged fathers selected as a part of the escort. For full details of these proceedings see the Frontier Guardian. Wishing for the peace of heaven to rest upon you, we remain your brethren in the Gospel of Christ.

Brigham Young.
Heber C. Kimball.
Willard Richards."

We are well. I shall make my calculations to leave for the valley next

spring, if the Lord will. Mrs. Woodruff, with myself, wish to be remembered to brother and sister Pratt, and all the Saints with you.

Yours in the truth,
Wilford Woodruff.

THE HOLY GHOST AND THE CEREMONY OF CONFIRMATION

Many of us are very much like little children. We need to have the same lessons given to us over and over again. Some minds are naturally slow to receive impressions, others obtain them quickly. Then again, there are people who are apt at receiving, but not at retaining, and it is therefore necessary sometimes to touch upon the same tipics repeatedly until a common understanding is reached. It is desirable that all Latter-day Saints, and especially the elders who are sent out into the world as teachers of the Truth, shall come to a unity of the faith and to the knowledge of the things of God which will establish them so that they may be firm and steadfast and above doubt and misunderstanding.

The subject of the personality of the Holy Ghost and the existence of a universally diffused spiritual essence called the Holy Spirit, has been touched upon repeatedly in these columns, but there still appears to be some confusion of mind in relation to it, requiring some further explanation. Much misunderstanding arises through a lack of comprehension of the meaning of the words and terms. The words "spirit" and "ghost" signify the same. Usually, however, the word "ghost" is applied to a personal Spirit, to designate the difference between it and that spiritual substance or influence which is diffused. That they were used synonymously, however, in scripture, may be seen from the account given of the Savior's crucifixion in Luke 23:46: "And when Jesus had cried with a loud voice, he said, Father, unto Thy hands I commend my spirit; and having said thus, he gave up the ghost."

In a general way, therefore, when we speak of the Holy Ghost or of the Holy Spirit, we mean the same thing. Yet there is a distinction which is needful for us to comprehend, and which is clearly set forth both in ancient and in modern scripture. God the Father is a personage, an individual in whose image and likeness we are made. Jesus Christ is also a personality in the express or exact likeness of the Father. The Holy Ghost is a personal Spirit, and these form the grand governing power or Godhead, who are one in mind, purpose, influence and will; three separate and distinct individuals, but in perfect unity, not of substance, but of plan, force, dominion, majesty, and glory.

That the Holy Ghost is a separate and distinct individuality from the Father and the Son is clear from the promise of the Savior to His apostles, as recorded in the testimony of the Apostle John as follows: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) "Nevertheless, I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come to you, but if I depart I will send Him unto you. Howbeit when He, the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He will show you things to come." (John 16:7-13.) This makes clear the fact that the personage spoken of as the Comforter, the Holy Ghost, the Spirit of Truth, is a personal being sent by the Father and by the Son, having a defined mission, representing them both and acting for them in the absence of their respective personalities.

Jesus said the Comforter would not come unless He Himself went away, yet it is evident that the divine essence called the Holy Spirit was with Him, and with His disciples, and is indeed with all people who breathe the breath of life. "That is the true light which lighted every man that cometh into the world." (John 1:9.) Christ said that God would give that spirit to every one that asked Him. Indeed it is the spirit of life as well as light. It is the

vital force. It is everywhere present, operating in a diversity of ways and gifts and powers, but is the same spirit, acting upon all material things and manifested through various organisms according to their capacities. It is the universal spirit of intelligence for its development wherever it exists through out the wide domain of space. By that Spirit God is omnipresent while His personality is in heaven, in the midst of all things.

That Holy Spirit led the prophets and seers and saints of old, and was with John the Baptist in his ministry, and with the apostles whom Christ called, giving them a witness that He was the Messiah, the Son of God. Without the witness of that Spirit, they could not know He was the Christ: yet they enjoyed its light and guidance before the Comforter, the personal Spirit of Truth, was sent to them from the Father after the Savior had departed. That holy Being came to them, no doubt, on the day of Pentecost and was with them in building up the Church of Christ, bringing to their remembrance the many sayings of the Savior which were not recorded or written, inspiring them for the work allotted to them, manifesting the various gifts which were bestowed upon the saints, and operating through and by that universally diffused spirit which is the life and light of all things.

The gift of the Holy Ghost spoken of in scripture is a special endowment of the Spirit of Life and Light, and is bestowed upon baptized, repentant believers by the laying on of the hands of men appointed to be the ministers of Christ. It is the same spirit which lighteth every man that cometh into the world, but given in a higher degree. The light that shines from the sun, or is developed by the action of electricity, is the same light that glitters from the stars or glimmers from a common candle. The substance or essence is the same, but manifested in a diversity of operations, imparting gifts according to fixed laws or principles. But whether as the light that lighteth every man that cometh into the world, or as the spirit and inspiration that giveth men understanding, or as the guide to eternal things, or as the special gift to the saints and servants of the Lord after being cleansed by the washing of regeneration, it is the same Divine essence in greater or lesser degree, and is the minister of the Father and of the Son and of the Holy Ghost, the three personalities of the Trinity and communicates their mind and will and the purpose to those who yield to its influence or hearken to its whisperings. It acts upon both material and spiritual beings and permeates the entire universe.

The revelations of God in these latter days make this matter clear to those who pay attention to them, and the Spirit also bears witness in the souls of them who are lead by that divine Enlightener and Comforter. In Section 130, verse 22, Doctrine and Covenants, which explains the personality of the Father and of the Son as having each a body of flesh and bones, it is declared that "The Holy Ghost has not a body of flesh and bones, but is a personage of spirit." This harmonizes with the sayings of the Savior already quoted. In Section 88, the Holy Spirit is spoken of in this way: "This is the light of Christ. As also He is the sun, and the light of the sun, and the power thereof by which it was made. As also He is in the moon and is the light of the moon and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also and the power thereof; even the earth upon which you stand. And the light which now shineth, which giveth you light, is through Him who enlighteneth your eyes, which is the same light which quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon His throne, who is in the bosom of eternity, who is in the midst of all things." (Verses 7-13.)

The question is asked whether, in confirming a member into the Church

of Jesus Christ of Latter-day Saints, the words used should be, "Receive ye the. Holy Ghost," or "Receive ye the gift of the Holy Ghost." The answer is, it is better to say "The Holy Ghost" rather than "The gift of the Holy Ghost," so that there may be no confusion of mind in regard to it, but in either case the meaning is exactly the same—the Holy Ghost is conferred as a gift from God to man. Naturally the Holy Spirit is given to every being that has life and is developed as that being advances in everything that is good. But when the gospel is received and obeyed, by the laying on of hands the Holy Ghost is conferred as a divine gift, specially to those who receive the ordinances, to be a Divine witness abiding continually, guiding into all truth, manifesting spiritual things, leading up to God and revealing the things of God. Thus it is "the gift of the Holy Ghost" or the Holy Ghost as a gift, and need not be confounded with those gifts of the spirit which God gives to everyone severally as He will, but is the Spirit itself.

In confirmation, then, if an elder uses the words "gift of the Holy Ghost," it means the same as "Receive ye the Holy Ghost," but it is better to omit the words "the gift of" to save confusion. As to the word "ye," that is really the plural of "thou" and means more than one. Christ said to His eleven apostles when He breathed upon them, "Receive ye the Holy Ghost," and so the word "ye" is often used among us when we lay hands upon one individual. If we omitted the word "ye," it would perhaps be more precisely correct, but that is of small moment. No precise formula of words for confirmation is given by revelation, but we should say, "We confirm you a member of the Church of Jesus Christ of Latter-day Saints and say unto you, receive the Holy Ghost," or words to that effect, and having received authority from the Lord to confirm baptized, repentant believers, when we perform this ordinance in the spirit of our office and calling, the Lord will bestow the Holy Ghost upon them and that which we perform on earth will be sealed and ratified in heaven.

Little technicalities should not be viewed so seriously as they are by some precise persons, yet at the same time we should endeavor to carry out every rule and ordinance and ceremony as closely as possible to the form established by authority in the Church, and seek for the whisperings of the Holy Ghost and its guidance in all things. One thing is certain: God has bestowed the Holy Ghost upon hundreds of thousands of people who have obeyed the latter-day gospel, and they have with them "the abiding witness." They have come to a knowledge of the truth; they know that Jesus Christ is the veritable Son of the Eternal God; that the Holy Ghost is a reality; and that these three Divine personages are with the Church once more, and that the ever present Spirit by which the Holy Trinity governs all things is poured out in rich abundance upon the saints, giving them light and joy and knowledge and peace beyond human expression. Let God be glorified for these most precious mercies!—C. W. Penrose in Millennial Star, July 30, 1908.

Mission News.

NORTHERN STATES MISSION.

Anniversary of Temple Fire.

In the issue of Oct. 10, of the "Nauvoo Independent," appears an etching of the famous Temple and a news item with the above heading, reminding its readers that it is three score years since the historic structure was destroyed. It has been said that it was fired by a fanatic who thought the Latter-day Saints might some day come back to Illinois. The "Independent" writer feels thus about it:

"Last Thursday night, October 8 and 9, it was just sixty years since the Nauvoo Mormon Temple burned. The fire was of incendiary origin and the blaze was observed for many miles around. It was a memorable occasion, and the destruction of the beautiful million-dollar edifice was regretted far and wide. The walls were left standing for some years, and finally the rock were sold and taken away and used in the construction of other buildings. Had the temple been left standing it would have been worth much to Nauvoo and attracted many visitors annually."

By way of description the paper says:

"Built of light gray limestone; it was 128 feet long, 88 feet broad, 60 feet high, and to the top of tower 165 feet; had 30 hewn

pilasters costing $3,000 each. Cost of temple, $1,000,000. Corner stone laid April 6, 1841. Temple burned Oct. 8-9, 1848."

About the Old Town.

The city of Council Bluffs, Iowa, is a place of interest to Latter-day Saints. On its present site stood the old town of Kanesville, a landmark in "Mormon" history. It was a breathing place for the pioneers who, after being driven from Nauvoo, Ill., went west and sat down in the Salt Lake valley. The subjoined write-up that appeared in the Sunday edition of "The Nonpariel," of Council Bluffs, Oct. 8, we are sure holds something of interest to our readers. It relates to how the name Kanesville was changed to Council Bluffs after the migrating "Mormons" had established themselves in the fastness of the "everlasting hills" and we are indebted to Mrs. S. A. Smith, of Kansas City, who is now visiting at Council Bluffs for it. The article in question bears the title, "Christening Council Bluffs," and runs thus:

Rev. G. G. Rice, who came to this city in 1851, was a member of the first city council in 1853, took a prominent part in the early affairs and is now the prosperous and happy owner of a fruit farm in the southwestern part of Council Bluffs, was present when the name of the place was changed from Kanesville to Council Bluffs. In an interview published four years ago in a special edition of The Nonpariel, Rev. Mr. Rice told the story of the christening.

The narrative emphasizes a point which has been overlooked by most of the historians who have written on the subject. Kanesville was the official name of the place. it was known by that name on the maps and Kanesville was the name locally used; yet in the east Council Bluffs was the name by which the little frontier village was known.

"Before coming to Iowa," said Rev. Mr. Rice, "I heard the Mormon settlement spoken of as Council Bluffs. So well established was the name that emigrants to California spoke of crossing the Missouri river at Council Bluffs. When I came to this city in 1851 I was coming to Council Bluffs, a name everywhere familiar. while Kanesville was seldom spoken."

In 1852, after the emigration of the great body of Mormons to Salt Lake, says the narrative of Mr. Rice, the country began to fill up with permanent settlers. From being regarded as a camping ground, the town began to be looked upon as a home, and the feeling arose that the little city was entitled to a new "deal." This was not the phrase used in Mr. Rice's narrative, however.

A mass meeting was held in the fall of 1852, and a change of name from Kanesville to Council Bluffs was suggested. The suggestion was unanimously adopted, without a dissenting opinion. A committee was appointed to draw a petition which was sent to the postoffice department in Washington, asking the name of the posoffice to be changed. This was done shortly afterward.

During the session of the state legislature in the following January the representative from this vicinity, Archibald Vincent and Hadley D. Johnson, secured the passage of a bill incorporating the town of Council Bluffs and giving it a charter. An election of officers was held on the first Tuesday in the following April. Cornelius Voorhis was elected mayor. The following were elected members of the council: S. S. Bayliss, S. T. Carey, L. M. Kline, J. K. Cook, Washington Hemper, G. G. Rice, L. O. Littlefield, J. E. Johnson, J. B. Stutsman, W. D. Brown.

W. H. Robinson was city recorder, but was succeeded in the office, before the expiration of his term, by A. D. Jones, and the latter by Mr. Brewer. N. T. Spoor was city marshal, and was succeeded during the year by M. W. Robinson. The old records of the city, now in fragmentary condition, do not reveal the name of the city treasurer. G. P. Stiles was the city attorney.

Rev. Mr. Rice makes the comment in his interview of four years ago that three only, out of the foregoing list are still living. The statement is still applicable. Mr. Rice and W. H. Robinson still live here, J. B. Stutsman who several years ago passed his ninetieth year, is living at Harlan, Ia., and is said to be still a man of remarkable vigor, considering his extreme age.

More About the Old Town.

Mrs. Smith encloses another excerpt from the same paper about a lost plat in the old camping town, which gives some items of information about old pioneer days, and we reproduce it:

Who can locate the land represented in the following described plat of Kanesville, filed in the recorder's office of Pottawattamie county on March 18, 1851?

There is on file in the oldest book in the county recorder's office in Pottawattomie county a plat, which in all probability the living person can identify or locate the land described by it. Yet, it is claimed to be "A true plat of the town of Kanesville," in 1851. It is certified to by responsible men well known in that day, and whose names appear frequently on the various records of the county for several years afterwards.

The plat is certified under date of March 18, 1851, by I. Burdick, county surveyor; by M. L. Benson, deputy. Burdick was the first county judge of Pottawattomie county, having been elected to that office in the fall of 1851, the same year in which the plat referred to was filed.

The plat is certified to be correct and ordered surveyed March 18, 1851, by H. W. Miller, then a prominent mar of the town. The signatures were all acknowledged on the same date before Jacob G. Bigler, justice of the peace.

The ground covered by the map covers twelve blocks long and three blocks wide. The blocks are square and sub-divided into eight blocks each. The twelve blocks cover about forty acres. Beginning at the north and extending southward, the streets running east and west are "Miller," "Young," "Hyde," "Harrison" and "Kimball." Beginning on the east side and running westward are "Washington," "Main," "Taylor" and "Scott" streets.

In the northeast corner two lots are reserved for the Church of Latter-day Saints, and adjoining one on the south is reserved for a school house. In the middle row of blocks, one block south of the north line of the town, one block is reserved for a park. After diligent inquiry the writer is unable to find anyone who can locate this Kanesville of old. Rev. Henry DeLong, who is one of the oldest settlers, knows nothing of such a plat, nor of a park in the old town. He says that the old Mormon tabernacle was on Harmony street and faced south, backing up into the hill of Benton street. But the plat and the two lots reserved on the plat for the church do not correspond with the location of the church which existed on Harmony street.

Taking Hyde street as a basis, the well known Harison street of today is not located, in fact, as it appears on the old plat. Most of the prominent streets are named after prominent Mormons. Young, Hyde, Kimball and Taylor are easily recognized as such.

All the land of old Kanesville belonged to the government and title to same could not be acquired until the United States land office was opened in 1853, so the plat could only have been filed for a friendly purpose. between the squatters of designating their respective claims for their own convenience in transferring their rights, and to prevent disturbances.

If lots were transferred according to this plat, the writer does not know; but if anyone is curious eriough to look the matter up he will orobably find more than one such conveyance on record about that time.

WESTERN STATES MISSION.

Little six-year-old Regina McRae, of the Mission house, is again able to be around after an attack of typhoid fever. We were glad to be assured of her recuperation by the "Mamma, bring me something to eat," common to those just recovering from the malady.

Arrivals.

The following have arrived from Zion, and are ready to take up their labors:

William L. Shaw of Clawson, Idaho; Violet McClure of Salt Lake City, Utah; David A. Rainey of Afton, Wyo.; L. R. Droubay of Erda, Utah; Asa J. Draper of St. John, Utah; Byron E. Briscoe of Driggs, Idaho, and John C. Tayson of Afton, Utah.

Releases and Appointments.

Elder F. L. Rogers, who has been presiding over the North Colorado conference, has been released to return home. Elder Nephi Anderson has been appointed to succeed him. Elder W. M. Black has also returned home. Elder John Robinson, who has been keeping the books, has been appointed secretary of the mission. Sister Fanny Rowland is now acting as bookkeeper.

What's in a Book?

It is interesting to learn the effect a small tract or book might have and has had on communities and individuals. A few months ago a book was sold to a gentleman passing through Omaha, Neb. This book was circulated among a few people, and today an order came to the mission headquarters asking that we send eighteen copies of it to Shelley, Idaho. About that same time a man in Wyoming purchased a "Songs of Zion," and through it we received an order for thirty-five of the books.

These are points of interest to us, because we are working to bring mankind to a knowledge of the truth, and this we know to be a way of giving people a chance to learn for themselves. The Prophet Joseph Smith exhorts people to "seek wisdom from all good books," and to continually store our minds with the words of life. The reading of good books is a source of knowledge. We read in John 17:3, "And this is life eternal that they might know thee, the only true God, and Jesus Christ. whom thou hast sent." So it is not all of eternal life to live forever, but to *know.*

CENTRAL STATES MISSION.

Returned Home.

Elders J. N. Luke of Junction, Utah, and J. L. Workman, of Herrican, Utah, both of whom have found their fields of missionary activity in South Texas have been released to return to their loved ones.

Our Co-Worker.

Through a mistake, mention of the leave-taking of one of our most excellent and worthy members of our excellent and worthy office force has never been made. Elder James Monroe Redd, who for about 15 months has acted as circulator of Liahona The Elders' Journal, turned his face westward September 21. A farewell social was held in his honor the night previous in the mission home at 302 South Pleasant street, and the gala time of relaxation and exchange of good feeling bespoke the high esteem in which our old friend is held here. A token of his fellow-laborers spelled "gold ring;" we trust something will come of the suggestiveness of it seeing Elder Redd has never, to date, ceased to enjoy single blessedness.

We can consicenciously give Brother

James credit for doing his work well, just as well, we believe, as if it were not all gratis to the cause of truth. He possessed a never-failing cheerfulness, enabling him at all times to get the best out of himself. He took a "Seeing America" trip to the Pacific coast to bask in the banks of gorgeous flowers, before wending his way to the parental roof in Montecello, Utah. He has labored in the mission field about two and a fourth years all told. God prosper his future: the condensed wishes of his elbow companions.

From Missouri.

Says company leader, Elder P. P. Oleson, by way of resume of his company's summer campaign: Company B. of the Missouri conference, has been in the cross-country work since March 15th. We left St. Louis, made a trip through southeast Missouri and returned in July, then started out for the northeastern section of Missouri. We have had our ups and downs,our pleasures and sorrows incident to missionary life, but on the whole it has been a pleasant trip.

The last two weeks have been encouraging to us. Last week eight of us disposed of 137 small volumes, besides eleven Books of Mormon. This week seven of us left with the people 9 Books of Mormon, besides 153 of the minor volumes.

In the little town of Bethel last week Elders Connell and Reece were well received by the mayor and the people, and after holding a meeting were taken home by the hotel man, given fifty cents by the mayor and a hearty invitation to return as soon as possible and give them some more of the good things of the Plan of Christ.

"If They Receive You They Receive Me."

"After walking several miles in the the wind and dust, we arrived in the little city," relates Elder C. C. Connell, speaking of Bethel, Mo. "We soon attracted the attention of the people on the street by showing our books and telling them who we were. We soon found that the people were anxious to hear of the 'Mormons.'

"The mayor of the city invited us to stay and hold meeting with them. We acaccepted the invitation and arrangements were soon made. The people all took it upon themselves to notify their neighbors of the gathering. We were escorted to a hotel for supper.

"When the time came for meeting there were few people, but ere we were through singing we had 200 around us of all ages. Old, grey-haired, men and women listened with close attention. At the close of the meeting we were invited by the people of another hotel, to stay with them. The mayor gave us fifty cents and at the close of the day we had disposed of 18 books. The next morning the mayor, Mr. H. W. Kilb, came around in his buggy and took us five miles on our way. We left the city with the "come again as soon as you can" sounding in our ears."

A Typical Cross-Country Experience.

This is the gist of a letter from Elders John C. Qualman and J. D. Pratt, in a jaunt through two counties of southern Texas:

They set out from San Antonio toward Llano county, calling on scattered Saints by the way. They reached this county and proceeded to work it scripture-like without "purse or price," and were supplied by Providence with all necessities. They found a goodly people in those parts whose hospitality was a God-send and well as a testimonial of their worth.

Enroute they sold 20 Books of Mormon and about a hundred and a quarter smaller volumes; found recipients of 330 tracts on truth and held 33 preaching services. They met ministers of other creeds and exchanged views with them on the plan of our Lord. This sometimes led to the sale of whole sets of "Mormon" literature. When a doubting clergyman would invite the brethren to do some wise thing like point out Joseph Smith's name in the Bible, they would brush up his remembrance that no prophet was named in Holy Writ before he appeared, save Christ. If they wanted a sign they were referred to the fact that these would follow believers, not unblievers, and were not a sure indication of divinity anyhow, as the devil would take a hand in this line according to Revelation 13:13

The Christians twice turned over their services to these brethren as did also the "Holiness" people at Llano City. Then the pastor of the latter flock volunteered that the elders had preached the truth and that it ought to be accepted. He then bought a Book of Mormon and took the young servants of Christ home to his board, and said he hoped he would some day be able to conscienciously say he knew that Joseph Smith was a true prophet.

At Kingland they preached in the local "Christian" chapel and one of the auditors afterward pronounced the discourse the most scriptural he had heard in seven years and bought a set of books.

The good people said "Come again," and the brethren want to.

Success From Gloomy Prospects.

Elder Walter Weber, writing from Carrollston, Tex., tells how Company "A," of the North Texas elders reaped good fruits where the prospects were all barren. They met in Argyle, a small town along the M. K. & T. railroad in Denton county with perhaps 180 population. The proprietress of the village hostelry gave them the idea that the place was anything but desirable to hold meetings in and that a disturbance was liable to follow the attempt. Citizens two miles out had warned the brethren that it was a tough town and that they stood an excellent chance of being hooted out.

After a few more unpleasant prognostications, the brethren brushed all disagreeable feelings aside and injoined the Father of all to bless the work of their hands.

Their prayers were answered. Says Elder Weber:

"Three successful meetings were held. 13 Books of Mormon were sold and a few minor books. The spirit of investigation however was not apparent till after the close of the last meeting. Men came forward and wanted some of our literature if we had any. And had it not been for the incoming of the express bearing 12 Books of Mormon which came to hand while the meeting was in progress, we should have been unable to satisfy their wants, for we had but one volume left. The depot was but a stones throw from where we held forth. The crowd did not disperse till eleven of their number had one of the Nephite Record. We never before had the privilege of explaining the gospel truths to such a crowd of interested hearers. At the 11 o'clock meeting Saturday morning we had about 50 present, at four in the afternoon, 160. Sunday the crowd amounted to about 200."

When they went to pay their hotel bill, the good lady sliced off $2.50 of it. Thus is the greatest success extracted from the most discountenancing adversity.

EASTERN STATES MISSION.

September Work.

Our 71 elders did the following work during the month of September: hours spent tracting, 2197; families visited in tracting, 8008; families revisited, not Saints, 1729; hours spent in gospel conversations, 2055; number of gospel conversations, 6308; number of tracts distributed, 14,841; Books of Mormon, 324; small doctrinal books, 1254; open air meetings, 217; baptisms, 16; new subscribtions, 38; hours spent in study, 3547; and hours with members, 1591.

Friendship's Expression.

The following word of remembrance to Elder J. G. McQuarrie, recently released from the presidency of the Eastern States mission, is indited by one of the West Virginia Saints, Mrs. Celestina Graves of Bridgeport:

When other friends around you twine,
  And other thoughts are thine,
May we not claim one single thought,
  One pleasant smile of thine?

Forever with some sweet sound,
  May all your days be spent;
May peace and joy on earth be found,
  And heaven your final rest.

Brooklyn: The elders laboring in Newark, N. J., are very much elated over the fact that their friends are taking a great interest in them and their meetings. The increase in attendance shows that the people are beginning to manifest an interest in that which they have to deliver unto them, and many successful services are expected to be held this winter. There are a large number of students studying here in New York this winter, and they are of great assistance to us in our missionary work. Brother Christopherson has again organized a small choir, and they are working on a number of anthems for the fall conference, and hymns for the winter gatherings. The great interest taken by the students is assuring us of one of the most profitable cold seasons in New York City.

North West Virginia: Sept. 2, President Hyrum S. Rice, in company with Elders Chas. L. Weed and S. E. Quigley, left Fairmont for Parkersburg, where they held a highly successful street meeting, and visited some of their friends. Another good street gathering was held by them at Ravenswood. Sept. 5 they left this place for Liverpool to visit a community of one of the sectarian churches. This community had been visited by Elders Weed and Quigley about two months before, and they were cordially invited to return, which they did. They reported that they received the best of treatment while in this locality, and prospects look very favorable for a bounteous harvest in the near future. Twelve families of God's choicest children live in this community, and there is not a spark of prejudice existing among them. Elders Weed and Quigley held ten well attended meetings with them; blessed three children; sold, and gave away several books; and, on the 14, left these kind souls feeling well pleased with the message which had been delivered to them, and with an invitation to call again. They travelled from there, east, through the northern part of Roane county, to Richardson, Calhoun county, where they now remain, and have reported meeting with good results. Cross-country work through the counties of Tyler, Wetzel and Marshall, was done by Elders O. F. Rice, C. Johnson, J. E. Grant, G. S. Hartley, H. C. Frank and Fred Pack, and excellent street meetings were held in Sistersville, Friendly, New Martinsville, Moundsville, and Cammeron.

MISCELLANEOUS.

Try Them.

Brother William Sterling, of Leeds, southern Utah, says: "Utah is a good country and I don't see why we can't grow the chestnut and the hickory nut trees if we only had some roots to start them." Brother Sterling observes that the elders cover a vast territory and thinks that some of them may be able to grant this his favor: "If you can locate some roots of said varieties, I would be very obliged and would be very willing to pay all expenses of say 50 or 100 pounds. They could be shipped to Lund, Utah. I would like to hear from any of you as to this matter."

Liahona
The
Elders' Journal

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PHYSICIAN HEAL THYSELF.

BY JOHN TAYLOR, IN TIMES AND SEASONS, VOL. 4, PAGE 325.

A notice appeared, not long since, in the public prints, that Phineas Camp, a Revolutionary patriot, was dead, aged ninety-nine years and six months. The writer of this exit says: "Temperance in eating and drinking, and avoiding medicine, &c., left him in the enjoyment of his faculties, in full energy, during a long life." He took no medicine until after he was eighty years old. From this fact alone, it is possible that if he had taken no medicine at all, he might have lived to be as old as Moses, one hundred and twenty years.

Another case: Elder Cole of this city, says his grandfather, Jacob Cole, now living in Lebanon, New York, is about one hundred and fourteen years of age; and he has never taken any medicine whatever, and he is in the full possession of his mental powers, as far as can be expected at so great an age. Such cases of longevity speak volumes against the common practice of medicine; and bring many to the conclusion, that medicine destroys as many lives, prematurely, as war.

The disciples of Jesus Christ, says Mark in the 6th chapter and 13th verse of his gospel, "anointed many that were sick, with oil, and healed them." And James says: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." What heavenly advice; and how consoling to any one that ever thought God knew best what is best for our infirmities!

What greater sign of death, and less of faith, can be supposed, than to see a physician's horse hitched before a sick one's door? Although the Savior did not apply the caption of this article, to the doctors or physicians, yet it is evident from his using it as a proverb, and his disciples anointing with oil in all cases of sickness, that the church, and good shepherd, then had no faith in doctors, nor lawyers, nor hypocrites!

If, in any age, when the church of God had power and authority on the earth, a command had been received that the doctors had power over diseases, and they shall heal the sick, then the trade might have flourished under a sacred sanction; and all the world could have branded Jeremiah as a false prophet, for saying, "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." O Saints, Saints! the just shall live by faith! No doubt but cases may occur, where medical operations may be requisite; but generally speaking, "herbs and mild food," with good nursing, would be better for the patient's person and pocket, than all the nostrums of *materia mediea.*

P——S.

There is a good deal of sound common sense in the above remarks. We believe that if we only had faith, "all things are possible to them that believe;" and we would not plead our want of faith. As Christians we ought to be ashamed of ourselves: as believ-

ers in the Bible, and as Latter-day Saints, our faith ought to be firm and unshaken. But if we have not faith to be healed, as many of us have not, then we think our course is clearly defined in the following words:

"And again it shall come to pass, that he that has faith in me to be healed,and is not appointed unto death, shall be healed; he who has faith to see, shall see; he who has faith to hear, shall hear; the lame who have faith to leap, shall leap; and those who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities."—And again: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy." "And the elders of the church, two or more, shall be called and shall pray for, and lay their hands upon them in my name, and if they die, they shall die unto me, and if they live, they shall live unto me."—Doc. and Cov. Sec. XIII.

From these testimonies, it is very evident that the Lord expected that all men would not have faith to be healed; that if they had not faith to be healed, we must not condemn them; but "bear with their infirmities," inasmuch as they break not his laws. Again: if persons have not faith to be healèd, but believe, they are to be "nourished with all tenderness, with herbs, and mild food."

The next question which necessarily arises, is, who is to administer those herbs? The book of Doctrine and Covenants says, they are not to be administered by the hands of an enemy. Who, then, is to administer? Are all heads of families? We should presume that all are not competent. We presume that nine-tenths of the human family, neither understand the physiology of the human system, the nature and effects of disease, nor the medicinal properties of herbs; and under such circumstances would not be competent to administer at all. Herbs are to be used, and mild food; but those herbs are to be used by skillful hands, if we are to judge by the following: "And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises and all sick cattle, to be used with judgment and skill." We would ask here, does God take care of cattle? Is it necessary that they should be administered unto with judgment and skill? and we would again ask, is not the health of man of more value than many cattle? or are we to be more reckless of human life, than we are commanded to be of the beasts of the field? The answer to these questions is obvious to every reflecting mind.

We should judge, then, from the above, that a person who is acquainted with the physiology of the human system, and the nature and medicinal properties of herbs, is more competent to judge of these things, and to administer with judgment and skill, than the one who is ignorant, both of the organization of the human system, of the medicinal properties of herbs, and of the nature and effects of disease.

It is also evident that, if there is any danger, or wrong, in the administration of herbs, it is from their being in the hands of unskillful men, and particularly in the hands of an enemy.

On reviewing the whole subject, we cannot but regret that, as Saints, we have not all faith, either to be healed, or to cast ourselves into the hands of God, and "whether we live, live unto God, or whether we die, die unto the Lord."—But inasmuch as all have not faith, those that are strong ought not to condemn the weak, inasmuch as they make a judicious means of those things which the Lord, in his mercy, has been pleased to provide, and appoint for the infirmities and diseases of human nature.

We are aware that this community has been a good deal imposed upon by quacks; that nostrums of all kinds have been administered by injudicious hands, producing the most deleterious effects; and that many have slept in the dust, who, if they had been let alone, would still have been in the land of the living; but that is no reason why those who have not faith should not be aided by herbs, administered with care and skill by judicious hands. If the heads of

families are themselves acquainted with the nature of diseases, the medicinal properties of herbs, and the mode of compounding, preparing and applying them, so much the better. If they are not, the advice and counsel of those better informed, we think, could not be injurious.

We have made these remarks, not so much with a view to instruct, or give counsel in those matters which we consider to be of a delicate nature, as to lay before our brethren and sisters the testimony of the word of the Lord on the subject, that they may read and judge for themselves.

THE BLURRING OF THE VISION.

Morality in the fundamental sense is not a social convention, but an expression of structural design; Mr. John Morley has well said that it is not in the order of things, it is the order of things. To get out of harmony with it is to get out of touch with life as a whole, out of adjustment to it. And this means inability to see things clearly and as a whole. Every violation of the laws of life develops a point of self-consciousness, and self-consciousness blurs the mirror which the well-balanced and healthful soul holds up to nature. Men of genius have become sometimes the victims of this disease so completely that when they looked out on the world they saw only reflection of themselves. Now, the prime characteristic of a great spiritual observer is freedom from excessive self-consciousness; ability to see things in their universal rather than in their personal relations. Charm or power of statement often deludes us into accepting the form of truth for its substance, and genius overpowers us by the splendor with which it invests a distorted vision, a half-truth, a destructive falsehood. The fundamental fact that moral disease, working a thousand subtle disorders of the faculties, has dulled or distorted the power of spiritual observation has often been insisted upon by religious teachers, but has never been accepted as a determining fact in the problem of knowledge and of faith. We do not see things as they are because our vision is dimmed; we do not see the highest things clearly because our sight is not powerful enough. This is a simple matter of psychology; its causes are neither remote nor mysterious; they reside in abuses of the faculties and sins of the body, committed generation after generation and creating in the mass a vast diffusion of disease, so that few men are entirely normal or completely sane.

The plain fact is that society is skeptical of the highest things because its experience has so little in common with them. It does not believe because it is not good enough to believe; it does not see because it has misused its organs of sight; it does not hear because it has dulled its sense of hearing. The highest hopes are incredible to it because it is unworthy of them. It is so far removed from the spirit and works of the Christ that it doubts whether such spiritual achievements exist outside the imaginations of saints; forgetting that the inspirations of the saints have their source in these sublime facts, and that in its greatest creations the imagination always takes its flight from the solid ground of reality. Over the face of the world lies a strange mist, bred by the lawlessness, sins, perversities of men, through which many radiant stars are invisible, and in which many things appear out of focus, distorted, misshapen: so that what we call progress is not so much rectification of knowledge by discovery of truth, as purification of knowledge by character and correction of the fancies of disease by the clear vision of health. The redemption of society is an intellectual quite as much as a moral process, and the end of it is the restoration of the race to health. Dr. Johnson declared that every sick man is a scoundrel. He would have been nearer the truth if he had said that no sick man sees things as they are and as a whole.—The Outlook.

If you will visit a stone quarry you will find that they use the simplest instruments to crack and remove the largest rocks; so the Lord uses the simplest of His servants to accomplish some of His greatest purposes.—Heber C. Kimball.

Liahona The Elders' Journal

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Editorial

LAND OF ZION.

The Latter-day Saints believe that the Almighty has chosen and set apart a certain district of country for the gathering of His Saints, and for the building of a city in which will be erected a Temple to which the Messiah will come suddenly when He makes His second advent, or in close connection with that event. The name of the city will be Zion, or the New Jerusalem, and the land of which it shall be the capitol will be called the Land of Zion.

The Church of Jesus Christ of Latter-day Saints was organized April 6, 1830, and soon thereafter intimations began to be given out by the Prophet Joseph Smith that the members of the Church would be gathered to one locality. One of the earliest of these intimations is expressed in a revelation to Emma Smith, wife of the Prophet, given in July 1830, at Harmony, Pa., which is section 25 in the Doctrine and Covenants. In the second verse these words occur: "Thou shalt receive an inheritance in Zion." In a revelation given at Fayette, New York, to Oliver Cowdery, September, 1830, these words occur:

> And now, behold, I say unto you, that it is not revealed, and no man knoweth, where the city of Zion shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites.—Sec. 28:9.

In this revelation Oliver Cowdery is commanded to "go unto the Lamanites and preach my gospel unto them." In company with Peter Whitmer, Parley P. Pratt and Ziba Peterson, he, in October 1830, left Fayette for the west. The party arrived in Kirtland, Ohio, in due course, and spent some time there, making a number of converts. One of these was Dr. Frederick G. Williams, who joined Oliver Cowdery and party and journeyed with them on their mission to the Lamanites. The party reached Independence, Jackson county, Missouri, then the extreme western border of civilization, in February 1831, and were the first Latter-day Saints to penetrate that region. After a brief stay there, Parley P. Pratt was sent by his companions back to Kirtland to report to the Prophet and Saints an account of their journey.

On June 19, 1831, the Prophet started from Kirtland for Missouri, accompanied by several prominent brethren. The party arrived in Independence

about the middle of July, where a joyful reunion between them and Oliver Cowdery and his party took place. About a week later what is known in Church history as the Colesville branch, arrived at Independence. This was a branch of the Church which had been organized at Colesville, New York, and, in obedience to revelation, had migrated in a body, to the number of about sixty souls.

In July, at Independence, a revelation was received (Sec. 57) of which the following are the first five verses:

Hearken, O ye elders of my Church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints;

Wherefore this is the land of promise, and the place for the city of Zion.

And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the center place, and the spot for the Temple is lying westward, upon a lot which is not far from the court house.

Wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward even to the line running directly between Jew and Gentile.

And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

Thus was made known the place where the city of Zion, the New Jerusalem of the western hemisphere, should be built, and the exact spot where should stand the Temple to which the Son of God shall suddenly come. What a glorious and inspiring disclosure! It afforded the Saints a real and powerful motive for exertion and endurance, overwhelming compensation for all their toil and sacrifices. As may well be supposed, their joy was great. "The line running directly between Jew and Gentile" evidently meant the east boundary of the Indian reservation, referred to below.

On Aug. 2, 1831, under the direction of the Prophet Joseph Smith, the land of Zion was dedicated and consecrated for the gathering of the Saints. The ceremonies of the occasion were simple yet solemn and most significant. The Colesville branch, Oliver Cowdery and party, and those who journeyed with the Prophet, assembled at a point in Kaw township, twelve miles west of Independence. A few persons had been baptized in and near Independence, and they were probably present also, so that it is likely that the congregation in attendance on the historic occasion numbered not far from seventy-five souls.

Sidney Rigdon stood forth and asked the assembly: "Do you receive this land for the land of your inheritance with thankful hearts from the Lord?" All answered: "We do." "Do you pledge yourselves to keep the law of God on this land which you never have kept in your own lands?" Again all answered: "We do." "Do you pledge yourselves to see that others of your brethren do keep the laws of God?" Yet again the people answered: "We do." Then Sidney Rigdon offered the dedicatory prayer, after which he made this solemn declaration: "I now pronounce this land consecrated and dedicated unto the Lord for a possession and inheritance for the Saints, and for all the faithful servants of the Lord to the remotest ages of time. In the name of Jesus Christ, having authority from Him. Amen."

A small oak tree was felled and trimmed, and twelve men, in honor of the twelve tribes of Israel, conveyed it by means of handspikes to a spot nearby where a stone, which Oliver Cowdery had carried in his hand and partially embedded in the ground, was lying. One end of the log was placed on this stone, and thus were laid the first stone and the first stick for the first house built by Latter-day Saints in the land

of Zion. These ceremonies were held near what is now the business center of Kansas City, Mo.

On the day following the dedication of the land of Zion, the Temple lot at Independence was dedicated. The ceremonies seem to have been even more brief and simple on the second occasion than on the first. A document written by W. W. Phelps states that he offered the opening prayer, that the Prophet offered the dedicatory prayer, and that Oliver Cowdery pronounced the benediction; but it makes no mention of any address being delivered, though undoubtedly the significance of what was taking place must have been explained to the people. This record says: "We planted a stone at the southeast corner of the ten acres for the first Temple. Ezra Booth, who was present but soon apostatized, writing in a sarcastic vein of the occasion says: "Smith claimed the honor of laying the corner stone himself." The statement by W. W. Phelps, in connection with Booth's account of the dedication of the Temple lot, reproduced below, gives rise to the inference that two stones were laid, one at the southeast corner of the ten acre tract on which the Temple was to stand, and another at the exact spot on which it was to be erected; but this point is not made entirely clear by the data at hand. Booth's statement is as follows:

Should the inhabitants of Independence feel a desire to visit this place, destined at some future time to become celebrated, they will only have to walk one half of a mile out of town to a rise of ground a short distance south of the road. They will be able to ascertain the spot by means of a sapling, distinguished from the others by the bark being broken off on the north and east side. On the south side of the sapling will be found the letter T, which stands for Temple; and on the east side Zom for Zoma; which Smith says is the original word for Zion. Near the foot of the sapling they will find a small stone covered over with bushes, which were cut for that purpose. This is the corner stone for the Temple. They can there have the privilege of beholding the mighty work, accomplished by about thirty men, who left their homes, traveled one thousand miles, most of them on foot, and expended more than $1,000 in cash.

The following is from the Historian's Office, Salt Lake City:

Ezra Booth describes Independence in 1831 as a new town containing a court house built of brick, two or three merchant stores, and 15 or 20 dwelling houses, built mostly of logs hewn on both sides; and situated on a handsome rise of ground, about three miles south of Missouri river and about twelve miles east of the dividing line between the United States and the Indian reserve, and is the county seat of Jackson county. * * West of the land lies the territory selected by the government of the United States for the future residence of the Indians, to which place a number of tribes have already emigrated.

And thus, on the far-western borders of civilization, in the presence of a small band of pioneers in the work of the dispensation of the fullness of times who had made sacrifices and braved hardships at the thought of which men and women of the highest courage and devotion might well quail, the land of Zion and the site for the chief Temple of the Lord on the western hemisphere, were dedicated and consecrated. The devotees who performed this sacred labor were poor almost to destitution, and their environment forbade either pomp or pageantry. But they held authority from the Most High God to do what they were doing, and the simple exercises performed by them were recognized and recorded in the heavens, as will yet be made manifest before the whole world.

The gathering of Saints to the land of Zion was quite rapid, and by November and December, 1833, they numbered there approximately fifteen hundred souls. In those months they were driven by mob violence from their homes and possessions in Jackson county, and crossed the Missouri river to other counties, only to be at length driven from the state of Missouri and

finally to the remote valleys of the Rocky Mountains. The reasons why their enemies had power thus to deal with them are set forth in revelations of rebuke and instruction which the Lord gave through the Prophet Joseph Smith.

But the Lord has never withdrawn His promises concerning that land, nor His acceptance of its dedication at the hands of His servants:

> Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints beginning at this place, even the place of the Temple, which Temple shall be reared in this generation;
>
> For verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. (Doc. and Cov. 84:3-4.)

This revelation was given in September 1832. Time is flying. Only a small proportion of the people who were then living still survive, and these are far advanced in age. Their number grows fewer daily. There is much, O so much, to do, and so few to do it, and so little time to do it in. But the Lord is God, and He never leaves Himself without the means of fulfilling His promises and accomplishing His designs. But all Saints who hope to share in the blessings of Zion, or the glory of His second coming, have need to humble themselves before Him, and renew their diligence.

THE SACRAMENT.

> The president and elders of the South Texas conference wish the following questions to be answered through Liahona The Elders' Journal:
>
> What is the sacrament for? Is it for the remission of sins? Does it have anything to do with the forgiveness of sins?
>
> These questions arose in class meeting. Part of the elders thought that by partaking of the sacrament we receive forgiveness of our sins from week to week. Others don't think so.

The foregoing is submitted by one of the elders in the conference named, and suggests the advisability of considering with some care the sacred ordinance referred to, to the end that an understanding of its purpose in the plan of salvation may be reached. That it is an indispensable part of that plan cannot be denied. Matthew (26:26-28), Mark (14:22-24) and Luke (22:19-20) all record that Jesus commanded His disciples to eat and drink of the emblems of His body and blood, and John says:

> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.
>
> Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.
>
> For my flesh is meat indeed, and my blood is drink indeed.
>
> He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
>
> As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.
>
> This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live forever (6:53-58).

It thus appears that it is quite as necessary to partake of the sacrament as it is to be baptized, in order to be saved in the kingdom of God. Why? What is the philosophy underlying this gospel ordinance? Or, in the language of our querist, "What is the sacrament for? Is it for the remission of sins?"

In a direct and primary sense, the sacrament was not instituted for the purpose of cleansing from sin those who partake of it. Baptism is the ordinance appointed for that purpose. The truth upon this point will be clearer when it is remembered that we are forbidden to administer the sacrament, even to believers, until after they have been baptized for the remission of their sins (III Nephi 18:11). If we were to say that the sacrament was intended primarily for cleansing sinners of their guilt, to be logical we should be obliged to administer it to those who most

need this cleansing process; whereas we are expressly forbidden to administer it to the unworthy. The Savior commanded the Nephites as follows:

> And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it;
> For whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him (III Nephi 18:28, 29).

This agrees with what Paul says:

> Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
> But let a man examine himself, and so let him eat of that bread, and drink of that cup.
> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
> For this cause many are weak and sickly among you, and many sleep (I Cor. 11: 27-31).

The Doctrine and Covenants is in harmony with the Book of Mormon and the New Testament in forbidding the sacrament to the unworthy:

> The duty of the members after they are received by baptism.—The elders or priests are to have sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of hands of the elders, so that all things may be done in order.
>
> And the members shall manifest before the church, and also before the elders by a Godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures —walking in holiness before the Lord (20: 68-9).
>
> Ye are also commanded not to cast any one, who belongeth to the church out of your sacrament meetings; nevertheless, if any have tresspassed, let him not partake until he makes reconciliation (46:4).

These passages make it plain that the sacrament was not instituted for the remission of sins; and that even persons who have been baptized and confirmed members of the Church, and have, by so doing, once obtained a remission of their sins, must not partake of the emblems, if they have trespassed, until they make reconciliation. The prayers by which the emblems are consecrated, express the purpose of the ordinance:

> That they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember Him and keep His commandments which He has given them, that they may always have His Spirit to be with them. Amen.

A person who partakes of the sacrament in a proper manner, by the act bears solemn witness of the following things: First, that he remembers the wounded body and shed blood of the Son, and acknowledges the sacrifice and atonement which He made; second, that he is willing to take upon himself the name of the Son, and endure the consequences, let them be what they may; third, that he is willing to keep all of the commandments which the Son has given; fourth, that he desires to always have the guidance and companionship of the Holy Spirit to be with him.

Human nature is weak, and the memory of man in his mortal state is short, and requires to be often refreshed. The plan prepared before the foundation of the world for man's salvation is epitomized in the atonement of Christ, and it is vitally necessary to the spiritual welfare and progress of all who have made with God the covenant of baptism that they keep always fresh in their memories the sacrifice the Savior made, and the sufferings He endured, for their sakes. When He first instituted the sacrament He commanded His disciples: "This do in remembrance of me." By modern revelation He has commanded them to do this "often." (Doc. and Cov. 20:75.)

The great central purpose of the sacrament therefore is to keep alive in the memories of the members of the true Church of God, the redemption wrought by the Lord Jesus Christ. A true appreciation of that redemption

inevitably begets a desire to assume His name, keep His commandments, and enjoy the companionship of His Spirit, as expressed in the prayers of consecration given by revelation through the Prophet Joseph Smith.

We take upon ourselves the name of Christ, and we cherish the memory of His atonement, and we keep the commandments He has given, "that we may always have His Spirit to be with us." By His Spirit we are led into all truth and kept from falling into sin, and finally are sanctified. Thus the sacrament becomes a means of preserving us from sin rather than a means of obtaining a remission of sins.

Has the sacrament "anything to do with forgiveness of sins?" As is explained above, baptism is for the remission of sins, and only those whose sins have been washed away by obedience to that ordinance are eligible to partake of the sacrament. But the Lord's supper must be partaken of in order that the purpose of baptism may be accomplished; for the Savior, as quoted above, says that unless we eat His flesh and drink His blood we have no life in us. From this and other passages of scripture we draw the conclusion that wilful neglect or refusal to partake of the sacrament would render baptism nugatory, and that the person so neglecting or refusing to comply with this commandment would not be relieved of his sins, even though baptized with all proper formality and authority.

Thus the purposes of these two ordinances merge into each other, and in this sense the sacrament has much to do with the remission of sins. We are here ignoring the difference between remission and forgiveness, as applied to sin; and Latter-day Saints will understand that children under eight years of age have a right to partake of the sacrament without being baptized, for the reason that they are not old enough to enter into that covenant with the Lord. It is proper to add here that our elders, when they baptize converts in places so far from an organized branch of the Church that the converts cannot attend sacrament meetings with such branch, will administer the sacrament immediately after baptism and confirmation; and will repeat the ceremony from time to time, as may be convenient.

The abtruse and metaphysical phases of this subject might be gone into, but the profit to be derived from so doing is doubtful. Adam was commanded to offer sacrifices, and he did so. An angel appeared to him and asked him why he did it, and he replied that he did not know save that the Lord had commanded him. The angel then explained that the sacrifices the Lord had commanded him to offer foreshadowed the atonement to be made by the Savior. Adam offered sacrifices at first by faith, and no harm will come to Latter-day Saints because they partake of the sacrament on the same principle; for as a full knowledge concerning the purposes of sacrifice were later revealed to Adam, so in like manner will all that seems mysterious or difficult to understand about the Lord's supper be made perfectly plain to all who observe it faithfully, in the due time of the Lord.

RESISTLESS ARGUMENTS.

The reason why the prohibition wave sweeps on from state to state unchecked is because the people have at last become convinced that the liquor traffic is a monstrous evil which can and ought to be eradicated. At recent elec-

tions in Ohio thirty-one counties out of thirty-three went "dry," outlawing 886 saloons, and other elections were pending in the same state, when these figures were announced, which promised similar results.

Some of the arguments that are producing in the minds of the people the convictions they are thus expressing at the polls, are stated by the Cleveland Leader in the following trenchant terms:

In all this excitement over the liquor question, the practical, non-sentimental hard-pan side of it should not be overlooked. The value of the temperate man in cold dollars and cents has got to come into the full discussion of the proposition.

General Grant put it there in New York, the other day, when the findings of a court-martial were brought to him for approval. Capt. Gwynn R. Hancock had been found guilty of such gross intemperance that he had been sent to the military hospital with delirium tremens. The members of the court-martial had sentenced the offending officer to lose thirty-five files in his chances for promotion. General Grant found this punishment inadequate for so grave an offense. And he reenforced his personal views as follows:

"Under modern conditions there does not exist in the United States a large corporation engaged in industry, manufacturing, or transportation that would retain in its employ in a position of trust and responsibility a man with the personal habits of intemperance such as is proven the accused has had. The standard of efficiency in the Army, instead of being lower, should be higher than that required by the most perfectly organized corporation, and the evil effects upon discipline of an example of chronic alcoholism in one selected for command are too great to be tolerated."

This is putting the conditions altogether too mildly. Long ago the big corporations banished the man who drank to excess. Now the great majority of them—the leading railroad companies, the big mills and factories, the shops where millions of dollars worth of goods are sold each year—draw the line still closer. The man occasionally under the influence of liquor has to go as well. Human life is too precious, on the one hand, to be at the disposition of a man who may be muddled only slightly. Business profits are too valuable to be hazarded in the slightest degree in these days of keen, incessant, and often merciless competition.

The New York Evening Post says that the outlook in Ohio now is that only a few counties in the state, containing its largest cities, will remain "wet." The manufacturers of intoxicating beverages are comprehending the inevitable, and the Model License League is sending a circular letter to saloon keepers all over the country, which says:

Society is moving forward, and the saloon must move forward or be outlawed. The edict has gone forth that men must be sober if they would be free, and few men will now contend that a man possesses an inherent right to overthrow his reason.

The edict has gone forth that saloons must obey all laws—that they must not sell to intoxicated men, nor to habitual drunkards, nor to minors—that they must not exhibit improper pictures nor connect themselves with gambling resorts—in a word, that the saloon must not be a nuisance.

The press of the country has so declared; the ministers have so declared; the law and order leagues have so declared; the great conservative element in society has so declared.

These forces for good are all-powerful in society, and our trade can not afford to oppose them.

It would be foolish for us to oppose them, even though we could do so successfully, because the demands they are making are our demands. Our trade needs a house-cleaning, and we should aid the good work along. The saloon that is run in violation of the law of decency should be put out of business, and the better element in the trade should continue to lead in the reform.

It may be regarded as a settled fact that the saloon as it has existed throughout the United States for a generation, will shortly be a thing of the past except in large cities, and it is hardly possible that it will be able to long exist there without being shorn of some of its worst features. No social development of modern times promises greater blessings to a greater number of human beings than does the prohibition movement in the United States.

We do not think that it is just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens denied.—Joseph Smith.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now it came to pass that Alma began to deliver the word of God unto the people, first in the land of Zarahemla, and from thence throughout all the land.

2. And these are the words which he spake to the people in the church which was established in the city of Zarahemla, according to his own record, saying:

3. I, Alma, having been consecrated by my father Alma, to be a High Priest over the church of God, he having power and authority from God to do these things, behold, I say unto you. that he began to establish a church in the land which was in the borders of Nephi; yea, the land which was called the land of Mormon; yea, and he did baptize his brethren in the waters of Mormon.

4. And behold, I say unto you, they were delivered out of the hands of the people of king Noah, by the mercy and power of God.

5. And behold. after that, they were brought into bondage by the hands of the Lamanites in the wilderness; yea, I say unto you. they were in captivity, and again the Lord did deliver them out of bondage by the power of his word; and we were brought into this land, and here we began to establish the church of God throughout this land also.

6. And now behold, I say unto you, my brethren, you that belong to this church, have you sufficiently retained in remembrance the captivity of your fathers? Yea, and have you sufficiently retained in remembrance his mercy and long-suffering towards them? And moreover, have ye sufficiently retained in remembrance that he has delivered their souls from hell?

7. Behold, he changed their hearts; yea, he awakened them out of a deep sleep, and they awoke unto God. Behold, they were in the midst of darkness: nevertheless, their souls were illuminated by the light of the everlasting word; yea, they were encircled about by the bands of death, and the chains of hell, and an everlasting destruction did await them.

8. And now I ask of you, my brethren, were they destroyed? Behold, I say unto you, nay, they were not.

9. And again I ask, were the bands of death broken, and the chains of hell which encircled them about, were they loosed? I say unto you, yea, they were loosed, and their souls did expand, and they did sing redeeming love. And I say unto you, that they are saved.

10. And now I ask of you on what conditions are they saved? Yea, what grounds had they to hope for salvation? What is the cause of their being loosed from the bands of death? Yea, and also the chains of hell?

11. Behold, I can tell you: did not my father Alma believe in the words which were delivered by the mouth of Abinadi? And was he not a holy prophet? Did he not speak the words of God, and my father Alma believe them?

12. And according to his faith there was a mighty change wrought in his heart. Behold I say unto you, that this is all true.

13. And behold, he preached the word unto your fathers, and a mighty change was also wrought in their hearts. and they humbled themselves, and put their trust in the true and living God. And behold, they were faithful until the end: therefore they were saved.

14. And now behold. I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received His image in your countenances? Have ye experienced this mighty change in your hearts?

15. Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God, to be judged according to the deeds which have been done in the mortal body?

16. I say unto you, can you imagine yourselves that ye hear the voice of the Lord. saying unto you, in that day, Come unto me ye blessed, for behold. your works have been the works of righteousness upon the face of the earth?

17. Or do ye imagine to yourselves that ye can lie unto the Lord in that day, and say. Lord, our works have been righteous works upon the face of the earth, and that he will save you?

18. Or otherwise. can ye imagine yourselves brought before the tribunal of God,

with your souls filled with guilt and remorse; having a remembrance of all your guilt; yea, a perfect remembrance of all your wickedness; yea, a remembrance that ye have set at defiance the commandments of God?

19. I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances?

20. I say unto you, can ye think of being saved, when you have yielded yourselves to become subjects to the devil?

21. I say unto you, ye will know at that day, that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers who should come to redeem his people from their sins.

22. And now I ask of you, my brethren, how will any of you feel, if ye stand before the bar of God, having your garments stained with blood and all manner of filthiness? Behold, what will these things testify against you?

23. Behold will they not testify that ye are murderers, yea, and also that ye are guilty of all manner of wickedness?

24. Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed, and are spotless, pure and white?

25. I say unto you, nay, except ye make our Creator a liar from the bginning, or suppose that he is a liar from the beginning, ye cannot suppose that such can have place in the kingdom of heaven; but they shall be cast out, for they are the children of the kingdom of the devil.

26. And now behold, I say unto you, my brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, can ye feel so now?

27. Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white, through the blood of Christ, who will come to redeem his people from their sins?

28. Behold, are ye stripped of pride? I say unto you, if ye are not, ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.

29. Behold, I say, is there one among you who is not stripped of envy? I say unto you, that such an one is not prepared, and I would that he should prepare quickly, for the hour is close at hand, and he knoweth not when the time shall come; for such an one is not found guiltless.

30. And again I say unto you, is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?

31. Woe unto such an one, for he is not prepared, and the time is at hand when he must repent, or he cannot be saved;

32. Yea, even woe unto all ye workers of iniquity; repent, repent, for the Lord God hath spoken it.

33. Behold, he sendeth an invitation unto all men; for the arms of mercy are extended towards them, and he saith, Repent, and I will receive you;

34. Yea, he saith, Come unto me and ye shall partake of the fruit of the tree of life; yea, ye shall eat and drink of the bread and the waters of life freely;

35. Yea, come unto me and bring forth works of righteousness, and ye shall not be hewn down and cast into the fire:

36. For behold, the time is at hand, that whosoever bringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same have cause to wail and mourn.

37. Oh! ye workers of iniquity; ye that are puffed up in the vain things of the world; ye that have professed to have known the ways of righteousness; nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you, and art still calling after you, but ye will not hearken unto his voice.

38. Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice, of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

39. And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now who can deny this? Behold, I say unto you, whosoever denieth this, is a liar and a child of the devil;

40. For I say unto you, that whatsoever is good, cometh from God, and whatsoever is evil, cometh from the devil;

41. Therefore, if a man bringeth forth good works, he hearkeneth unto the voice of the good shepherd, and he doth follow him; but whosoever bringeth forth evil works, the same becometh a child of the devil; for he hearkeneth unto his vocie, and doth follow him.

42. And whosoever doeth this must receive his wages of him; therefore, for his wages he receiveth death, as to things pertaining unto righteousness, being dead unto all good works.

43. And now, my brethren, I would that ye should hear me, for I speak in the energy of my soul; for behold, I have spoken unto you plain, that ye cannot err, or have spoken according to the commandments of God.

44. For I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus; yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers, concerning the things which are to come.

45. And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you, that I do know that these things whereof I have spoken, are true. And how do ye suppose that I know of their surety?

46. Behold, I say unto you, they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days, that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the Spirit of revelation which is in me.

47. And moreover, I say unto you, that it has thus been revealed to me, that the words which have been spoken by our fathers are true, even so according to the Spirit of prophecy which is in me, which is also by the manifestation of the Spirit of God.

48. I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that I know that Jesus Christ shall come; yea, the Son, the only begotten of the Father, full of grace, and mercy, and truth. And behold, it is he that cometh to take away the sins of the world; yea, the sins of every man who steadfastly believeth on his name.

49. And now I say unto you, that this is the order after which I am called; yea, to preach unto my beloved brethren; yea, and every one that dwelleth in the land; yea, to preach unto all, both old and young, both bond and free; yea, I say unto you the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again;

50. Yea, thus saith the Spirit. Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith, Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men;

51. And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying, Go forth and say unto this people, Repent, for except ye repent ye can in no wise inherit the kingdom of heaven.

52. And again I say unto you, the Spirit saith, Behold, the axe is laid at the root of the tree; therefore every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire; yea, a fire which cannot be consumed; even an unquenchable fire. Behold, and remember, the Holy One hath spoken it.

53. And now my beloved brethren, I say unto you, can you withstand these sayings; yea, can ye lay aside these things, and trample the Holy One under your feet; yea, can ye be puffed up in the pride of your hearts; yea, will ye still persist in the wearing of costly apparel, and setting your hearts upon the vain things of the world, upon your riches;

54. Yea, will ye persist in supposing that ye are better one than another; yea, will ye persist in the persecution of your brethren, who humble themselves, and do walk after the holy order of God, wherewith they have been brought into this church, having been sanctified by the Holy Spirit; and they do bring forth works which are meet for repentance;

55. Yea, and will you persist in turning your backs upon the poor, and the needy, and in withholding your substance from them?

56. And finally all ye that will persist in your wickedness, I say unto you, that these are they who shall be hewn down and cast into the fire, except they speedily repent.

57. And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; and behold, their names shall be blotted out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled, which saith, The names of the wicked shall not be mingled with the names of my people.

58. For the names of the righteous shall be written in the blood of life; and unto them will I grant an inheritance at my right hand. And now, my brethren, what have ye to say against this? I say unto you, if ye speak against it, it matters not, for the word of God must be fulfilled.

59. For what shepherd is there among you having many sheep, doth not watch over them, that the wolves enter not and devour his flock? And behold, if a wolf enter his flock, doth he not drive him out? Yea, and at last, if he can, he will destroy him.

60. And now I say unto you, that the good shepherd doth call after you; and if you will hearken unto his voice he will bring you into his fold, and ye are his sheep and he commandeth you that ye suffer no ravenous wolf to enter among you, that ye may not be destroyed.

61. And now I, Alma, do command you in the language of him who hath commanded me, that ye observe to do the words which I have spoken unto you.

62. I speak by way of command unto you that belong to the church, and unto those who do not belong to the church, I speak by way of invitation, saying, Come and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life.—Alma 5.

Heretofore Alma had been both prophet and judge of the Nephites; he had

been their spiritual leader and also chief executive of the nation. His people, however, had proved themselves to be very ill-endowed in the way of character. They seemed little capable of bearing the good gift of prosperity without being afflicted with that malady called pride. They went willfully after things that were not good for them: they were filled with lordliness, and scorn for the less fortunate. And in this they evinced their lack of solidity of character. The man or woman that cannot stand a little of the blessing of prosperity without sticking his snout against the sky—is he worthy the name?

Pride affected the church. So the great man, Alma, resigned the high civil position of chief judge to devote all his time to the strengthening of the church.

He immediately began to diagnose the disease that had got among his flock and to apply the remedy. In other words, he looked over the field and started a crusade against pride and its train of attendant vices. He attacked this enemy at its most vulnerable point; that is, he commenced to undermine the tower of their lordliness and let them down again to the plain earth. He aimed to show them how small creatures they really were, in contradistinction to what they thought they were.

He commenced by reciting to them the humble and insignificant beginning of the church, then of the erstwhile struggle of its few adherents against drivings and captivities. And how the Lord, Head of the church, had brought them through all triumphantly, by reason of the incense of the constantly ascending prayers and lowly mein of the members; and of the great joy that came to the members by this attitude.

But this chapter is lengthy. We will refrain from commenting very much upon it. This first great discourse of the proposed reformation is very explicit in and of itself. There is, however, a thought, born of one of the assertions of Alma that we are tempted to try to throw a light upon. And this because we said something last week, as well as mentioned it above, about the human disease of pride. It is on a phase of the subject that is not much thought about by religionists. Alma, in the climax of his exhortation, asks: "Can ye be puffed up in the pride of your hearts; yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches," etc.?

Why does this man of God declaim against "the wearing of costly apparel?" Is it because *that* is a sin, in and of itself?

Professing worshipers, we believe, go to both extremes upon this question. One class are wealthy and withal proud, and attend church chiefly to show off their finery; the other class is not consistent, either: reaction has flopped them over to the other extreme and they go slouchy—because they think that finery is a sure indication of self-exaltation.

Such condition of affairs is only what could be expected. Reactions practically always follow abuses. And haughtiness is an abuse and usually stalks abroad draped in great display. The only safe rule is to look for the happy medium. We do not believe there is any more harm in wearing good clothes, in being splendidly and expensively attired, even, than there is in not wearing them. The sin is all in our attitude. If men and women can afford to array themselves grandly—and do so—they are not doing wrong, if their *attitude toward their fellowmen* is right. If they do not consider themselves above their less fortunate brethren, if they have given liberally to succor them, if they show and have shown a disposition of kindness, charity and helpfulness toward humankind, and have of this world's goods plenty left, let them beautify their appearance. God adorned the birds, the trees, the flowers, the earth, if you please, with beautiful dresses. Why not man look his best; woman, her best?

The Creator intended us to appear the best we can. The reason why the wearing of fine garments is here decried by Alma—and the real reason

why some think it bad, and why it *is* bad—is because it is usually the indication of high-headed haughtiness, pride, uncharitable feeling and attitude toward the poorer man or woman. That is why it is bad. When one's character is fundamentally weak, the adorning oneself richly conduces to pride. Which is the evil, and not the wearing of good clothes itself.

This was the case with these ancient American inhabitants and is so today. Hence, Alma's warning words, and hence his real reason for speaking against rich dress; for he follows with these words: "Yea, and will ye persist in supposing ye are better one than another; * * * yea, and will ye persist in turning your backs upon the poor, and the needy, and in withholding your substance from them?" That is the idea. Will you keep your attitude right toward all men? If so, we do not believe the Most High will find fault with your trying to appear pleasing to the eye.

However, if you cannot afford to deck yourself, you are just as good as those that can, other things equal. But if you can afford to beautify your person, do so. We believe the Creator gave all beautiful things for His children's use. This is the "Mormon" stand upon the matter.

Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against us has arisen in consequence of calumnies and misconstructions, without foundation in truth or righteousness. Posterity will yet do us the justice, when our persecutors are equally low in the dust with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people who sacrificed their reputation for their religion, and their earthly fortunes and happiness to preserve peace.—Joseph Smith.

It is more blessed to administer comfort and joy to our fellow creatures than to have them administered to ourselves.—Joseph F. Smith.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Tithe-Paying As A Stepping-Stone To The Kingdom of Christ On Earth.

The Lord once said that those who did not give a tenth of their substance into proper hands for the benefit of humankind, where they were should "not be a land of Zion" unto them. Or, a home of blessing and prosperity, or contentment and gladness. The reason for this is obvious, in the light of what we have been saying about the value of giving to the giver. There is a deep and very potent reason underly-

ing, as to why the Creator asked the people of old times and of today to pay tithing or a tenth. We have taken the position that tithe-paying is a stepping-stone to an inheritance in the kingdom of Christ when He shall be here on earth as its Ruler. At least it is a stepping-stone to the order of consecration, which shall prevail in His kingdom. This order of consecration means having "all things in common," as the scripture hath it. This is not a far away, fanciful notion, though it may seem so to some, on the face of it. Let us see why.

In the great summing up hereafter, we think, we will be judged according to what we have contributed to the world's good. We develop and acquire spiritual power, or character, just in proportion as we override and stamp out the inborn tendency in us all to selfishness. Hence Jesus said: "It is better to give than to receive." Every bit of charity, every little deed of kindness, every little act of service, every dime or dollar that we bestow for the benefit of others brings us so much nearer God and what God would have us to be. It will surely all be rewarded. But the tithing, we take it, was instituted by the All-wise as a systematic scheme of giving. And it takes not a little metal in a man or woman to set aside ten per cent of everything he gets for an offering. It is a very considerable tension on the thin strain of God-like quality in mortals. But if bestowed cheerfully and whole-heartedly, it will cause that thin strain of Godlike quality to widen and deepen in us till it seems no longer a burden but a beautiful privilege to part with "the Lord's tenth," and we begin to have a desire to give more for the benefit of earth's inhabitants. This growing feeling of benevolence indicates that you are gradually making headway toward the Christ-type. For the keynote of the Savior's life was to give. He gave us rich treasures, He gave us His all, His life. He wants to draw us, His brethren, up toward His grade of being, so that He can use us for great purposes and positions of power in the dominions and principalities that are His. He wants all He can get of us. We prepare ourselves for these high stations by learning to do what He did—"give"—instead of "get."

So the tithing command was given in the morning of the existence of our human family. We see it, as we have said, as a stepping-stone to a higher law, the law of consecration.

This has sometimes been called the "Order of Enoch" or the "United Order." It seems that Enoch and his people practiced such a mode of living. And there can be little doubt of it when we recall that he and his city were translated to a higher sphere than this—because they had become so perfected in their characters and lives.

This order of things consists in having "all things in common." All work for the common needs; all enjoy the things of life according to their capacity to enjoy. No rich and poor as to this world's goods; no one desiring to be. Everyone is interested in better things, in the higher acquirements, and the realization of the finer feelings and impulses of life. Money-grubbing unknown, because the pelf would only be prized as a means to an end, and getting it not an end in and of itself. Every man, woman and child does the work they are best fitted for and like the best. In fact, they do it *because* they like it, and extract their greatest joy from doing it and the soul-growth that accrues to them by doing it. Everybody is happy because nobody is envious, because everybody has all he needs and the means to accomplish his purposes.

We believe that this in brief will be about the state of affairs that will obtain when God's kingdom comes and His will is done on earth as it is in heaven. But we cannot attain to these excellent conditions all in a jump (if you will pardon the expression). Like Lyman Abbot, we do not believe we can come to a place afar off without touching all the intermediate points. You could not go from your home town to the great metropolis of America, New York City, without touching the towns intervening between your house and New York City. Neither can we attain

to the excellent social condition that must prevail when Christ comes, only gradually and by graduated steps toward it. When we live the social order of property consecration (the Order of Enoch,) it will mean that we have crushed out selfishness and put it under our feet and stand high and dry above the soul-destroying, all-pervading desire to "get" instead of "give." The paying a tenth of all our substance into "the Lord's storehouse," is a stepping-stone to the practice of the consecration law, the full operation of which shall signify that we are ready for the Millennium.

So it will be seen that the custom of tithe-paying is but a logical thing to expect among a people who are preparing for the Messiah's second advent. And we look upon the fact that many leaders of sectism are beginning to advocate the doctrine as a significant sign of the times. For it must become a general practice before Christ's government is established on our planet; then the step from that to the Order of Enoch or "all-things-common" manner of living will be comparatively easy.

There must be a considerable number of people who shall be educated up to cheerfully throwing all their property into a common whole, then to receive a stewardship out of it, when the Redeemer appears. It is His social order of temporal life. He required His ancient apostles to live it and we note that the little band who believed on Him after His death "had all things common" (Acts 2:44-45). We are assured by the modern revealed word that it must obtain again or Zion cannot be redeemed.

It was attempted by the followers of the Prophet Joseph Smith, but failed on account of selfishness and the hostility of their enemies. The people had not been educated up to so great (apparent) sacrifice, so the law of tithing or tenth-giving was given them instead—as a schoolmaster. However, the attempt to practice the higher law was a very wise move, as it fixed upon their minds what will be, when the time is ripe and what to prepare themselves for. It was again attempted some years after the Latter-day Saints moved to Utah, but still many were not spiritually strong enough to make it a success. We now understand that the law is put in abeyance till one of the last events which transpires before the coming of our Lord; that is, till Zion is redeemed (Doc. and Cov. 105:34). We understand that to mean till the "Center Place" of Zion, Jackson county, Missouri, is again inhabited by Latter-day Saints, gathered back to build the central Temple for the Lord's reception.

Something of this all-things-in-common plan and its purpose, as revealed through Joseph Smith can be gathered from what the Lord said to him about it in 1831:

And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them with a covenant and a deed which cannot be broken;

And inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or High Priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church agreeable to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.

Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the High Council of the church, and the bishop and his council.

And for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed.

That my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people.

And it shall come to pass, that he that sinneth and repenteth not, shall be cast out

of the church, and shall not receive again that which he has consecrated unto the poor and the needy of the church; or in other words, unto me.

For inasmuch as ye do it unto the least of these, ye do it unto me.

For it shall come to pass, that which I spake by the mouths of the prophets, shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.—Doc. and Cov. 42:30-39.

The pith of it all is what we have explained in this article, the most perfect social plan of brotherhood and equality of opportunity and worldly substance that can be imagined. It will be significant of the Millennium, of the reign of peace and fellowship on earth. Habituate yourselves to tithe-paying, all ye ends of the earth; it is the intermediate point between death-producing selfishness and the kingdom of God to you.

Mission News.

SOUTHERN STATES MISSION.

Alabama: Henry A. Gardner, President, Box 705, Montgomery. Two converts were baptized in the Catonia River, Sept. 27.

Virginia: S. W. Bateman, President, Box 145, Lynchburg. Elders E. Bramwell and Wm. H. Simmons appointed a meeting in a Union church at Taylor's Mount. While on their way to the church they were told that it had been locked and that they would not be permitted to preach. A friend came to their rescue and went after the keys and a fine meeting was held. Two converts were baptized in the James river, Sept. 26. Elder Levi W. Reynolds performed the ceremony.

South Carolina: Robert A. Meeks, President, Box 276, Columbia. Elders R. A. Meeks and R. B. Majors visited the Saints at Comdon, Oct. 2. Bro. Jos. Shumpert, a local elder, died at his home Sept. 22, of dropsy.

Mississippi: President, D. Wm. Stowell, 416 George St., Jackson. President C. A. Carter who presided with signal ability over the conference for a long time, was honorably released Sept 25. Elder D. Wm. Stowell was appointed to succeed him. Elders W. W. Clark, Jr., and Geo. F. Emmett met with opposition at New Albany. They had appointed a meeting in the school house. When they reached the place of assembly they found a note on the door warning them to leave town. A rain came up and no service was held. By invitation, Elders P. P. Johnson and Willard Brugger attended a prayer meeting at Cassells, Sept. 24. The presence of the missionaries irritated the man who was leading the meeting and he gave expression to some adverse opinions on baptism for the dead and the Book of Mormon. His arguments were whimsical and had little weight. At the close of the meeting the brethren were requested to preach, which they did, and made many friends. Sept. 26, Company "A," held a spirited street meeting in New Albany and sold many books.

Georgia: Lionel L. Meyers, President, 454 Oak St., Macon. Sept. 19 Elders Robt. Furnis and Chas. A. Miller held a street meeting in Milledgeville, and were kindly treated. The elders who attempted to canvass the town two years ago were threatened with mob violence. A branch conference was held Sept. 20. Eleven elders were present. Another was held in Tathrall county, Sept. 27-28.

Atlanta: C. E. Dinwoodey, President, 29 Connally St., Atlanta, Ga. Three converts were baptized in Atlanta, Sept. 20. Elders A. G. Gunn and John A. Stock are meeting with success in Caweta county. Elders J. A. Hunter and J. W. Starley have found friends in Jackson county. Elders Paul E. Nelson and John A. Smith have been working on a school house in LeKalb county, getting it in readiness to hold meetings in. The meetings in Atlanta have been well attended.

Florida: O. W. Hyde, President, 1324 Claude St., Jacksonville. Elder D. J. Spencer, who has been afflicted with fever is recovering.

North Carolina: Robert B. White President, Box 547, Wilmington. Company "A," obtained permission to preach on a vacant lot in Oxford. At the close of a good meeting a Baptist preacher dished out some of the old stock falsehoods about the "Mormons." At Roxboro the mayor treated the brethren kindly. Two converts were baptized at Old Fort. The elders held an open air meeting at Roxboro just at the Republican County Committee adjourned. The delegates stopped to listen. At the conclusion of the service six Books of Mormon were sold.

East Tennessee: J. H. Batty, President, Box 688, Knoxville. Elders J. H. Batty and W. K. Soelberg have been doing good work in the western counties. Besides holding meetings they have been arranging for a conference. which is to be held Oct. 25, at Northcut.

Kentucky: Thos. E. Secrist. President, Box 554, Louisville. Elders Rollin C. Tanner and A. S. Nebeker held a series of good meetings in Webster county, and made many friends. Elders Lemuel R. Abbott and eight companions held a spirited branch conference in Battletown, Ky.

NORTHERN STATES MISSION.

Ho! For Utah!

Elder Joseph R. Lewis has been released to return to his home in Oregon; Elder Emanuel Hamman, to return to his home in Riverton, Utah.

Elder J. W. Alleman, former secretary of this mission, and his sister, Menett, spent a few days with us on their return from the east. They left for Utah, Friday.

Ready for the Harness.

The following missionaries have reported at headquarters ready for work: Horace F. Lillywhite, Albert J. Olson, Hugh L. Adams, Geo. C. F. Sturm, Emery M. Barrus, P. S. Bruson, Jr., J. Conrad Keller, John S. Morgan, A. M. Steed, Myrtle Corlass, Sarah A. Lindholm, Roswell B. Dana, Jr., Lawrence M. Nelson, Walter A. Nalder and S. C. Peterson.

The Same Old Story of How.

The following letter was received from an investigator:

"Bridgeton, Newayo Co., Mich.,
Oct. 28, 1908.

German E. Ellsworth.

"Dear Friend:—Two elders of the Church of Jesus Christ of Latter-day Saints passed through Bridgeton. I attended their service, and asked them to stay with me over night, which they did. We had a nice calm talk on *your* faith (and glad to say *mine*, too, since then).

"I was a Catholic, and thought my faith could not be shaken—and it wasn't until after much study. When I say 'study,' I mean a struggle, indeed, to find the right church. I know I have found it in your Church.

"Well do I remember how I was tossed about upon the waves of confusion and doubt. Things of Catholic faith I could not grasp. Now, enclosed find fifty cents, for which send me your book of Doctrine and Covenants (cloth). Excuse long letter."

Visitors.

October 28 Elder J. W. Alleman, who for two and three-quarter years has been laboring as a bearer of good tidings in the Northern States mission, most of which time was spent as mission secretary, or conference president, was a visitor in this historic place and made a call upon us. Elder Alleman was accompanied by his sister, Miss Menett, and Elder Amer. The party traveled somewhat in eastern cities after their release from missionary work, and swung around to Independence on their way home.

Brother Alleman has only a favorable word to say about the progress of the good cause in the north. One item of aggressiveness mentioned was the fact his mission had created a reserve fund for the purpose of placing Liahona The Elders' Journal in the public libraries of all the principal cities and towns in the northern states gratis; that is, all that wish to accept of it. Letters have been written to these institutions offering our periodical and some have to date accepted the compliment. This is surely a praiseworthy move and no one can estimate the ultimate good that may come of it, in educating the common people in what "Mormonism" means to the world.

Our hearty wishes follow the Alleman party to their homes and vocations. May the Lord's blessings fall upon them for their faithfulness and zeal.

Some Fruits.

Tuesday, October 13, John Eason, wife and daughter were baptized by Elder William P. Betts, and confirmed members in the Church by Elders F. O. Green, Chris Christensen, and George H. Romriell. After the baptism a sacrament meeting was held at the home of Brother Eason. The work of the Lord is prospering in east Iowa, and the missionaries are to be commended for the work they are doing.

The northern Illinois elders met in conference at Joliet, October 17 and 18. President Joseph Campbell presided. The first meeting was held on the street Saturday, at 4 p. m. Eighteen elders were present. Sunday morning the conversation was continued at the hall. Elder Joseph A. Geddes spoke on "Whence Is It?" Elders Gordon, Anderson and Bean sang "School Thy Feelings." Sister Anna Hindley, Elder W. H. Madson and S. B. Fairbanks and President Campbell addressed the people.

At the evening session Elder O. S. Cordon spoke on the subject, "Do We live in the day when ancient prophecies are to be fulfilled?" Elders N. C. Christensen, L. A. Manwill, F. A. Richards and Angus Maloy sang a quartet. Elder J. T. Becksted, R. L. Judd, Wm. N. Eyre, W. D. Van Dyke each gave entertaining short talks. Elder J. M. Anderson sang, "I Know That My Redeemer Lives."

Elder Eyre, who has charge of the work in Joliet, has done excellent work the past three months. His wife and daughters have assisted him appreciably in the work. They have made many friends. A number of honest people have been baptized and a good branch of the Church is being established there.

Sizing Up The Summer's Work.

Writes Elder D. Albert Banks:

"Just a word from Northern Indiana to let you know we are yet in the fight. The fifteen elders of this conference met in Kokomo, October 13, having finished our summer cross country campaign. All are well and happy and each can testify of God's power having been shown in his behalf. The summer's work has been successful. The brethren have borne their testimonies as to the truth of the gospel to thousands of people—on the street corners and in their homes. Many have believed our words and have received peace and joy in their hearts.

Many Books of Mormon and other doctrinal books have been left with the people. All rejoice in the success of the conference, and each elder sincerely thanks God for His blessings.

"Company A, led by President W. L. Wanless, had a pleasant time at Windfall, a town of 1,000 people, last week. At the meeting held on Saturday afternoon a Baptist minister attempted to disprove the doctrine taught, and warned the people against hearing 'Mormonism,' adding, 'It is false.' This had the usual effect on the people. Many of them attended the evening meetings. Friends were added to our list, and before leaving the city we sold twenty Books of Mormon, and a number of other books, beside turning the current topic of conversation from that of politics to 'Mormonism.'

"Since coming to Kokomo another plan of procedure has been formulated and accepted by the missionaries. The Spirit of the Lord is striving with the people to a great extent and the elders are trying to put the plan of life before them in such a way that they can easily discern its beauties. We will visit small towns and work them thoroughly. The people will be visited in their homes during the day and street meetings will be held in the evening. We will stay in each town as long as we can spend our time profitably and hope to be able to warn thousands of people of the coming judgments of God. This plan will be followed until December, when the regular winter work will begin.

"Liahona The Elders' Journal is always welcome. We read with pleasure of success in other conferences, and join them in praising God for His favors. May He continue to bless and prosper us in all parts of the world."

In Honor of Utah-Chicago Students.

Last Friday evening 149 South Paulina was a scene of activity and merriment. The church parlors were filled with groups of enthusiastic students and their friends and the Saints, where they gathered for a social evening in honor of the Utah students attending the various colleges in Chicago, tendered them by the Chicago branch Sunday school.

The program consisted of an address of welcome by President German E. Ellsworth; response in behalf of the students by Brother A. E. Bowen; musical numbers and five-minute speeches from representatives of each school, as follows: University of Chicago, by R. L. Judd; Northwestern Medical school, by O. F. Jeppson; Northwestern Dental school, by Student Walder; Chicago Dental college, by G. Emmett Browning; College of Physicians and Surgeons, by Wiley M. Cragun; Rush Medical college, by Ray Hatch; School of Music, by E. D. Mann; School of Telegraphy, by Leo Romney; School of "Divinity," by Elder W. D. VanDyke, Jr.

Each man said as many good things of his school as he possibly could in the time alotted him, and each tried to make a better impression than the previous speaker.

Brother Cragun declared he didn't have time to tell all the merits of his school in five minutes, so he and his classmates gave a P. & S. yell.

The Northwestern Dental school was represented by a piano solo from Student Walder. Brother Browning made the remark: "That isn't the kind of music usually heard in a dental school."

The school of the elders, or the mission field, christened "School of Divinity" by Dr. Sears, was represented last by Elder W. D. VanDyke, Jr., who declared it to be the greatest school of all for the reason that by right and divine appointment it has access to the fountain of knowledge, from which source springs all known truth, with God as its greatest teacher, who with His appointed agents, instructs the student body. The course of study deals with the high things of faith and the deep things of life and death. In the place of administering drugs into the human system for the prolonging of a temporal and limited life, its students are instructed and endowed with power to administer life giving faith to the human soul, which invigorates the whole system, and ultimately, without failure, produces everlasting life. It not only enducates a man's head, but also his heart.

A vocal solo by Mrs. Ray Hatch, piano solo by Mrs. Preston Nibley, and a violin solo by Mrs. E. D. Mann soothed the audience between speeches.

A light luncheon was served by the missionary and Mutual girls. After luncheon an informal reception was held. School patriotism abounded, college yells and songs added to the enthusiasm of the occasion. The old love was not forgotten in the new, for mingled with the college yells and songs of the different Chicago schools were heard those of the University of Utah, Brigham Young university, Agilcultural college and Latter-day Saints university. The spirit of friendly rivalry was somewhat quelled when the quartet sang "School Thy Feelings, Oh, My Brother."

Superintendent H. J. Sears and his assistants are to be complimented upon the success of the entertainment.

Chicago schools are among the best in America, and our Utah students who come here to continue their studies are to be congratulated upon their choice—and their progressiveness.

A Readable and Remarkable Symposium.

After the conference at Joliet, the northern Illinois brethren returned to Chicago to hold their priesthood meeting. The Spirit of the Lord was there. The summer's work was reported and new plans discussed for the winter. Each elder spoke and the following gems are gleaned from their remarks:

President G. E. Ellsworth: My heart burns within me when I hear the testimony of the elders. A greater work has never been done than the elders have done this year. We are in the world to fight for righteousness' sake, and not simply to baptize people. We must be honest, true, virtuous and clean. The distribution of the Book of Mormon was a revelation to me.

C. Hermansen. Jr.: My mind has been broadened by my labors. I know that if I do my work well the way will be opened up before me. I have been able to sell five or six Books of Mormon a week since I left Chicago in the spring.

G. E. Liljenquist: I have felt best when I have labored hardest and traveled without purse or scrip.

N. C. Christensen: I have enjoyed six months of work since leaving Chicago. I wish that our summer work would continue always, but there is work ahead.

Wm. N. Eyre: It has been four months since I left Chicago and went to Joliet. We have had some clouds there, but a great work has been done.

Chas. L. Bean: The Book of Mormon is a means to an end. The end is the understanding of and keeping the commandments of God.

Joseph A. Geddes: The Lord has been good to me this summer. His Spirit has been with me. I rejoice not alone because I have left many Books of Mormon, or have made any unusual record, but because I have done my duty, and the Lord has blessed me.

H. T. Beckstead: I rejoice in being here this morning. The Spirit of the Lord has been with us in our work.

Elder Angus Maloy: I feel it an honor to speak here today. I rejoice to be called a servant of God. I never felt better in all my life.

J. M. Anderson: My work since I left Chicago has been an inspiration to me from beginning to end. When I compare what others have to offer us with the gospel, it strengthens my testimony.

M. M. Bywater: It has been some time since I labored as an elder in the Northern States mission, but since that time I have had many opportunities of preaching the Word, while pursuing my studies in Illinois.

Geo. C. F. Sturm: I am a new elder in the field. I hope to do my part of the work.

Elder H. L. Adams: It is an honor to be called into the mission field to labor.

J. W. Amor: I have been blessed in my labors this summer. I had a good time while laboring in Chicago. Had one unpleasant experience, but it gave me new strength.

Jos. Campbell: I have never enjoyed the Spirit of the Lord more than during the last year. We have a great work to do and should sense our duty keenly.

J. W. Alleman: The Lord has been good to me. He has given me many opportunities. Wherever He calls me to labor I shall rejoice in my work. Make the mission plans your plans.

W. D. VanDyke: I never felt better than I do today. My testimony has greatly increased in the mission field. In unity there is strength.

R. J. Murdock: I never felt more joy than in selling the honest in heart a Book of Mormon.

W. D. Petty: I have had pleasure in my labors. We do not know how much good we are accomplishing.

F. A. Richards: I know that this is the work of the Lord.

O. S. Cordon: I, too, rejoice. I have labored until recently in Indiana. I find here the same spirit among the elders, where they are doing their duty.

S. B. Fairbanks: The elders I have been laboring with this summer are men of God.

Elder J. R. Lewis: I have enjoyed my mission. It has made me a better and a broader man. I know the work is true.

J. P. McGuire: It is the contentment from within which is of value to us.

W. H. Madsen: I find the same good spirit among the elders in northern Illinois as I felt while laboring in Indiana.

Elder L. A. Manwill: This work is a pleasure to me. I have enjoyed laboring with the noble band of elders I have associated with this summer. During the last month I have labored with greater faith, and results have increased.

Sister Hope Russell: Our ambitions are nourished by your rich experiences. The elders' looks and expressions are indicative of hard work. To sow seeds for good, has a double effect.

Sister Nell Sumsion: I am glad to bear my testimony. Let us teach the gospel by precept and example.

Sister Anna Hindley: If lady missionaries don't do anybody else any good, it enriches their lives.

Sister Menett Alleman: It has been a great privilege to me to visit the mission this summer. I know that the gospel is true.

Sister Myrtle Corlass: I have been here but two days. I feel that the Spirit of the Lord is with us.

Sister Sarah A. Lindholm: I have a testimony of the truth of the gospel. I hope to do some good in my new calling as a missionary.

EASTERN STATES MISSION.

From Prejudice to Conversion.

310 Barbridge St., Brooklyn, N. Y.
Oct. 22d, 1908.

Dear friends and readers of the Liahona, who may or may not be members of the Church of Jesus Christ of Latter-day Saints: I feel at liberty to call you friends as we are all God's children. Although not a "Mormon," I will by request, write of my meeting with the true gospel. On the 5th

of February, this year, the message came to our home. My wife admitted the messenger whom I now believe to be a true servant of God. At first I was very much provoked to think of my wife's allowing a "Mormon" to enter the house. She said, "Listen a moment, just read this little book and see for yourself what it means." I did so, it was "Mr. Durant of Salt Lake City." As soon as I had read a part of it I began to be interested, and as each day passed I desired to know more of "Mormonism." After a time Elder J. H. Watkins, who was the first elder to our door, called in the evening when I had a chance of meeting him, and I can say: in that young man I saw the gospel of Jesus Christ in its purity and simplicity. Dear friends, from this time on I have known what it is to mingle with true followers of the Redeemer. I believe the Book of Mormon to be a true record of America's ancient inhabitants, written by holy men of God. I enjoy speaking to my friends about this sacred book and explaining to them what I have learned of the restored Gospel. I havn't been baptized yet into this faith, but as soon as I think I can be good enough, will do so. I firmly believe Joseph Smith was a true prophet of God. I shall always defend the "Mormon" Church and hope to receive many of the blessings that come to those who follow its teachings. I thank God for the day the elders came to our door. Our home is open always to the elders and Saints. I trust it will not be far-off when I shall, by right of baptism, call you all brothers and sisters. I pray for the Latter-day work. May God bless the Liahona that its value may be felt by more. It is certainly a messenger of truth.

C. D. Strang, Brooklyn, N. Y.

CENTRAL STATES MISSION.

President and Sister S. O. Bennion are home again from the West where they have been attending the general Conference and to other affairs. Sister Bennion has been absent for some three months.

Immersion.

Elder J. S. Martin says that on Oct. 18, Brother J. C. Decker and wife, of the Centar settlement, were baptized by W. E. Bay and that a large crowd of curious spectators gathered at the water's edge, who, besides witnessing the ceremony, were preached the word to.

Recent Arrivals.

The following brethren have just arrived from Zion, and are ready to gird themselves with the armour of soldiers of the cross:

George M. Smith, of Georgetown, Idaho; Joseph A. DeGraw, of Spring Lake, Utah; Walter B. Stoddard, of Hooper, Utah; Willard A. Bishop, of Provo, Utah and Christian Knudson, of Fairview, Idaho.

And Shall Never Thirst.

Elder P. P. Oleson contributes this incident in about this phraseology:

"As the express agent handed me the box of books, he remarked: "That is a heavy little box." A man standing near offered this: "Bet I can guess what it is." "What," said I. "Booze," said he. "Yes," said I, (taking some books from my pocket) it is the kind of drink that springs up into everlasting life, that saves the soul instead of destroying it, and they cost only ten cents each." He brought forth a dime, took the book and bowed his head. We left him thus."

The Grim Harvester.

Sister Flora Johnson of Mondamin, Okla., mails us this very regrettable intelligence:

"It is with sorrow that I inform you of the death of my husband, Elder Leslie Johnson, who expired at 3:40 a. m., October 16, 1908, from blood poisoning."

We extend sentiments of sympathy to this mourner, but also offer the somewhat consolatory reminder that the fact she could write "Elder" before the name of the dear departed should take away part of death's sting. For perchance local Elder Johnson is engaged in saving some of the myriads of "spirits in prison" over there and thus preparing a glorious place for himself and wife hereafter.

To Her Reward.

A communication from Elder C. R. Walter under date of Oct. 26, announces the death of sister Jennett Martin, of that city. "Sister Martin leaves a devoted husband and three grown children to mourn her loss," says Elder Walter, and continues: "Her cheerful disposition and sympathetic nature had won for her a lasting name among her friends in St. Louis. Her name is held in grateful remembrance by scores of elders who have ever found her doors open to shelter them, and a kind word to encourage them in the work of the Lord. It was at her home that the St. Louis branch took upon it a definite form and her association with the different organizations speaks of her fidelity louder than words."

But She'd Always Heard, Etc.

Elder P. P. Oleson, writing from New London, Mo., relates how an unwilling detention at Monroe turned out to the good. The literature supplies for his company had apparently not arrived in time. For three days they waited and in the meantime prosecuted a work in the town. Elder Oleson went to a neighbor's house to telephone to headquarters and was invited to hold a cottage meeting there, which was done, "with good effect in that family." Continuing, the letter runs:

"Also our landlady, up to that evening, would give us no opportunity to talk to

her. Tuesday I had a long gospel chat with her and she apologized for the way she had treated us and said she could see where she had lost a great chance by not being sociable with us. She now realized we had a message for her. And any of our elders will be made welcome at her house if they were to come that way. So had we not been detained we would have known nothing of either of these families. We see every day, if we would but open our eyes and look, that this is God's work and that He is at the helm, directing as seemeth him good."

MISCELLANEOUS.

From the Isles of the Sea.

We are happy indeed to give our readers a word from Elder Frank Cutler, president of the Society Islands mission, about the status of the good work down among the brown people of the Pacific. Elder Cutler's letter runs as follows:

"I take pleasure in placing you on our exchange list and send you under separate cover copies of our little church paper, Te Heheuraa Api. "The New Revelation," published monthly in the Tahitian language, on our own press, in our own headquarters, in the Society Islands mission of the Church of Jesus Christ of Latter-day Saints, at Papeete, Tahiti, and which is growing steadily and quite satisfactorally in power and in an ever widening field of influence.

"The Liahona is a welcome visitor in this mission, and we always feel encouraged and stimulated to higher endeavor in perusing its pages and drinking deep of its inspiration. Long live the Liahona."

BIBLES IN STRANGE TONGUES.

To-day the Bible exists in five hundred languages, says a writer in the New York Sun (October 11). At the beginning of the last century it existed in only fifty different tongues at the most. "It went into more languages during the nineteenth century than in the eighteen previous centuries." In some cases the Bible is the means of creating the first written form of a language, and in others the only method of preserving them. The following presents some instances:

"A few weeks ago an item appeared in the papers to the effect that the American Bible Society had completed the publication of the Bible in Chamorro, the chief language of the island ot Guam. Thus the natives got their first printed book, their first alphabet, a written language, and a literature all in one.

"All over the world men are doing the same thing. Scores of the world's languages have been supplied with an alphabet and a written form by the translators of the Bible.

"Last year, for instance, the society printed a Bible for Pleasant Island. Few people would know where to find Pleasant Island on the map. It is a mere dot in the Pacific, 300 miles south of the Caroline Islands ,with a population of 1,500; the sort of island one reads about in shipwreck stories.

"For ten years one lone missionary and his wife have been living there. He learned the language by ear and then set it on paper phonetically. Then he translated the New Testament into it. Then he begged and entreated the Bible Society to publish his Bible. The society replied: "We can't afford to publish the Bible in a language spoken by only 1,500 people.'

"Then the tribe pledged itself to pay for the work if it could have time. So the society sent the missionary a printing press, and he and his native helpers set up and printed the work. Then he sent it to San Francisco, the society paid for binding it, and one more little South-Sea island has a written language and literature.

"Philologists of the future will study extinct languages by means of these Bibles. Already it is said that Mme. Matteo de Turner's version of the Gospels in Quichuea is the only key to the language of the Incas."

Americans, it is said, have translated the Bible or portions of it into thirty European tongues, forty-three Asiatic, eleven African, nine Oceanic, and twelve American. We read concerning Bibles in the various Indian tongues:

"In many cases the Bible is all that will preserve native American languages from extinction. Only last year the society published the four gospels in the Winnebago tongue. There are only 2,000 Winnebagos left. Their children are all learning to read English. In another generation the tribe will be extinct or assimilated. But some one offered to pay for the work for the

sake of a few old Indians who would never learn to read English.

"Two copies of the Gospels in the Seneca language were sold within the past year, 1 in Arapahoe, 4 in Dakota, 14 in Muskogee, 25 in Ojibway, 146 in Cherokee, and 242 in Choctaw.

"Down in Oklahoma the rich Indians, the Cherokees and Choctaws, take a racial pride in preserving their language from oblivion through the use of it in their church life. Altho most of the adults read English now, they prefer to use the Bibles in their tribal tongues, and only a few weeks ago a letter reached the Bible House asking if a new edition of the Cherokee hymn-book could not be got out uniform with the Bible.

"A notable instance of this tribal pride came within the past year in an order to print the Creek Bible, the expenses to be paid by the Creek Indians of Oklahoma and some of their white neighbors. Mrs. A. E. W. Robertson, a Congregational missionary, made a version of the Scriptures in the Creek or Muskogee language the labor of many years. The order came to publish it after her death.

"The board wrote, 'Why do you go to such an expense as this when your children all read English? It is foolish.' The reply came back, 'We want it as a monument to Mrs. Robertson and the Creek language.'

"Often the translator has had to create words as well as alphabets. How shall the dweller in some low-lying atoll know the word Mountain? How write 'Lamb of God' for Eskimo, who know no lambs? 'Little Seal,' the translator had to put it at last.

"'Bad to eat' was as near as the translator into Mosquito could get to sin. 'Nice smell' had to serve as native Australian for frankincense. In Uganda the translator had to wait five years before he could catch a word that meant plague. Then one day he heard a man bewailing the influx of rats, such a 'dibebu' they were. Out came the notebook, down went the long-sought word.

"How translate the Gospel into a language that has no words for city, marriage, wheat, barley; in which, pig, rat, and dog exhaust the zoological terms; in which the word for five is 'my hand,' for six 'my hand and one,' and so on?"

I will give unto you one of the keys of the mysteries of the Kingdom. It is an eternal principle that has existed with God from all eternity: that man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly that that man is in the high road to apostasy; and if he does not repent will apostatize as God lives.—Joseph Smith.

The man who abstains from sin and from indulgence in sinful pleasure is not a slave but a free man—Anthon H. Lund.

If you want to apostatize, apostatize and behave yourselves. — Brigham Young.

LEST WE FORGET.

God of our fathers, known of old—
  Lord of the far-flung battle-line,
Beneath whose awful Hand we hold
  Dominion over palm and pine.
Lord God of Hosts, be with us yet,
Lest we forget! Lest we forget!

The tumult and the shouting dies,
  The Captains and the Kings depart,
Still stands thine ancient sacrifice,
  An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget! Lest we forget!

Far-called our navies melt away;
  On dune and headland sinks the fire.
Lo, all our pomp of yesterday
  Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget! Lest we forget!

If drunk with sight of power we loose
  Wild tongues that have not Thee i. awe,
Such boasting as the Gentiles use
  Or lesser breeds without the law,
Lord God of Hosts, be with us yet,
Lest we forget! Lest we forget!

For heathen heart that puts her trust
  In reeking tube and iron shard,
All valiant dust that builds on dust,
  And guarding calls not Thee to guard
For frantic boast and foolish word,
Thy mercy on Thy people, Lord.
—Kipling.

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HOW IS MAN SAVED?

BY WILLIAM A. GEDDES, NORTHERN STATES MISSION.

Saved from what?

A turbulent stream passes by a farmer's home. He finds it necessary to cross it. Midway in, a wheel suddenly goes down, and the wagon overturns. He cannot swim. On coming up the second time his hand brushes against a rope which is tied to the brake lever of his wagon. He clutches hold of it and pulls himself to safety. He is saved from drowning.

What great danger in life, what turbulent stream is there which causes so many men to devote their best efforts to provide a safe escape? That great danger is sin. We are all in the stream. Some are drowning. Others pull themselves part way to safety, then tire, lose their hold and go down. Still others reach the bank in safety. The rope which leads to the bank is the gospel of Christ, a plan of salvation which is made up of eternal principles. It is the straight and narrow way, wherein if a man walk he shall inherit life. By the living of it, the soul gradually gains strength. Power over sin increases until at length a man is free. The evil one has no power over him and he is saved.

But how is this condition brought about? What is this great plan?

The first principle is faith.

Eight years ago I knew a ragged urchin who took it into his head to get a college education. He believed that he could get it and he had faith that he would. The belief was his only capital, however, for he had no money and no one to help him get any. Last June he received his A. B. degree. Was his attitude towards his ideal one simply of idle belief? No. It was the kind of belief which led to action, and which accomplished the end in view. It was faith. Faith is a principle of power and always issues in deeds. The man who has faith in a perfect being and in the plan which will gradually bring him to that same position, is the man who will live that plan. He is the man who sees himself in the future with a character so strong that sin is not allowed a place in his life. And he is at work each day adding strength to that character by living correct principles.

The second principle is repentance from sin. The words explain themselves and may be passed with this remark: to repent means to forsake.

The man who has accepted these two principles of the gospel is well on the road to salvation. The futures augurs well for him for he has entered upon the way of life by faith and has forsaken the downward path by repentance. But the pathway is not yet clear. His former sins still stand against him. God cannot look upon sin with the least degree of allowance, but He does look upon the sinner with love and compassion. He does not require much by way of effort aside from compliance with the first two principles for the forgiveness of sins. What he desires is the change of heart brought about by them.

Baptism by immersion, is the thing required. It was chosen not because

of any virtue in the water but because the symbol represents the obligation taken. The burial in water symbolizes the death of the past life of sin and the coming forth into a new life. The ordinance must be performed by one having authority, otherwise it is not valid.

Having gone thus far, a man is at peace with God, he has forsaken sin and has entered on the life of truth. What more needs he? one asks. He needs help. Man is weak even when fully determined to overcome. This brings us to the fourth principle, the bestowal of the Holy Ghost. Christ called this gift the Comforter which should guide into all truth. Often when the life is pure and clean and the faith firm, it manifests itself in great power. Read the scriptures for examples. By its aid men may and can overcome the power of sin and be saved. It comes as a gift, however, only by the laying on of hands by one who has the authority to confer it.

These are the first four principles of the great new life plan which Christ has left and which we call the gospel. They are real and in force today as they were anciently. Men may not believe them. Ministers may not teach them, but they constitute the only way to life everlasting, or the best that man can attain to.

Those who uphold them ought to be regarded as man's best friends.

A VESPER SERMON.

Saved through faith.—Ephes. ii. 8.

We are accustomed to say that he who believes in Jesus Christ will be saved. I am afraid that often this phrase drops from our lips in the pulpit and in the prayer-meeting without any definite idea of what is meant by it. I want to try to tell you this morning some of the things that I mean when I say that we are saved by faith in Christ. I am not trying to tell you why we should believe in him; we are to believe only what is true, not what is pleasant. What is pleasant is sometimes not true; what is true is sometimes not pleasant. At another time I might tell you why I believe in Jesus Christ; today I want to tell you what are some of the results in human experience of such belief in Jesus Christ. And for this purpose I do not go to a book—not even to the Bible. I go to human experiences. I will try to interpret to you what are the human experiences of those who have faith in Jesus Christ as the Saviour of mankind.

We believe that Jesus Christ is the greatest Teacher and the greatest Leader the world has ever known; that he came to establish on the earth the kingdom of God, which Paul has described as righteousness, peace, and joy in holiness of spirit. We believe that he is not dead but is living, and as a living personality, though unseen and unheard, has a most powerful influence in promoting this kingdom of righteousness, and peace, and universal welfare. In our work, therefore, to promote righteousness, or the doing unto others as we would have others do unto us, and peace, or the good will of man to his fellow-man, and joy, or universal welfare founded on righteousness and peace, we believe that we are working under a Leader who is sure to succeed, and we are saved from the disheartening discouragements which at times we might otherwise experience in the face of all the forces for evil with which we have to contend. You can imagine two soldiers in the Army of the Potomac when, after successive disasters, General Grant has been called to take command. They are sitting by the camp fire one evening discussing conditions. One is an Eastern boy. "I think," he says, "that we might as well give it up. We are no match for the South. Our generals are no match for Lee We have tried under McClellan, under Pope, under Burnside, and under Meade, and we are no nearer Richmond than we were three years ago. I am not going to give it up; I have enlisted for the war, but it is a pretty hopeless struggle." The other replies, "Not a bit of it! I know General Grant; I believe in him; I was with him at Fort Donelson, and Fort Henry, and Corinth, and Vicksburg, and he knows no such a word as fail! We are going to win!" He is saved from discourage-

ment in his Commander-in-Chief. So, when, in the Battle of Life, we confront corruption in politics and graft in business, sectional hate, race prejudice, religious antagonism, we say, This is not a problem for us to solve; this is not a work for us to do; this is a work which the Son of God is carrying on; we are working under him; he is going to succeed; the time of universal righteousness and peace and happiness is coming on apace; and we can contribute to it. We are not responsible for making the world right; we are only responsible to make our little corner of the world right. And so we make Faber's verse our motto:

"I do the little I can do;
And leave the rest to God."

Our faith in Jesus Christ saves us from burdens too great for us to bear; work too great for us to do; responsibilities too large for our ability. We are freed from the needless worry and the needless discouragement that come from undertaking responsibilities that are not our own. This is what we mean by casting our care on God. We do in life what the private under General Grant did in the Army of the Potomac.

But we are responsible for our own conduct; our own follies and failures; our own blunders and sins. And by our follies and sins we have impeded the progress of the world toward the kingdom of God; we have promoted unrighteousness and bitterness and unhappiness. We have spoken in this our own homes. We have spoken words that stung; and we have not done this carelessly, we have meant that the words should sting, and we were glad that they did sting; and now we look back upon what we have done with shame—perhaps with dismay. We wish that we could tear out that page of our life; we wish that we could erase it and rewrite it. But this it impossible. What has been done cannot be undone; the past is past, and nothing can change it—not even God Himself.

"The Moving Finger writes, and
having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half
a line,
Nor all your tears wash out a word
of it."

But though God cannot annihilate the past and make it as though it had not been, he can out of our evil in the past bring good; out of our follies and sins he can and does produce blessing. In 1855-1856 I went from New York to Atlanta, Georgia. During the whole of my Southern trip I was anxious for my personal safety, and glad was I when I had passed Mason's and Dixon's line on my return, and was safe in the North again. For the South hated the North with bitter hatred, and the North despised the South with pharisaical contempt. The South said, The North will never fight; they are a community of shopkeepers who worship the "almighty dollar." The North said, The South will never fight; they are a community of braggadocios who threaten big things but will do nothing. For four years we fought face to face. We tested each other's courage; learned to respect each other's manly worth. The war, which was inspired by ambition. contempt, and hatred, united instead of separating us. Never since the Constitution was formed have the relations between the North and South been as cordial and fraternal as they are today. Out of the human hatred God brought a divine peace. The greatest crime in human history was the crucifixion of Jesus Christ. The cowardly Pilate on the bench, the crafty and ambitious Caiaphas in the church, the treacherous Judas among his own friends, conspired in this awful tragedy; yet out of that cowardice, that crafty ambition, that infamous treachery, God has brought forth a world's salvation.

This is the Christian's belief. We believe that God can bring good out of evil. When we say that we cast our sins on Jesus, this is what we mean. We mean that we cannot do anything to change the past—we cannot change the spoken lie into the truth; we cannot change the cruel word into a kindly one. We can only learn the lesson which our own follies and our own sins have to teach us, and then leave the consequences of those follies and those sins for God to take care of, and

give ourselves unreservedly, unhindered by memories of the past, to the work of making the world, that is, our little corner of the world, more righteous, more peaceful, and more happy. Because we believe in Jesus Christ, because we believe in the forgiveness of sins, because we believe that God is able to bring good out of evil, we are saved from remorse.

In living this life, in doing the little we can do, freed from our responsibility for the whole world, freed from the responsibilities of our own blunders and sins, we are set free from what Paul calls "bondage to the law." I am inclined to think that there are a good many persons who, if they were frank, would express their idea of a Christian life something like this: I must leave undone the things I want to do, and I must do the things I do not want to do, and there must be no happiness in me. This is the experience of one whose idea of life is to recognize certain rules or regulations as standards of life, and to set himself elaborately, zealously, and persistently to conform to them. He would like to go to the theater, but he must not because he is a Christian; to dance, and he might dance if he were not a Christian; to play cards, and there is no harm in cards except for a Christian. He takes the Ten Commandments or the precepts of the Sermon on the Mount as a rule of life, and tries to square his life with them. He lives under bondage. Now, from this bondage he who has faith in Jesus Christ as a life giver is set free; he is saved from it by his faith in Christ. His attitude of mind toward Christ is that of a hero-worshiper. Jesus Christ is his hero. To be like Christ, to exert Christ's influence, to share in Christ's work, to have Christ's personality, to do something to help on the time of righteousness and peace and joy in holiness of spirit, this is his great ambition. Inspired by this ambition, he has that experience which a correspondent described in The Outlook for August 8 when he said, "I call it the Life of the Spirit, and it lives not on Sundays alone, but every day, and makes business, tending the baby, and sifting ashes a bubbling joy, because I see that Eternity is only an infinite series of one-minute periods, none of which can be longer or fuller of opportunity than this one." Is this true? Remember that this is not a question which I am here considering. I am only trying to show you that he who believes that this is true is saved from drudgery and possesses a never-failing spring of life and joy.

The last enemy that shall be destroyed, says Paul, is death. For the Christian believer death is already destroyed. He does not believe in death; he believes that what Christ has said is true: "He that liveth and believeth in me shall never die." He believes that death is simply a transition from a lower to a higher life. He does not believe that it is a long and dreary sleep or that it is a shadowy waiting for a distant resurrection, or even a great separation. He reads the words of his Master, "I go to prepare a place for you, that where I am, ye may be also," and the other words of the Master, "Lo, I am with you alway, even unto the end of the world," and he believes that the friend who has seemingly left him is with Christ, and that he himself is with Christ, and therefore he and his friend are still companions. For him, by his faith in a Christ who rose from the dead, death is destroyed; it no longer exists.

Not long since I was talking with a friend for whom I have the greatest respect—a man of honorable life, of affectionate heart, of generous disposition; a man who has proved his love for his fellow-men by his systematic deeds of benevolence. He said to me, "I do not know what I would not give to be assured of ten years' longer lease of life." I replied, "That is curious to me. Dying seems to me like a trip to Europe. I am very curious to know what the other continent has for me. I should be sorry to leave my work here, for I am interested in it, and my friends here, for they are dear to me and I believe that I am dear to them; but I do not think that I shall be sorry

when the summons comes for me to sail away to that other continent where so many friends are waiting to greet me." He looked at me earnestly, and a little sadly I thought, as he replied, "I do not know what I would give to believe as you believe." I am not a better man than he is, but I am saved from the fear of death by my faith in Christ, who has brought life and immortality to light. For me Christ has transformed death from an enemy to a friend.

When we say that we are saved by believing in Christ, these four things at least we mean by it: We mean that we are saved from the burden of responsibilities which we cannot ourselves fulfill; we are saved from remorse from the past, and the wholly useless endeavor to undo our mistakes and our sins; we are saved from bondage to our conscience and the consciences of other people, and have in place of it the cheerful enthusiasm of a great hero-worship: and we are saved from fear of death, and looking forward with anticipation, not with foreboding, to the time of our migration. Our agnostic friends may be just as good men; they may fulfill as well as or better than we the duties which are demanded of them by their consciences. But they have not the freedom from anxiety, the succor from self-inflicted punishment, the inspiration of a joyous enthusiasm, and the hopeful anticipations of the last exit, that those possess who believe in Jesus Christ as the great Leader, the great Saviour, the great Inspirer, and the great Life-giver.—Lyman Abbot in the Outlook.

HEALTH FROM ECONOMY.

In mid-July last year the death-rate of New York City was sixteen to the thousand, which means a rate of sixteen deaths in a year for every thousand inhabitants. During the same period this year the rate fell below thirteen to the thousand. The president of the board of health regards the decrease of mortality as due, largely, to hard times.

Ordinarily hard times raise the death-rate by forcing exposure and starvation and it will probably not be safe to carry too far the theory that the recent hard times have had a contrary effect. Still, the suggestion is worth consideration.

The theory is that the people have lately been deprived, or have had to deprive themselves of harmful luxuries rather than of necessities. Men who in seasons of exuberant prosperity "lived high" began to live wholesomely. They ate simpler food, walked instead of rode, and avoided the expensive and nerve-racking amusements that used to keep them up at night. Pride may have suffered by the change, but health was bound to benefit.

It is further suggested that many a woman has learned that she feels better when doing her own housework than she did when being waited upon; and probably the influence of every such discovery has been contagious. There is no doubt that enforced economy has caused many a man and woman to do unaccustomed physical work, and that the result has been beneficial to their health, however great or small the effect upon the death-rate may have been.

Have those who have suffered the reverses which had led to changes in their mode of living—have they given up all luxuries? Life itself is the supreme luxury. Prolong that, after the New York fashion, and when the dull days end, the smaller luxuries may easily be regained—if they shall seem worth while.—Youth's Companion.

A recent press dispatch from San Franfrancisco states that a new record in wireless telegraphy is claimed by the United States Wireless Telegraph company. From its station on Russian hill in this city is established communication with the Kuhuku station on the island of Oahu, one of the Hawaiian group. The station at Kuhuku was caught at 1:30 o'clock this morning and messages were exchanged until 4 o'clock. It is said that communication between these hours was uninterrupted. The distance to Honolulu is 2,200 miles.

Therefore sanctify yourselves that your minds become single to God, and the days will come that you shall see Him: for He will unveil His face unto you, and it shall be in His own time, and in His own way, and according to His own will.—Doc. and Cov.

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Editorial

FROM THE OTHER WORLD.

Almost all Christians believe the soul of man to be immortal, and that when the spirit leaves the body it enters a state of either happiness or misery. Growing out of this belief is a longing to know more about that sphere of existence which we shall enter when we leave this one, but this longing is not often gratified. One reason why this privilege is denied us while we tarry in the flesh is our lack of faith; we are slow to believe; our Gentile blood and training make us skeptical; and unbelief is always a bar to spiritual blessings.

Probably another reason why the veil is not lifted so that we can see more clearly and more frequently how things are in the spiritual world, is our pride, our disposition to boast. Most of us would be in danger of being lifted up in pride were such a blessing granted to us often, and to plume ourselves because of it, and to hold ourselves above our brethren and sisters who did not possess such a gift. The Holy Spirit by which such a blessing comes is very tender, and is easily offended; and when it bestows upon us some gift, or blessing, or privilege, and we become proud and boastful in consequence, that Spirit is grieved and in its sorrow at our lack of humility it may withdraw from us and leave us in darkness and under condemnation before the Lord.

Whenever any Saint receives a spiritual gift or blessing from heaven, he should be humble in the extreme, and from the depths of his heart he should thank his heavenly Father for it, and in earnest prayer plead that it may continue with him, or be repeated, as may be wise and expedient, for his own salvation or his usefulness among his fellow men. He should hold it most sacred, and under no circumstances should he boast because of it. He should not even speak of it to others unless plainly prompted by the Spirit to do so, for the purpose of promoting faith in the hearts of honest persons who are seeking the truth. In most cases it is best to be silent on the subject of heavenly blessings or manifestations one has received, if scoffers or unbelievers are present; and to tell of them only in the presence of those who

will believe and be comforted and instructed. Exceptions to this rule sometimes occur, but the Spirit of Truth will manifest them.

There is reason to believe that if too much knowledge concerning the world to come were given to us here in mortality, before we are better prepared than we now are to receive it and conform our lives to it, it would interfere with the purposes for which our probation on earth was designed, and place us under a condemnation that might be our utter ruin; and in this respect our heavenly Father is doubtless far more kind to us than we appreciate.

From certain sayings by President Brigham Young we are led to infer that one reason why the next world is so closely guarded from our eyes is that a knowledge of it, and of the joy, glory and happiness it holds in store for us, would so increase our discontent with this life as to make us wretched and impatient for it to end. Rarely if ever did Brigham Young display, in public, a vein of weakness; but upon one occasion, in a discourse delivered before a large congregation, which has been preserved in print, he said that when he saw a hearse on its way to the cemetery, he was tempted to envy the dead it was conveying to the grave; and was obliged to exert himself in order to control his feelings. He was a prophet of God, and knew so much about the next world, and carried such heavy burdens in this, that he was tempted to crave a release from his earthly mission before it was fulfilled. Peter asked that he might speedily come to Jesus in His kingdom, and most prophets have desired the same thing.

The foregoing thoughts have been suggested by a perusal of the following account of visitations received by a faithful elder while he was in the mission field. He wrote the narrative at the request of the editor of Liahona The Elders' Journal, and we give it to our readers in the belief that it will be both interesting and edifying to them:

The following experience occurred while the writer was laboring as a missionary in the state of Wisconsin, in 1899.

On the 22d of October of that year my father died in Salt Lake City, surrounded by some of the members of his family. Word was sent to me next day, but owing to my having changed my place of residence, I did not receive the message until the day of the funeral, too late to have gone home to be in attendance. My mind naturally reverted to my last visit with him and the pleasant parting as he bade me God-speed on my mission, and to what I would find when I returned home.

A week passed by after his death and I was at the home of a family of Saints in Milwaukee. I had not been troubled in the least during the day and went to bed at a seasonable hour and was soon asleep.

During the night, which was very cloudy and dark, my father's spirit came to me and remained with me for some time. Everything seemed to be perfectly natural and did not partake of the complexities which usually attend dreams. My father greeted me with a very pleasant smile, and seated himself in a chair near me. I asked him a great many questions which he answered freely, but told me I would not be able to record the answers in my journal, nor be able to give them to others. Among other things I asked him if he had experienced any unpleasantness at the time his spirit left the body. He stated that he had not; but on the contrary had simply gone from his body while asleep.

I asked him what he had been doing since going to the spirit world, and his answer was that he had been visiting with many of his old friends who had preceded him to the great beyond. He then told me of different persons he had met there and what their condition was, saying some had changed but little in their general disposition and that it would take time for them to rid themselves of some of their habits that had been contracted in life.

I inquired what he expected to do on his return to the spirit world, and he replied that he would be very busy preaching the gospel to those who had died without a knowledge of it.

Many of his statements I cannot recall, for, as he said, I should not be able to record them but would be satisfied in my mind as to the principles involved in his statements. When he arose to leave me I followed him as far as the door and asked

him to come again soon, as I had many things I desired to say to him and many questions to ask. He said: "*I will come as often as I can get permission*," thereby settling in my mind the question of spirits coming and going at pleasure, and with no regard to law and order in the realm where they reside. It confirmed my belief that the spirits who answer to the call of so-called mediums are not from the courts on high, but from among that great throng that were cast out of heaven because of their rebellion.

When my father reached the platform outside the door he turned to me with a smile and bade me good by. and became invisible before me. I could see the change take place as it was not done instantly. He did not change in form in the least; but the density of his form, or body became less until I could see nothing of him. The principle of making things visible or invisible was demonstrated on that occasion.

After my father was gone I was visited by others whom I knew to have departed this life, one of whom, a beautiful young woman, accompanied me in spirit to different parts of the state of Wisconsin.

When she presented herself to me she took up a position at my right side and slightly behind me, standing in the air so that her feet were about a foot above the floor of the room in which we met. She, like my father, told me I should not be able to record all the instruction she gave me, but that I would be convinced upon certain matters that had been rather obscure in my mind.

I asked why she took up her position somewhat behind instead of in front of me, and she replied that it was because I held the priesthood, and it was not her prerogative to stand in front of me except at my request; that her mission to me was not as a dictator but to answer questions that had weighed on my mind. She then told me of a number of our old playmates of our childhood days, who had gone from this sphere of action, and stated that some of them had not yet quite overcome some of their little habits of expression, which they had possessed in mortality; that in one instance in particular, a certain girl whom she called by name, sometimes felt that her associates were somewhat unkind to her, because of their neglecting to give her as much recognition in their games as she felt she should receive.

On one occasion while we were standing facing each other in conversation, I said: "You do not wear shoes do you?"—meaning leather shoes—although her beautiful white skirt hid her feet from view so that I could not see whether they were clad or not. She raised her skirt sufficiently for me to see that she had on black leather slippers. She then lowered herself to the carpet and shuffled her slippers so that I could hear the sound distinctly, after which she arose to her former position and left the slippers on the carpet, side by side. She then told me that when it became necessary for heavenly beings to assume mortal appearance they could do so at pleasure, putting on or laying off the mortal clothing at will. While we were thus conversing the slippers disappeared.

From that room we went out to an excavation where a building was to be erected. There was considerable new, red sandstone distributed around the excavation ready for use, and a runway of planks was built across east to west, with a tressel about four feet high supporting the inner ends of the planks which extended from either side to the center of the excavation.

As we stood at the lower end of the excavation, which was situated on a side hill, she told me that the building which had once stood there had been destroyed by the Almighty because of the wickedness of the people who built it; but that the one now to be erected would stand forever, because it was being built by righteous hands.

She then left my side and went through the air to the plank runway, and appeared to sit down on the very dirty planks, made so by the workmen carrying mud on their shoes. I asked if she would not soil her beautiful white clothing by sitting there. She arose and came back to me, passing through the air without any apparent walking motion, and turned around to show me that her clothing was not soiled.

She then told me that she had not really sat on the planks, and that her clothing had not really touched them, though to all human appearances it had done so. She then explained that some things which seem quite real to mortal eyes are not just as they appear, but that it is sufficiently real to accomplish the mission of the heavenly messenger.

On returning to the house the thought occurred to me to try and find out how she could get in if the door was suddenly closed between us, leaving her on the outside. I tried the experiment and stood, watching keenly for the least movement of the door towards opening, but it did not move and I began to fear I had offended my visitor, when, upon looking around I found her in her accustomed place. With a smile she told me that it was not necessary for heavenly beings to open doors when they desired to enter a building, and I was referred to the visits of the angel Moroni to the Prophet Joseph Smith, and his coming and going through the ceiling of the room. The matter was made satisfactory to my mind, though I cannot recall the details of her explanations.

From there we went to another part of the state, to the home of a family of Saints recently baptized, and while there I was shown a cyclone, from start to finish, with its terrible force as applied to objects which lay in its path. I saw it tear buildings to pieces and scatter the fragments about. It tore up very large trees by the roots, and tossed them about like straws, to dash them to the earth and break them badly.

I asked my companion the following question:

"What is a cyclone, and why does the Lord permit them to come to the earth?"

She looked unusually serious as she replied: "Cyclones are all right, Cyclones are all right." And then she told me it was in partial fulfillment of Matthew, 24th chapter.

When I awoke to my natural surroundings in the room where I had slept, it was daylight, but I could still feel the heavenly influence of my visitor, and that feeling remained with me until about 4 p. m. of that day.

There was one very peculiar feature of the visit which impressed me very much, and still seems to be very vivid in my recollection of that occasion, and it was the very pleasant feeling which passed through my whole body from head to foot whenever my heavenly attendant smiled on me. It was an indescribable feeling which was perfectly satisfying in its effects.

J. D. C.

A MERITED DEFEAT.

The so-called "American" party of Utah, a local organization confined almost entirely to Salt Lake county, won the city election in Salt Lake City a year ago by stepping in between the Republican and Democratic parties, and this year it aspired and expected to capture the county government and elect about one-fourth of the legislature. But it was defeated. The Republican ticket was successful by a substantial plurality.

Never in the entire history of American politics, local and national, has there existed an organization that more richly deserved defeat than did the "American" party of Utah at this election. It numbers only a few thousand voters, and while a portion of them are respectable, and sincere in the belief that the party stands for some propositions that ought to prevail, much of its support comes from the very worst and lowest classes in the state, including the owners and patrons of saloons, brothels and gambling hells, and the most corrupt ward politicians the commonwealth has ever known.

In a manner so brazen that it would have shocked beyond all sufferance the moral sense of any state in the Union, this political faction, believing that partisan feeling among Republicans and Democrats respectively was so strong that it could come in between the two national parties and capture the chief county of the state, as it had the capital city, championed the social evil, and made preparations to foster it, and fatten upon it, by setting off a "red light" district and planning for the management of the same in a manner and on a scale that would have enriched its promoters and manipulators.

Even this assault upon public morals, outrageous as it was, was not the worst offense of this clique. Through its newspaper organ, the Salt Lake Tribune, and its political speakers, it boasted that, should it succeed at the polls, it would send to prison or into exile in foreign lands, all of the general authorities of the Church of Jesus Christ of Latter-day Saints, twenty-six in number, although it did not offer, nor pretend to offer, a scintilla of legal proof that one of them was a violator of the law. It further threatened to confiscate the famous Temple and Tabernacle built by that Church in Salt Lake City, and turn the latter into a dance hall.

These and many like threats and boasts were accompanied by torrents of slander and abuse poured out upon prominent citizens for no other cause than their religion. In fact had such a political campaign as the one waged by the "American" party of Utah been conducted in any other state in the Union, it is reasonably certain that outraged citizens would have attempted to suppress it by summary means, and

that there would have been rioting and probably bloodshed.

But the "Mormon" people, who comprise a majority of the population of most of the precincts infested by adherents of the so-called "American" party, are conservative and law-abiding and the lawful and peaceful ballot was relied upon to correct the intolerable evils accomplished and threatened by that party. The result gives joy to four-fifths of the voters of the entire state, and presages the early disbandment of the "American" party. Beyond doubt, at the next city election the voters of all other parties will combine and thus redeem the city from this infamous organization, which cannot survive such a development.

It ought to be generally known that false reports and sensational dispatches reflecting upon the Latter-day Saints in Utah or their leaders, which have appeared in the press of the country within the last few years, have, with rare if any exceptions, emanated from the leaders or workers of the "American" party. It is right and proper that the entire country should know what sort of men have fathered and put out these slanders.

But there is good reason in the election returns for the belief that the "American" party of Utah will soon be a thing of the past. It was deserted by most of the respectable element that had been supporting it, and it will hardly be able to win them back. The next city election promises to rid the state of this, the worst political incubus it has ever known.

THE UTAH INDEPENDENT.

That staunch and consistent friend of Utah and her people, V. S. Peet Esq., is about to begin the publication of a weekly journal in Salt Lake City, to be called the Utah Independent. This announcement will be read with ill-relish by the defamers of that state and the class of people who comprise a majority of her population, for it means that there will shortly be, among the journals of the intermountain region, a free lance backed by both the courage and ability required to unhorse, one after another, the slanderers of Utah and the "Mormons," who may enter the lists against it, be they pious or political. Following is the prospectus of the new paper:

Dear Sir:

Ever since the death, in January last, of John Hughes, editor of "Truth," with the consequent change in the policy of that paper, it has been evident that there was a good opening for an independent free lance weekly newspaper in this state. Being the principal writer in "Truth" and closely associated with Mr. Hughes for several years, I know somewhat of the wants of the independent thinkers of Utah.

On Thursday, November 19, I will commence the publication of the "Utah Independent," a 16 page weekly whose motto will be: "Neither Politics, Religion, Friendship, nor Pelf shall influence this paper from doing its plain duty." I intend to hew to the line for the betterment and upbuilding of Utah; and if the enemies of this State get their fingers under the cleaver, they will probably lose them.

The "Utah Independent" will not be an Iconoclast, a Yellow Journal, nor a Slanderer. It will hold up in the arc light with positive evidence the sayings and doings of the traitors and foes of Utah.

Utah is injured not so much by the foes without as by the traitors and ingrates within. The "Utah Independent" will not be a partisan paper in any form, but it may support individual candidates of any political party for the betterment and good name of Utah.

No political clique or ring need apply to the Utah Independent for support. It is not and will not be a church paper in any form, nor will it be influenced in any degree from its plain path of duty by either the Mormon Church or its enemy the Salt Lake Ministerial Association.

For ten years I have traveled extensively through the states east of Utah persuading people to come here, buy farms, build homes and factories, and populate and advance the industries of this state.

I know much of the feelings of the East toward Utah. I was also able, during that time, to gather thousands of newspaper clippings, books, tracts, and pamphlets concern-

ing Utah and her people, all of which I now have for reference. During the past year I delivered over 120 lectures in as many different towns and cities of Utah, and I know something of her people. Convinced that I am prepared successfully to edit the "Utah Independent" and to give its readers what they need and should have, I have secured some of the best writers in Salt Lake City to assist me. I have also secured the services of an unknown writer, Mr. F. G. Shinbone of Tremonton, Utah, who will tell, in his way, the doings of Tremonton and Bear River Valley.

Through the kindness of Mr. Wm. H. Capwell, editor of Tremonton Times, I shall publish the letters of Willie Ottegary, a full-blooded Shoshone, who writes in his Indian style the happenings in Washaki, an Indian reservation, in the extreme north of this state.

Subscription price $2.00 per year.

Yours truly,
V. S. PEET.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

1. And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church.

2. And it came to pass that whosoever did not belong to the church, who repented of their sins, were baptized unto repentance, and were received into the church.

3. And it came to pass that whosoever did belong to the church, that did not repent of their wickedness, and humble themselves before God; I mean those who were lifted up in the pride of their hearts; the same were rejected, and their names were blotted out, that their names were not numbered among those of the righteous;

4. And thus they began to establish the order of the church in the city of Zarahemla.

5. Now I would that ye should understand that the word of God was liberal unto all; that none were deprived of the privilege of assembling themselves together to hear the word of God;

6. Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls of those who knew not God.

7. And now it came to pass that when Alma made these regulations, he departed from them, yea, from the church which was in the city of Zarahemla, and went over upon the east of the river Sidon, into the valley of Gideon, there having been a city built, which was called the city of Gideon, which was in the valley that was called Gideon, being called after the man who was slain by the hand of Nehor with the sword.

8. And Alma went and began to declare the word of God unto the church which was established in the valley of Gideon, according to the revelation of the truth of the word which had been spoken by his fathers, and according to the Spirit of prophecy which was in him, according to the testimony of Jesus Christ, the Son of God, who should come to redeem his people from their sins, and the holy order by which he was called. And thus it is written. Amen. —Alma 6.

It seems that it has always been rather uphill work for Christ's church whenever and wherever it has been established. There has always been a grave problem connected with it and the performance of its mission in the world. That it was instituted for a high purpose among men there can be no doubt. That it oftimes fails in this, worse than fails, there can also be no doubt. The mission of the church in the economy of the world is that of a general uplift to mankind. At times conservative men have grave doubts as to whether it effects this noble end or whether it does not actually retard healthy character growth.

Well, this is true with every good gift: it may be the means of greatly aiding man to fill the measure of his creation, when properly used, or it may be and is, a positive injury to him when abused. Take the sex function: one of the greatest gifts of Providence to man-

kind, and one of the greatest means of exaltation in the eyes of God, is that of rearing children "to the Lord." Yet this same sex function can drag a man or woman down to the depths in double quick time—if it is abused.

That the church is a good gift ot God and has a high mission in the earth, no conservative person will gainsay. But does it always fill that mission?

There are two obstacles which the church has to meet. One is that it is sometimes persecuted and the other is that it sometimes isn't. Of the two, however, the greatest peril for the church is when it is comparatively popular or very prosperous. Then is the time that its adherents need danger signals flashed upon them all down the line. That is when mortals' natural tendency to pride, augmented by church pride, is liable to sweep them on into the maelstrom of destruction. By its members' freezing up, its natural warmth that draws men to it is counteracted and the unbeliever can see no reason for wanting to inhale the frigid atmosphere, hence keeps himself aloof from the church.

When it is persecuted, there is less danger; in truth, that is the time when its members fully enjoy its Godgiven strength in their lives, for they are kept humble and hence charitable to all men. The only obstacle then in the way of its onsweep is the fact that the world does not really know what it stands for, because prejudiced against the way of truth by reason of the slander and misrepresentation of its busy enemies.

But both of these impediments will eventually be overcome and the church of God will shine out in its true splendor, and all well disposed men and women will flock to its standard and receive the great blessing and uplift that it has to give. And in all of the above reflections we speak of no particular creed, but the church of God in all ages.

Alma, head of the ancient American church of Christ, and his associates had these problems to meet. Pride got into the church of Zarahemla. He preached it down, temporarily at least, and crossed the river Sidon, to perform a like service for the people of Gideon. What the Nephites called Zarahemla is supposed to have been in the same region as the present republic of Colombia, South America, and the stream they called Sidon may have been the Magdalena river, which heads toward the north and empties into the Carribean sea.

Before he left, Alma "ordained priests and elders, by laying on his hands, according to the order of God, to preside and watch over the church" on the west side of the river. We readily note that this was also the way that Paul and others were set apart for special offices, or missions in the church, by the laying on of hands (Acts 13:2,3). This method of ordaining men ministers of God has largely been lost sight of, however, today, but was revealed through the Prophet Joseph Smith and is always strictly adhered to in the Church of Jesus Christ of Latter-day Saints.

It does not mean, however, that there is any virtue in the act of imposition of hands itself, but that it is only a token which God recognizes in placing on His seal of authority. Just as masonic orders of men have certain tokens which indicate certain privileges and no others will do. When we reflect upon the significance of the scripture declaration that God's house is a house of order, we readily see why the looseness that is prevalent in sectarian churches in ordaining men divine ministers, has not the seal of the Lord's approval.

If men believe enough in God to want to minister in His name, it is more than we can do to fathom why they have not enough faith in Him to believe that the tokens and ordinances that He has prescribed are the right ones.

In the next chapter we will learn what Alma told the people across the river.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things.—Doc. and Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

The "United Order" Plan—What's It Worth?

We believe the United Order, or all-things-in-common mode of living, the ideal social plan, and that it will one day be in vogue in this country. As we said last week, the particulars of this social plan were revealed to Joseph Smith above three-quarters of a century ago and it stands worked out in the Doctrine and Covenants, and ready to be applied. And after all the talk and proposed schemes of "equal rights" made by socialist agitators of today are weighed in the balance—and found wanting, proved unpracticable—we feel certain that the plan set forth by Mr. Smith will be the one that will be successfully practiced.

The idea in brief is about this: Every man (or woman) consecrates, or puts into the hands of an agent called a bishop, the whole of his earthly possessions, whether they be large or small. Then from this great common amalgamation of wealth he receives a "stewardship," or just enough to answer as a home for him and his family and affords the opportunity for him to furnish them all the necessaries. These things, whether a house and farm, a house and grocery store, a house and set of mechanical implements, or what not, according to whichever he and his family are best adapted naturally to use, he holds in trust just as long as he uses them creditably and profitably to himself and the community. In this way every person is given the means to accomplish the work he likes best to do, whether it be to raise the fruits of the soil to fill our mouths, or to manipulate the machinery that turns out the cloth to clothe our backs, or to use the tools to build the house that shelters us from the weather, or to be the teacher that supplies the soul with the bread of life, etc. Then if by the use of this property, the steward yields more of this world's goods than is needed for the sustenance of himself and family, he turns the surplus over into a common fund and it is used for the less fortunate; that is, for someone who has been less successful after laboring honestly and doing the best he can. Of course the idle and all who wilfully neglect to labor and be creators of wealth are expelled from the Order.

Net result: Everybody is happy because nobody is envious. Every man, woman and child has access to the means of accomplishing his cherished purposes. No one is doomed to drag out a life, or a year, in some occupation or profession for which nature has not designed him, but to which circumstances has condemned him. Each individual falls into his natural vocation;

every individual finds his social level, his industrial level. Everybody works for the work's sake; everybody labors because he finds his chief joy and satisfaction in that labor and the association and his comrades and family. The laborer does not watch the hands of the clock; he is absorbed in his task. His task is not a task at all, because it is the thing the Creator made him to do; his chosen work is part of his very life. He cares little for the fruits of his labor of themselves, but rather the producing of them; however naturally more fruits issue therefrom because a person interested in his work is thrice more successful than one who performs it because circumstances say, "You must or your family will starve."

The added fruits of toil that would thus accrue would soon make the community an exceeding rich one, and all the physical comforts and conveniences that the heart might desire could be administered and enjoyed. The wholesome spirit of contentment that would abound in this bee-hive of joyous activity would be at its maximum.

But the best of all would be the brotherhood and fellowship that would come of it. Crime ought to be unknown, because the chances for anyone's being wronged by his fellow would be at a minimum. Almost or quite all of the crimes of society are the outgrowth of envy and hate. Someone has possession of something that another thinks rightly belongs to him or should be shared with him; one has done his fellow a wrong prompted by selfishness, an injustice, that stirs the leaven of revenge, and the consequence is murder, or some other crime. Such conditions would be next to impossible in the social project of the United Order. For therein every individual would have the means to accomplish all his ligitimate desires.

Sexual crimes would be rare because there would be a healthful outlet to man's energies; and his creative power be turned into proper channels and there consumed in wholesome work, and he would thus have little inclination to expend it in an illegimate way. Difficulties between man and man could be easily adjusted and adjusted right, for there would be no interests to subserve, save the interest of brotherly love-promotion. Malice, envy, jealousy, ill-will and strife, those great cripplers of human power and advancement, and stultifiers of soul-growth, must be almost unknown. And with their absence from the affairs of men, what a rapid progress in man's upward climb toward perfection and Godlike power to do and to overcome, would be realized.

With this ideal social brotherhood in vogue all the God-given strength of man would be expended in healthful endeavor and hence his lovlier nature would be built up and his finer feelings and impulses fed and fostered till he might soon get beyond the petty caprices of mortality that at present harrass us so much.

Such a result as this is what noble men and women of the earth are dreaming of, hoping for and striving after. We are all agreed upon that. The question is: How is that admirable state of affairs to be brought about? What plan or social method of life and of living will effect it? Is there any scheme that will be more likely to bring the desired end than that which the Latter-day Saints propose? Is there any as near the true plan as that which the Prophet Joseph Smith said he received by divine inspiration? We are willing to venture a prediction that the "Mormon" plan will eventually be found practical, and is the one that will obtain when the King of kings is ruling on the earth and when the brotherhood of man will be the paramount issue of government.

But let no one carry away the idea that we are teaching Socialism. Socialism as it is advocated by its exponents today, we do not believe will ever prevail. We believe in the "socialism" that Christ advocated. Most so-called Socialists of our time are too radical. We take it that they represent a reaction caused by the abuses of predatory wealth and ill-gotten power. We could only expect such reaction, as reaction follows every abuse. Many of their tenets, however, are good and correspond to what "Mormonism" stands for. But the plan to throw all the earth's products into an immense

common receptacle and have the whole people of the community to feed at one vast pot, as it were, we are persuaded, would entail untold evils and harbor more idleness and degradation, as well as cripple honest endeavor, than the present imperfect social system begets in abuses of other kinds.

Again, authentic Socialism is just now making a bitter attack upon the Catholic church and other institutions that represent human experiences. This is not the spirit of fellowship that was the keynote of the socialism of Christ. Rather it evinced a spirit of forbearance and tolerance and even love for enemies, to say nothing of mankind generally. This gives the casual observer the impression that Socialists are extremists and are not actuated by the right motive. The "Mormon" United Order social plan represents the happy medium between the extreme of modern Socialism and that of the past and present abuses of the arrogant rich. And we are assured that it presents the wisest solution and method of living and human association which will finally be found the feasible one.

We owe it to Socialism, however, to say that it is undoubtedly having, and will have a very appreciable influence in bringing about the true order of things. For it will cause those in the corrupt rings of high finance to quake and perchance think to mend their ways; and the people generally will be led to reflect seriously upon the question and think out and eventually put into operation the perfect social plan that must finally prevail in the earth, the plan that Jesus Christ can subscribe to—and head—when He is personally presiding over the nations and peoples of the earth.

A PRACTICAL RELIGION.

AN ADDRESS BY ELDER JAMES E. TALMAGE IN THE SALT LAKE TABERNACLE, SUNDAY, SEPTEMBER 20, 1908.

(Reported by F. W. Otterstrom for the Deseret News.)

I doubt not that all here assembled have been interested and instructed in the very concise and succinct description, given by President Richard W. Young, of the essential features characterizing the organization of the Church. This will be of special interest, as intimated by him, to those who are not members of the Church, yet are interested in the study of its organization; and I am quite sure it will be equally instructive to all — to the members of the Church themselves, for I take it that we spend none too much time, and devote no excessive effort, to the study of the organization of the Church to which we belong, and it is well for us to hear, from time to time, a reiteration of the essential features of this marvelous organization. I use the term "marvelous organization" with due consideration, for the plan upon which this Church is founded and organized has been favorably commented upon by students of social organizations and of sociology in general, through the civilized lands of the world.

You have doubtless gathered from what has been said, that this Church is preeminently practical in its requirements and in its teachings and doctrines. True, it has announced some truths pertaining especially to the spiritual part of man, and the relationship between man and his maker, to the conditions which we expect to experience hereafter, that have surprised the students of theology in many lands, and that have called forth comment and criticism, favorable and unfavorable, making the name and fame of the Church known for good or evil far and wide; but it is not content with the enunciation of theologic theories, nor in the proclamation of doctrinal dogmas.

It holds that religion, to be of value, must be an every-day affair with man; that it must enter into all his doings, that it must govern him in his dealings with his fellows, as it must dictate to him in his offerings to God. The Church teaches, as taught the apostles of old, that religion is an affair of personal, individual, and every-day life. I call to mind the fact that the Apostle James, in addressing his general epistle to the church of that day, made use of these words:

"Pure religion and undefiled before God and the Father in this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The Latter-day Saints hold that prayers do not reach their intended destination when they go up from men who withhold their help from the suffering and distressed. The leaders of the Church say to the people and the Lord says unto the people through them, "Let not your prayers be mingled with the groans of the hungry and the sick and the suffering whom ye fail to aid or succor."

A Material People.

Yes, we are a material people. We do believe in attending to the things of this life, and attending to them well, because we recognize a most intimate relationship between the life we are now leading and the life we led before we came into this state of mortality, even as we proclaim and

affirm an exact and intimate relationship between this life and the life beyond the grave. This life is no mere trifle in the experience of the soul's progression. This mortal probation is no unimportant experience in the plan that God has made for the endless progression of his children. Morality is essential to our advancement. Birth into this world was a part of God's plan; and death is no less a part of it. With such a view of life, we do not believe ourselves justified in neglecting the practical affairs of life. We believe in being thrifty, industrious, progressive. We believe in being up to the times in all matters pertaining to the civilization of the day. We believe in adopting all improvements, inventions, discoveries. We believe that every man who has done ought to advance his fellows in true civilization, to increase their knowledge of truth, or to show them new and valuable applications of truths already known, is a servant of God. We believe that men have been sent to earth to accomplish great deeds in affairs that you may call temporal and material. We believe that the discoverer of this continent was just as truly appointed and set apart for his work before he came into the flesh, was just as truly inspired and directed in the accomplishment of that appointed mission, as has been any prophet or apostle who has lived.

Lord Concerned in Worldly Affairs.

We do not believe that the Lord has interest only in the future. We believe that He is concerned in the affairs of this world, and although many a one refuses to acknowledge His sovereignty, He has demonstrated His power and put down kings from their thrones, and to raise up leaders when He would. The Church of Jesus Christ of Latter-day Saints says to its people: "Respect and honor those who rule amongst you, for government is ordained of God, and is acceptable unto Him in proportion of the purity of its organization, and to the integrity of those who administer the affairs thereof. Have respect unto the rulers of your people, of your nation, of your state, of your city, because, without proper administration of government, advancement is checked, and in proportion to the misdirection, evil takes the place of good."

In common with religious organizations in general, we believe in coming together often in gatherings such as these, in worshiping assemblies, that we may be the better able to contemplate and study the principles and truths of the gospel, that we may be able to instruct one another from time to time, and thus assist in strengthening each other's faith, because we think that the spiritual part of man requires assistance, nourishment, if you please, exercise, and action just as much as does the body; and we think that a man may become spiritually idle, as he may be physically. The man whose spirit is in a healthy state, the man who has kept himself in tune with the music of spiritual development, cannot keep still any more than the healthy child can keep its hands or feet still from the morning till night. The man who has the power of spiritual health operating within him, will seek and make opportunity of doing good, will not be content with idleness or neglect. We believe that in coming together, in taking part in the proceedings of worship, we do become strengthened, and thus the soul of man is built up and made better and stronger.

Man A Dual Being.

Incidentally, let me say, in passing, that there is a peculiar application of that term "soul" in Mormon theology, somewhat different from the generally accepted meaning of the term. We hold that man is a dual being; that beside this body which we see and feel and weigh, there is a spiritual man, an intelligent being, who lived before ever his body was framed of the elements of the earth, a being who shall live after the body is placed in the tomb, and after it has gone to decay, and to us, the spirit is not the soul; the combined spirit and body, the complete man, is the soul; and when we speak, therefore, of the advancement or progression of the soul, we mean that progression which contemplates the advancement of this body and spirit as one. We attach sanctity to the body that God has given us by recognizing it as one of His great gifts. We may not know the full purpose and plan of the Creator in providing that His spiritual children should thus be tabernacled, each in a body composed of the elements of the earth, but we do know that He withheld that privilege from some who were not worthy of taking upon themselves bodies. Satan and his followers were denied that endowment, and thus were stopped in their progression.

Mortal Tabernacle Sacred.

The body is sacred unto us; we feel that we have no right to defile it; we have no right to ill-use it; we should seek to keep it clean and pure, externally and internally, as circumstances and conditions will allow, that it may be an inviting temple into which the Spirit of the Most High may enter. We believe that we may degrade these bodies: that by sin we may give the evil one a claim upon them, so that he may hold them back and prevent them coming forth in the morning of the resurrection, that thereby he may retard that reunion of spirit and body. We believe that there is nothing but sin and transgression that will bring about that hindrance, because we look forward to a literal resurrection, and believe that when we dwell in glory, in the presence of our Maker, if we are worthy of such a boon, we shall dwell there with our glorified bodies.

Now, I take it, with that conception of the sanctity of the body, we ought to be careful, that we do not invite the evil one to make inroads upon these tabernacles of ours. We believe, and know, that illness oftimes assails the physical organs of man without any direct responsibility on the part of the sufferer, but we believe and know

also, and common sense indicates the truth of that belief, that we may invite disease and sickness through our own culpable neglect or through our positive transgression.

Religion Should be Every-Day Affair.

I say again, we are a practical people. Our religion deals with the body as well as with the spirit of man. Our religion deals with the things of eternity. Why, we go so far as to say that a man's religion should enter into his business affairs to the extent of inspiring him to deal honestly, rightly, and to do as he would have others do unto him. We believe that this religion of ours should enter into a man's politics to this extent; that he will be true to what he knows or believes to be right, and be tolerant of the honest belief and conception of others. We believe that a religious Democrat is better than one who pays no attention to the requirements of a religion that will make a man better; and that a religious Republican is a great deal better than an irreligious one. We believe, I say, that religion should inspire us to right actions, to honorable deeds. We look upon the vicissitudes of life as a necessary training and experience. While we do not believe that we should court temptation, and on the other hand, we pray, as the Savior taught His followers to pray, that we may be led away from temptation, still we believe that temptation is a part of God's plan with respect to His children; for we become stronger as we overcome, and without that test and trial, we would not grow strong. The writer whose words I quote, the Apostle James, makes this bold statement, in the very chapter from which I read, the first chapter of his epistle:

"My brethren," he said, "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

And then follows an expression of his, which is of more than ordinary interest to the people of this Church, the Scripture which led the boy Joseph Smith to seek for divine aid:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

The Lord is not to be trifled with, and if we go to Him for a blessing, let us go with a determination to use that blessing rightly if it be bestowed; and He has promised that what is properly asked and sought shall be given.

But as to temptation with which we are assailed, from day to day, James says: Rejoice if you fall into temptation. Notice, he does not say if you run into it, if you rush into it, if you bring it upon yourselves, but: By temptation we are enabled to overcome, and hence doth our Father permit temptation to come to us. Jesus taught His followers to pray in the words of the Lord's prayer, as recorded in the New Testament, "Lead us not into temptation:" or as some prefer to interpret that "Lead us away from temptation." Whichever view you take of it, good will come from the contemplation of that prayer. Lead us away from temptation, beyond our power to bear, lead us not into temptation that we may indulge our vanity by seeking to overcome it, and thus declare how strong and valiant we are. Rather would we be without the fruits of victory than to be led into a contest beyond our strength to wage; and therefore we make our Father the judge of the temptations we may bear, and pray that we may be saved from those temptations that shall overwhelm us.

That word "temptation" itself is an instructive one. Specialists in the study of our language tell us that to tempt really means to persuade, or to entice; and in that sense, persuasion may be exercised for good as well as for evil, and by a strictly literal interpretation of the term, we may be tempted to do good, as we are often tempted to do evil; but the term is almost universally restricted now to sinful enticings, to persuasion toward evil, and we regard the arch-enemy of mankind as the prime tempter.

When Temptation is Sin.

I have heard many say that there is sin in temptation; that is to say, that a man sins in being tempted. I cannot believe that that is always true, for I find that the Savior Himself was sorely tempted, yet His temptation was not attended by sin. Only under these conditions, do I think that temptation to you or to me may be an evidence of sin on our part; when we are tempted to do wrong along lines with which we ought to have become so thoroughly familiar, through past experiences, that there ought to be no temptation there any more. If a man sees another lay down a coin, or some article of value upon the table, and he is tempted to watch his chance to go and take it, I say, shame to that man; he ought to have overcome that tendency long ago. That ought to be no temptation unto him. It is an indication that he has been pandering to that kind of weakness, and that he is not yet strong. We ought to feel ashamed of ourselves, I take it, when we realize that to us there is a constant temptation to tell untruths. If you or I feel tempted, day after day, to utter falsehoods, it is an indication that we have not become very well used to telling the truth, that it is not natural to us. There ought to be no temptation to us now to lie, to deceive, to steal, or to commit any other of these cardinal sins and offenses. Let us overcome all of these, and there will yet arise temptations that will try every one of us to the very core, requiring absolute reliance on our part upon Him whose help alone may serve to save us.

The Savior's Temptation.

I spoke of the fact that temptation came

unto the Savior Himself, and that therefore, the fact that we are tempted is not necessarily an evidence of sin. Permit me to read to you the very brief account given of that marvelous experience of Jesus, the Christ. The event immediately followed His baptism, and you will remember that when He went into the water to be baptized of John—or at least as He came up out of the water after the immersion had been accomplished, that a voice from heaven was heard declaring, "This is my beloved Son, in whom I am well pleased." And immediately after that, according to the history given us by the evangelists, He went out into the wilderness and remained there, as one tells us, a companion of the wild beasts, for 40 days, and then I read:

"When he had fasted 40 days and 40 nights, He was afterward an hungered. And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread. But He answered and said, It is written Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time, Thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh Him up into an exceeding high mountain, and shewed Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and behold, angels came and ministered unto Him."

My thoughts were led to this wonderful record of temptation and victory by the references I made to the fact that we are all subject to temptation. Did you ever pause to consider the possible meaning, the probable meaning of these trials to which the Savior of mankind was subjected? He had heard that marvelous voice declaring that wonderful message "This is my beloved Son, in whom I am well pleased," and He went away into the desert to contemplate the extent of that revelation, of that declaration, of that divine proclamation; and after these long weeks of fasting, the temptation came unto Him to use the power which He knew Himself now to possess, and minister unto His natural wants. He was hungry and weak, and the tempter said, Speak the word; you have the power; and these stones will give you bread. He realized that that mighty priesthood with which He was invested, that that appointment from His Father, had not been given unto Him that He might minister unto Himself, that He might merely relieve the hunger of the body to His own gratification. That power had been given, as the priesthood has ever been given unto man, that he may minister unto, and officiate for others, not that he may gratify his own desires for gain, or to secure temporary gratification for himself. Let me ask you, what would be the condition if you or I had the power today? If you could speak the word and find bread where before had lain the stones? I know what some men would do, if they had the power. They would be turning stones into bread all the time and selling the product. And they would run the price up as high as they could. They cannot be trusted with it. They would not be a means of ministering unto the hungry, but of increasing their own gain. That power cannot be given unto man until he knows how to use it properly.

And I take it that although we are not all tempted just in the same way in which Christ was, there is an analogy between His temptations and ours. You, my friends, who may occupy some position of importance and power, given unto you by the suffrages of your fellows—you who may be the judge upon the bench—remember that that power is not given unto you that you may minister unto yourself. You have been entrusted with that authority that you may subserve the interests of the community, preserve the honor of the commonwealth, maintain justice, and work righteousness. Shall man be entrusted with such supernatural power, as here indicated, I ask again? See what he has done with the power he has! Think of the the oppression that has been worked upon the suffering through the misuse of authority and power! Let the record of graft and official corruption in high places answer as to whether man is fit to be trusted with unlimited power.

The temptation that here came was: Use your power. You have it. Why go hungry when you have the means of feeding yourself? And the answer to that temptation was a citation of Scripture, which seems to have been conclusive; that man should not live by bread alone, but by reliance upon, and obedience to the word of God.

The next temptation indicates that the evil one went to the other extreme. He had failed in his attempt to bring the Savior to commit an overt act through over reliance upon Himself, and the next step was to invite Him, entice Him, tempt Him, to throw Himself completely upon His Father's protection, as to place Himself wantonly in danger. He was taken to the top of the temple, the building in which every Hebrew had a pride, and it appears that the thought was suggested to Him, if He cast Himself down the people would marvel and wonder, and would know that He was endowed with power; and the subtle assurance was given that He need not be afraid, for the sacred word of Scripture declared that

the Father would give His angels charge concerning His Son, that no harm would come to Him. And that answer may well be taken to heart by every one of us, "Thou shalt not tempt the Lord thy God." Can we tempt God? Yes, and do, in the sense in which that term is used, meaning, to provoke, to challenge, to defy. My young friends, you are tempting the Lord your God, when you go into forbidden places just to see how far you may go in the indulgence of forbidden pleasures, still expecting Him to reach out His hand and save you at the critical moment, running contrary to the instruction, to the injunction of Scripture, "Thou shalt not tempt the Lord." We have become so morbid and depraved in some of our tastes now, that we are eager to witness an exhibition of personal risk. If it be announced that one is going to walk a tight rope over a chasm, or a cataract, thousands will flock to see it. An exhibition of risk, of flagrant, of wanton invitation of death, and for the sake of money, many a one has risked his life, and is willing to risk it today, and the multitude is willing to give its money to witness such exhibitions. I do not believe that that is an evidence of advanced civilization, nor do I believe that it is excusable in any sense. The acquirement of skill is to be commended, but the use of that skill in rash undertakings is not to be defended.

Having failed in this attempt to cause Him now to throw Himself upon the protection of His Father, and place Himself, in danger that His Father might reach out His hand and save Him, the evil one threw off all disguise, and made his full purpose known: These things will I give Thee, the wealth of the world, if Thou wilt but fall down and worship me.

And that temptation comes to you and me also. Not that wealth of the whole world is promised, but enough of it for the purpose, such as looms up before us as being well worth the struggle. These things are yours, if you will but be recreant to what you know to be right if you will but serve the evil one. And the answer was: "It is written, Thou shalf worship the Lord thy God, and Him only shalt thou serve."

What is True Worship.

And how may we worship Him? Do we render worship only when we are on our knees, or when we are gathered together under the invocation offered at the opening of our worshiping services? No, we are worshiping God in all right deeds, in all upright acts, in every act of an honorable career, in every straightforward and honest business undertaking. In every pure and righteous deed, we are rendering worship unto the Father, whose children we are. That is the command. Depart not from it for the sake of gathering the things of earth, for they are offered unto those who will fall down and worship the prince of the air. We worship the latter whenever we pander to that which is bad within us, and thus restrain ourselves from doing what God would have us do, and thus restrict ourselves in our advancement and progression. Our Father expects His children to be worthy of their high descent, and therefore, the better we make ourselves, the better we please Him.

Religion An Individual Affair.

This religion of ours is an individual affair, I repeat. We are selfish enough, if you will, with a righteous selfishness, to believe that it is our duty to make ourselves as good as we possibly can, to do all we can to make ourselves better, and by doing so, we are increasing the sum total of goodness in the community, and we are making the world just so much better.

Our religion is adapted to the conditions of the day, to the advanced thought of the age, to the peculiar circumstances of these, the last days. We proclaim this to be the dispensation of the fulness of times, a dispensation in which shall be restored to the earth all that God has revealed or established in the past. We believe that these are the days of which the prophets have testified, from the first of time. We proclaim the message of this so-called new gospel that the day of the second coming of Christ is near at hand. We are sending out missionaries to the world to declare this message, the forerunners of the promised Messiah, who is to come in His glory.

Mission Of The Church.

We do not believe that there is any chance in the affairs of men, but we hold that there is a plan of progression and development, and that all the signs of the times indicate the hastening of the day that has been foreseen and predicted; and the mission of this Church is to prepare the world for the coming of Christ. The Church is bold in its claims, affirming that it has received this direct commission, and the authority to carry it into effect, to prepare the world for the coming of the Son of God, and hence it sends its missionaries out, as has been described today, bearing a message without compulsion, relying upon persuasion and reason, calling upon men everywhere to investigate for themselves and then admonishing them to live up to the knowledge that comes unto them.

My friends may the peace of the Lord be with us, may we be strengthened from day to day to do what we know to be right. May we be better able to overcome temptation as the days roll by. May we seek, to find out what is the will of God with respect to us, and then fearlessly do it. May we put our religion into practical use, deriving from it practical service. Forget not that true religion, and undefiled, is to love the Lord our God and do as He requires us to do. May this blessing be ours, I ask, in the name of His Son. Amen.

And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies.—Doc. and Cov.

Mission News.

SOUTHERN STATES MISSION.

Florida: President O. W. Hyde, 1324 Claude St., Jacksonville. On Oct. 3d and 4th a very successful branch conference was held at Madison. Nine elders were in attendance. The meetings were held in a schoolhouse, which was taxed to its capacity to care for the large crowd in attendance. The elders delivered very interesting talks, which were received in the same spirit by the congregation. Too much praise cannot be given to the members of the Church and their friends who made the conference possible, and who manifested great interest. Elders J. W. Blizzard, Thaddeus Walker and James H. Moore are makink a tour of the conference, visiting all the members and instructing them in their duties. At Valdosta, the elders laboring in that city, met with the city council and asked permission to use the city hall in which to hold meetings. A resolution was adopted by the council granting their request. The elders are all in good health and enjoying their labors.

Mississippi: Elder D. Wm. Stowell, President, 416 George St., Jackson. Two very successful street meetings were held at Tupelo by Elders W. W. Clark, George J. Taylor and Thomas B. Kinghorn, of Company A. Company B, consisting of Elders C. C. Nichols, H. M. Hodgson and George J. Gray, while enroute to Crystal Springs met with unprecendented success, selling on an average of two books to every family visited. The Sunday school at West Roxie is in a very prosperous condition. Three baptisms were performed at West Roxie by Elders P. P. Johnson and Willard Brugger. Elder Jos. L. Anderson has been released to return home after filling a faithful and honorable mission. Much success was met with by the elders at Hazelhurst. The elders are meeting with success in their labors and they report that a marked difference is being noticed in the attitude of the people in favor of "Mormonism."

Kentucky: Elder Thomas E. Secrist, President, Box 554, Louisville. Elder T. E. Secrist, together with six elders, met in a branch conference in Joy, Ky. The meetings were well attended and a good time had. C. F. Ethington, a local elder of Spencer county, was privileged to baptize two converts. On the 9th and 10th a spirited branch conference was held at Haley's Mill; eleven elders were in attendance. Large crowds were at each session, who received the instructions of the elders in a kindly manner. One convert was baptized. Brother James Wallace of Liletown, Green county, passed away from this mortal life on the 13th of Oct. He was baptized into the Church in June 1906, since which time he has led an exemplary life. He died with a strong testimony of the divinity of Joseph Smith's mission upon his lips. His house was always a home for the elders. The funeral services were conducted by Elders C. G. Longhurst and J. A. Decker, and were largely attended. Two converts were baptized in Hardin county, by Elders H. C. Carlton and R. E. McEntire.

East Kentucky: Elder G. F. Ellsworth, President, Box 422, Lexington. Oct. 3d and 4th six elders met with the members of the Church of four counties in a branch conference at Seney, Ky. Four interesting meetings were held, each being well attended. Elders R. E. Bunker and B. F. Cowley are touring the conference, visiting the Saints. Elder R. E. Cole, who is teaching school in Templer, Laurel county, reports the same in a prosperous condition. There is also a flourishing Sunday school at this place, having in attendance a number of non-"Mormons." Brother J. W. Royse of Morehead, Rowan county, found instant relief from a very severe sickness through the administration of the elders.

East Tennessee: Elder J. H. Batty. President, Box 688, Knoxville. The work in this conference is in a very prosperous condition. Elder J. G. Jenson while visiting a Sunday school at Black Creek, Secott county, was called upon to speak to the pupils. At Spring Branch Elders J. W. Willis and C. E. Jensen secured permission to hold four meetings, providing they would not mention Joseph Smith nor the Book of Mormon. At the close of the series of meetings which were well attended, the people asked them to talk about Joseph Smith and the Book of Mormon, which they were glad to do. All the Sunday schools of Grundy county held a picnic near Coalmont on Sunday, Oct. 4th. Pres. Batty was especially invited to be present to speak. He was kindly received and made a good impression. Elders E. Osguthorpe and A. W. Kellare report one baptism in Cumoreland county. Funeral services were held by Elder J. H. Batty and W. K. Soelberg over the remains of the infant of Mr. and Mrs. Henry Smart, non-"Mormons."

Middle Tennessee: Elder D. S. Dorrity, President, Box 269, Memphis. Sister Jane Wiggleton, who has been bedfast for some time, was administered to by Elders Jno. L. Bushman and Walter D. Harris, and about one hour after the administration she was able to arise from her bed, and said she was well. Brother Harvey Haynes of Glimp, died on the 6th. He was in his 90th year and had been a member of the Church for 64 years, having been associated with the Church in Nauvoo, Ill., but at the time of its exodus he moved to Tennessee. He never denied his testimony to the divinity of the mission of Joseph Smith, and he died a member of the Church. Funeral services were conducted by the elders. Elders Henry Sudweeks and J. D. Stewart were released to return home after having filled honorable missions. Both were faithful and energetic in their labors. One convert was baptized at Gladesville.

North Carolina: Elder Robt. White.

President. Box 547, Wilmington. The mayor of Graham accorded the elders of Company A the privilege of holding street meetings, which were well attended. Elders R. R. Taylor and C. C. Martinson held a very successful baptismal service at Earpbaro, where they preached to about 200 people. They also held six other meetings. A baptismal service was held at Big Pine by Elders R. J. Bradshaw and Jos. F. Tracy. A baptismal service was held at Alberton by Elders F. F. Tucket and S. L. Radford. Another was held in Person county, by Elders Fiek and W. E. Godwin. Successful meetings were held at all the above places and a total of 14 baptisms had. Work throughout the state is in excellent condition and the people, generally speaking, are receiving the elders with much more kindly spirit than heretofore.

South Carolina: President Robt. A. Meeks Box 276, Columbia. On Oct. 8th a branch conference was held at Camden. Five elders were in attendance. Two meetings were held, both of which were well attended by the members and friends. Company work is being pushed with vigor and good results have been obtained in visiting the principal cities of Spartanburg, Greenville and Cherokee counties, an average of about 200 people being in attendance at the open air meetings. Elders Geo. Perry and W. G. Ogilvie held several large and well attended meetings at Pireway, after which they had one baptism. Many earnest investigators were made, and a good impression left with the people. Prest. R. A. Meeks is making a tour of the conference and reports finding the same in a splendid condition.

Georgia: Elder Lionel L. Meyers, President, 454 Oak St., Macon. Regular monthly meetings are being held in Toomsboro. The business houses of Augusta are being canvassed by Elders K. H. McFarland and A. A. Savage, and have met with very fair success. During their canvassing they met with a gentleman who had been west and had visited the state fair in Utah. He spoke very highly of the "Mormon" people and their industry. He purchased a Book of Mormon and some other literature of the elders, stating he thought "Mormonism" was worth investigating. Elders Earl J. Lee and Claude Green were the guests of a steamboat captain on a trip down the Savannah river. A good meeting was held in the court house at Clinton by Elders L. L. Meyers and C. H. Miller, which was followed by a baptism. From all parts of the conference the elders report much success in their labors, and in many instances they are receiving invitations to hold meetings, instead of having to hunt places in which to hold forth, as formerly.

Virginia: President, S. W. Bateman, Box 145, Lynchburg. On Oct. 3d a baptismal service was held in Green county, by Elders H. O. Kent and Leo Lowry, six converts being added to the Church. Three babies were blessed at the same place. We are sorry to have to record the death of Sister Malinda Howell of Lynchburg, who died Oct. 9th, after a lingering sickness of typhoid fever. She died as she had lived, a faithful Latter-day Saint. The funeral was held at the above named place with a large attendance. She leaves a husband and eleven children, besides a host of friends to mourn her loss. Much success is being met with by the elders in different parts of the state.

Alabama: Elder H. A. Gardner, President, Box 705, Montgomery. Successful meetings have been held in Phoenix, nine services having been held in eleven days, by Elders B. H. Waldron and Bert L. Pope. The people received them and their message kindly. Elders H. A. Gardner and Marion King have been called upon four times within a week to administer to the sick. They report healings in each case. Company A are meeting with fair success in their travels, although rain has interfered with their labors to some extent. Elders Nathan H. Stevens and A. F. Pace who are touring the conference visiting with members, report them as feeling well in body and spirit, with a determination to serve the Lord. Good health prevails among the elders.

Atlanta: Elder Paul E. Nelson, President, 29 Cannally St., Atlanta, Ga. Good health is being enjoyed by the elders and lady missionaries and they all report success in their labors. The little church house in Montreal is being painted by Elders Paul E. Nelson and J. A. Smith. When the house is ready, regular services will be held each Sunday and a Sabbath school organized. Elders A. G. Gunn and Jno. A. Stock held some successful meetings in the Douglas county court house, the hall being taxed to its capacity. On the 13th, 14th and 15th of October a religious debate was held in Atlanta between Elder Nephi Jensen of our Church and the Rev. Srygley of the "Church of Christ." The services were held in the chapel of the latter denomination and were attended by about 250 people. The subject discussed was, "Is the Book of Mormon a Divine Revelation?" Elder Jensen presented some very logical arguments in defense of his side of the question, which were met with abuse and slander from the opposite side. Elder C. E. Dinwoodey, who has been laboring in Atlanta for about a year as president of the Atlanta branch and conference, has been transferred to the office to act as secretary of the mission, which position he very ably filled for about twenty months before coming to Atlanta. Under Elder Dinwoodey's leadership the work has grown remarkably, a number of people having been brought into the fold of Christ and many having been led to an investigation of its doctrines. Elder Paul E. Nelson, who was recently transferred from the Mississippi conference, was selected to preside over the conference.

Ohio: Elder A. Franklin Tolton, President, Box 41, Station "D," Columbus. Rain in different parts of the state has impeded the work of elders during the past week Elders Jos. R. Hicks and E. D. Phippen,

who have been recanvassing the city of Circleville report the people quite friendly. Cottage meetings are being held in several of the homes each week. Elders John P. Green and I. H. Esplin are at East Liverpool visiting members and friends. Very favorable conditions are reported to exist in Pike, Scioto, Adams and Brown counties. People are quite friendly there, as a rule. Elders A. F. Tolton and Hubbard visited the elders in the above counties and held meetings. Five spirited meetings were held in Brown and Adams counties, also. The health of the elders is good and an excellent spirit prevails.

From a Returned Elder.

Salt Lake City, Utah, Oct. 22-08.

To the Elders and Saints of the Southern States Mission:

Beloved brethren and sisters: I consider it a great privilege and a duty to write you these few lines, as I have just returned from a mission, and, like all other elders, I feel that I have many good friends where I have labored. I have ofttimes thought of the lovely hours I have spent in your homes, and around your firesides. My heart goes out for you, and especially those among whom I labored in the Alabama and Middle Tennessee conferences.

I have prayed for you who have given me food and shelter that you may be successful in life; and I say unto you who obey the teachings of the restored gospel, you shall have great blessings, even though the world scorns you. It is your duty to say, "Lord forgive them for they know not what they do."

Every Latter-day Saint who does this is in the line of his or her duty. Then besides. you have a grand promise of being "added upon" when your heavenly Father shall call you back to His presence; therefore you have no time to lose in preparing yourself for your mission in the mansions of your Father.

We all have work to do in order to be prepared for our welcome in His kingdom; and I consider it one of the greatest privileges God has given to man to have an opportunity of going into the mission field to proclaim the gospel message to the nations of the earth.

God has been merciful to give us His kingdom in these the latter days. And furthermore He has placed some of the noblest men of the earth to stand at the head thereof. And it is your duty to heed their teachings and to sustain them with your faith and prayers, that they may be a shining light to the world. May you be faithful unto the end, is the prayer of your friend and brother,

Luther A. Stroud.

NORTHERN STATES MISSION.

Come!

This is authorized by Elder Jas. Rasmussen, chief of the southern Illinois elders:

Conference will convene at Hill, Effingham county, Nov. 14-15. Saints will please extend an invitation to all interested. This conference will mark the first anniversary of the dedication of the church here. German E. Ellsworth, President of the mission will be in attendance, as also the elders of the South Illinois district. We are looking forward to a wholesome time of rejoicing.

President J. C. Dyer of the Hill branch, seemed to be rather enthusiastic regarding the coming feast.

At The Twin Cities.

President of the Minnesota conference, Charles Broadbent's written expression of their recent general convening at the twin cities:

"The sentiment of the Saints that attended our conference held at 111 E. 26 St., Minneapolis, Oct. 25, 26, is that it was the best they had ever attended.

Pres. G. E. Ellsworth and eighteen elders were in attendance, a most excellent spirit prevailed, and much good counsel was meted out."

Three public services and two priesthood meetings were held and the 18 soldiers of the cross gave unmistakable evidence that they were still in the struggle for right. Pres. Ellsworth delivered strong discourses on the value of temperance and the necessity of divine authority in the church.

"In public meetings musical selections other than the regular songs were rendered —a quartette, a duet and a double quartette, and were noticably appreciated. We have a good organist, Sister Mary Mae, and a choir leader, Elder B. S. Garner, that is alive to the work, and they teach the Songs of Zion with a vim.

"The plan for the future suits us all—it being to not relax on book-selling, but to increase our circle of friends and establish thriving branches of the church among them."

EASTERN STATES MISSION.

Brooklyn: There are now 20 book stores here in New York that are carrying the Book of Mormon, and good prospects for many more to place that book upon their shelves. This is encouraging to all, and God has certainly blessed the labors of those who have striven to distribute His word. A baptismal service was held on the 24th of Oct., and Mr. Otto Hurschmann and Mrs. Cline were added to the Church. They were confirmed the next day in Sunday service.

New England: Oct. 17, Mr. Fred F. Schultz and Mrs. Lillian S. Uppenhiemer were baptized by Elder Wm. C. Hunter at the L baths in South Boston. A large number of Saints and friends attended the ceremony, and confirmation took place at the water's edge. President Hunter visited with the elders and Saints at Providence, R. I., and reports that branch in a prosperous condition. The number of Saints has been almost doubled there this summer. and a

large number of friends have been made. Open air meetings on Boston Common and other street interviews are holding in Boston, and great interest is taken by the people who chance to hear the brethren proclaim the principles of truth. Three cottage meetings each week have been held among the Saints in Boston and vicinity, and through this means they, the elders and their friends are kept in close touch with each other.

North West Virginia: Elder H. S. Rice, who has been heading the North West Virginia conference, has been released to return home. The elders are still working under the company work system, and it has been the means of getting the gospel message in many of the cities which have heretofore been passed by. Elder J. E. Grant and company have been laboring, the last two weeks in Monongalia and Preston counties, and find that much good has been accomplished through Liahona The Elders' Journal. Two families who had never met the missionaries had become deeply interested in the doctrine through the Liahona and other literature which had been handed to them by friends. Elders Weed, Frank. Quigley and Crook have been laboring in Removal for a week. "There has been a Reverend (?) from Weston," writes Elder Weed, "holding meetings here, slandering 'Mormons,' and has made the assertion that he would like to meet us in this place and that we would not last over night. In some way, he found out that we were here and came with speed swiftly. We met him with the spirit of love, explaining the doctrines of the Church of Jesus Christ of Latter-day Saints. We have been holding meetings in the school house every other evening, and the reverend gentlman would meet with us and take notes, after which he would try to tear our teachings to pieces, but the result is that we have many friends and investigators, and also received invitation to use the minister's church to preach in. He acknowledged before the congregation that we had many good things in our theology."

West Pennsylvania: Elders A. F. Coombs and W. H. Steed are doing a good work in Ambridge. Elders Jacob Frei and F. W. Cox, for the past three weeks have held several good meetings in Mt. Savage and Midland, in Maryland. They then went to Wellersburg, Pa., and were permitted to hold a service in a church. The people of the church furnished a good choir to do the singing for them and at the close of the services, they were complimented on their scriptural talk. The infant son of Brother and Sister Robert Mossey died Oct. 24, and the elders conducted the funeral.

Arrivals and Assignments.

Elders Wm. J. Butterfield, Clarence Duffin, Wesley W. Farrer, Jas. V. Facer, Abram Jones, Ernest Kohler, Dimond M. Layton, A. J. Miller, Jas. B. McQueen, D. D. McEwan, Archie. R. Southwick, and M. A. Thomas were assigned to the New England conference. Elders Wm. R. Dredge, Melvin Hogan, E. E. Higginbotham, David L. McBride, C. H. Owen, Owen L. Stewart, and Lorin S. Merrill were assigned to the Brooklyn conference; Elder Wm. A. Whitehead to the East Pennsylvania district; Elders Ray Duke and L. D. Hibbert to West Pennsylvania. Elders Geo. A. Hogan, Orville D. Harris, Wm. J. Hiatt, Osborne Hatch and Joseph H. Swapp to the South West Virginia conference; Elders Chas. Moser, J. E. Simons, and Grover C. Udall to that of North West Virginia.

CENTRAL STATES MISSION.

To Confer.

President G. E. Cahoon, of the eastern Missouri district, and J. S. Crane of the western, came in to headquarters here Oct. 31, whither they had been called by Pres. S. O. Bennion to confer about the work in their territories. They are thoroughly sanguine about the results obtained and the outlook ahead, though the book sales had fallen off the last week in one of these conferences on account of the heavy weather.

Sunday School at the "Center Place."

Owing to the recent release and return home of Elder J. M. Redd, who had for some time past been filling the position of superintendent, the superintendency of the Independence Sabbath school was reorganized under the direction of Pres. S. O. Bennion. The list of workers of that organization now stands as follows:

Superintendent, Verner J. Danielson; 1st assistant, Nephi W. Cummings; 2d assistant, Nicholas T. Henderson; secretary, Leila Tuckfield; chorister, Richard B. Summerhays; organist, George C. Murdock; teacher parents class, B. F. Cummings; teacher theological class, D. H. Fowler; of the second intermediate. R. B. Summerhays and Millie W. Fowler; of the first intermediate, G. C. Murdock; of the primary department, Emily W. Cummings.

Our Sunday school has made a creditable progress in its year-and-a-half's existence, and we aim to stop with nothing short of a place in the front row, in organization, discipline and study-results.

..Second Organization of Independence.. Mutual.

Sunday Nov. 1. under the direction of President Samuel O. Bennion, the Young Men's and Young Ladies' Mutual Improvement Associations were reorganized and put in shape for the winter season's course of study, the first meeting of which was held Friday night following at the mission house on South Pleasant street, while thereafter a more commodious hall will be used for the classes. The personnel of officers chosen stands thus:

President of the Young Men's, George C. Murdock; first counsellor, Wm. Daniel-

son, Jr.; second counsellor, Joseph Himes; secretary and treasurer, R. D. Peters; chorister, R. B. Summerhays; class leader, D. H. Fowler. President of the Young Ladies,' Leila Tuckfield; first counsellor, Annie Durfee; second counsellor, Johanna Oleson; secretary and treasurer, Emma Himes; assistant, Sarah Danielson; class leaders, May Green and Millie W. Fowler.

The male class will study "Science and the Gospel" according to the Manual prepared for such classes in the Stakes of Zion, while the ladies will wrestle with "Acts of the Apostles" as per the guide department of The Young Woman's Journal, organ of the young ladies of the Church. The "Improvement Era," periodical of the young men of "Mormondom" will supplement the Manual work of the brethren. We expect to "make good" out of our winter course and gather a harvest worth while, of the rich treasures of knowledge that the Creator has given through the latter-day prophets, as we did last year, and we wish the same ingathering may be realized by the hundreds of like organizations throughout the missions of the Church and the Stakes of Zion.

MISCELLANEOUS.

A Conscience-Stricken Brother.

An anonymous writer contributes this expression:

Lost:—A treasure, containing the way to life eternal; and this is the manner in which it was lost.

Two strong young men with sparkling eyes, came to my door one day, and politely offered me a book which they said, was a record and the gospel as taught by the Savior of the world, pure and unchanged. Prejudice was my master, and I sent those messengers of peace from my sight, but later, remorse exchanged with prejudice and O! the misery experienced thereafter. Now will the All-merciful God forgive me and send again a treasure, 'a voice that whispereth low out of the dust'—the Book of Mormon; and may the God of Abraham comfort the hearts of His messengers and multiply their joys."

NEVER TROUBLE TROUBLE.

There's a cheery little proverb
It is very well to heed,
In a world where pain and sorrow
Are quite plentiful indeed.
If you would not have them double,
Then keep this well in view,
To never trouble trouble
Until trouble troubles you.

Don't think when storm-clouds gather
You are certain to be drowned;
The very darkest tempest
May quickly blow around.
And up above the blackness
Shines evermore the blue;
So never trouble trouble
Until trouble troubles you.

Ofttimes a gloomy morning
Precedes a sunny day;
So, without a word of warning,
Our trials slip away.
What pangs we oft have suffered
From ills we never knew!
So never trouble trouble
Until trouble troubles you.

Quit counting all the bridges
You may never have to cross,
Quit climbing all the ridges
Of future pain and loss.
Trudge on and on your duty,
To God and conscience true,
And never trouble trouble
Until trouble troubles you.

—Leslie's Weekly.

BEFORE IT IS TOO LATE.

If you have a gray-haired mother
In the old home far away,
Sit down and write the letter
You've put off day by day;
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you've a tender message
Or a loving word to say,
Don't wait till you forget it,
But whisper it today.
Who knows what bitter memories
May haunt you if you wait?
So make your loved one happy
Before it is too late.

We live but in the present,
The future is unknown;
Tomorrow is a mystery,
Today is all our own.
The chance that fortune lends to us
May vanish while we wait,
So spend your life's rich treasure
Before it is too late.

The tender words unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent—
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

—Exchange.

And the redemption of the soul is through Him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.—Doc. and Cov.

For Michael shall fight their battles, and shall overcome him who seeketh the throne of Him who sitteth upon the throne, even the Lamb.—Doc. and Cov.

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PRIEST-RIDDEN ?

BY D. HENRY.

Are the "Mormon" people priest-ridden? Many a wiseacre has made such accusation as a result of snapshop judgment from surface appearances. But has any deep student of sociology, or anyone else with the capacity to prod for bottom facts, ever arrived at such conclusion? Invariably the opposite. Let us see why.

True enough, the unanimity of the Church body of Latter-day Saints is one of the sociological wonders of the age. Profound students of human nature have said so. They volunteer that they never came in contact with any great number of people whose hearts so throb in unison, as do the people in the heart of the Rocky Mountains. Twice a year, thousands of them assemble together in one vast body to hear their leaders dispense what appeals to them as being the word of God, and to vote on the question of officers. At such times a sea of ten thousand hands delight to rise in unison to support the suggestions of their leaders. Rarely is a contrary voice heard.

At first thought "priestly domination" suggests itself to the mind of "the stranger within our gates." Upon mingling with the people and living in their thoughts and feelings a little, however, the intelligent visitor is soon unburdened of that idea. Because he quickly notes that "Mormons" move freely and joyously about their business, whether of attending to Church duties or private interests. They give no evidence whatever of being a shackled people.

As a matter of fact, the average "Mormon" is averse to anything that smacks of bondage; a little more so than is the average man of the Gentile world. Nature made his soul to revolt against force or coercion. His spirit cannot be bound down; it reaches out for the clear air of freedom. To attempt to grind it down would mean a death-struggle — would mean more than anyone has yet been willing to undertake; that is, as affecting the "Mormon" body.

The general liberty-loving proclivities of Latter-day Saints can be accounted for in only one way: Their love for, and innate capacity to receive and assimilate, truth. It is a deep philosophical reason. But by looking over the world's past, we can begin to see its great significance. Here is a suggestion to get us started on the right track: The world has more truth today than ever before; likewise, earth's people are more liberty-loving than ever before. Who can gainsay this statement? Recall the world of two thousand years ago, or two hundred, for that matter, and survey in retrospect her inhabitants so generally ground down under the heel of the one-man power, most of her nations groaning under the yoke of arrogant and tyrannical kings! But as the people lifted up their heads into the white light of truth, their spirits cried for freedom, and gradually they threw off thralldom's yoke.

It is interesting, too, to observe that where you find a people who manifest greater faith in God than their fellows, there you find also a superabundance of the liberty-loving instinct. Let us look at the children of Israel a moment.

The subjects of the Babylonian kingdom, or of the Assyrian, or of the empires all around them, suffered themselves to be oppressed, domineered, ground down into the dust under the iron heel of tyranny. But when oppression was tried on Israel, they arose and revolted in a day (I Kings 12:6-20). Latter-day Saints claim to be, and give good evidence of being, of the lineage and blood of old Israel—old Israel, whose necks the yoke of bondage always sorely galled, and whose spirits always yearned for the high atmosphere of freedom.

And it all is accounted for upon the grand principle that Christ, the Light of the world proclaimed: "The truth shall make you free." "Mormonism" claims to embody far more truth than any other "ism." That is the reason the "Mormon" people have suffered, and have been willing to suffer, more slander and persecution, than any other contemporary people. Just as did the Savior's little band of old. And it follows as the day follows night, that a people nearer to the God of heaven than their contemporaries, that is having more living, burning faith in Him, have inherent within them more of the love of independence because He being the Fountain-head of all truth, they would be in possession of more of it. "Truth shall make you free." Freedom to live one's own life and to think one's own thoughts, then, is a heritage of those that love the truth—that drink copiously from the fountain close to the throne of the Father of truth. That is just how every genuine "Mormon" feels. Whether he be educated in all the learning of the world, or but a humble plowman in the field, his soul delights in freedom and revolts at domination. The flood gates of such a soul are open to the hidden truths that Jehovah constantly reveals to those that will not lock up their breasts to them because the world mocks. That history plainly tells us that such a type of character has always been the most liberty-loving and liberty-demanding of all earth-children cannot be controverted. "Mormons" priest-ridden? I dare say without fear of successful contradiction that the devotees of no other society are so free.

It does not follow that because a body of people have the greatest freedom to think and act that there is the greatest diversity of opinion among them. Truth makes us free, the Master declared, and a great many minds thrown wide open to the truth, and believing that the Almighty will diffuse it among them, will be found to beget unanimity, not create division and confusion. The truth, which makes us liberty-loving will blend minds together in harmony. If it were not so, truth would not be truth.

Ye overrighteous "Christians" who point to the oneness of the "Mormon" body and cry, "priest-ridden, hiararch-domination," let me direct your virtuous eyes back to the ancient (and genuine) Christian church. Was not their unanimity and solidity as a body of worshipers the chief reason why they were considered a menace to existing systems, and so called down a terrific persecution upon them? Do I hear you say they were priest-ridden, domineered?

Oh no.

As it was with them, so is it with the "Mormon" body today. These worshipers claim to enjoy the fullness ot truth which they of old were given. The truth that blended their hearts as one, blends the hearts and desires of Latter-day Saints in unity. The truth that made them free—the truth of Israel's God—caused them to scorn the petty threats, the driving, the attempts to force them to forsake their religion. Their freedom-leavened spirits prompted them to die at the stake of the cruel Roman, or by the stones of the Pharisaical Jew, rather than be forced to deny what they knew was true. So it has been with misrepresented, slandered, mobbed, persecuted "Mormonism."

"Mormons" resent your attempts to force their belief—or disbelief. They would die before they would suffer your jarring, untenable creeds, so often devoid of the real spirit of Christ, to be forced down their throats.

But they know the voice of truth

when they hear it, or a man of God who has a message for them.

They look upon their leaders as men of God with a message for them. Their leaders well know that if they speak aught but this to them, they have fallen from their high stations as divinely inspired men. If a file leader attempts to exercise unrighteous authority over them, or manifest a spirit not in accord with the spirit of Christ or the Holy Priesthood, it is amen to that man's power or influence in the Church.

Priest-ridden! Ye shallow accusers, without ability to look below surface appearances, and too small-souled to let men believe and worship as they please! You could not make a more untrue accusation. But a people with a deep philosophy underlying their peculiar belief and mode of life-thought, usually are adjudged by their fickle neighbors to be just the opposite to what they really are.

The file leaders of the Latter-day Saints rule by counsel, in love, through the Priesthood or authority which they bear as servants and prophets of God. They are the farthest of all men from a desire to domineer. Their position is this, and it is the position of the Church:

> That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.
>
> That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved, and when it is withdrawn, Amen to the Priesthood, or the authority of that man.
>
> No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;
>
> By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.
>
> Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;
>
> That he may know that thy faithfulness is stronger than the cords of death.—Doc. and Cov. 121:36, 37, 41-4.

SOCIALISM, FALSE AND TRUE.

One of the moving forces in the civilized nations of the world which is stirring up what is called "the lower classes," creating no small commotion in the churches, and attracting the attention of legislators, statesmen, and even the nobility and royalty, goes by the name of Socialism. It is rather difficult to define. It has different phases, tenets, modes of operation and schemes to accomplish the end it claims to have in view. Some of its advocates profess to be Christians and claim that its doctrines are Christian in character. Most of them, however, repudiate or ignore religion altogether, and make no pretense of bringing Deity into their ideas or lives or objects.

With a few of its adherents it means anarchism—the destruction of all governments. With most of them it means the absorption of the individual into the body of the State, which is to regulate, control, and own him and all he can accumulate. The common purpose which each of its various factions has in view is the abolition of poverty and the establishment of equality in the possession and use of this world's goods and products. It consists chiefly in theories which are not attempted to be put into practice, and which, in many respects, appear to be impracticable when human nature is fairly taken into consideration.

But it has one strong source of power to move the masses and to enlist the sympathies of thoughtful and charitable people; i.e., the conditions existing in society, in which the wide distinction between the very rich and extremely poor is so manifest, and unjust, and indefensible that every sane person can recognize its monstrous and cruel disparities. These cry aloud for rectification. The need for a radical change is universally perceptible. The sorrows, sufferings and deprivations endured by countless millions of the human race are beyond the power of language to describe. They appeal to just people with a voice louder than the thunder's roar and demand something more than sentiments of condolence or temporary means of relief.

Philanthropy has made many noble efforts for the amelioration of the masses, and the good efforts of the benevolent have accomplished much in small circles, and many laudable institutions have been established, doing good in a limited way, but the general situation continues in all its dreadful misery without that general alleviation which is a crying and absolute necessity. Something radical is wanted of universal application. Society is evidently organized upon wrong foundations. These have to be changed or the structure cannot be properly rectified.

What is to be done? That is the open but momentous question. Socialism, as it is called, attempts to furnish the remedy. Putting aside the different wild, conflicting and unpractical notions of its street orators and clerical or secular champions, it aims at complete paternalism in government. No individual is to own anything. Everything is to belong to the State. All properties, utilities, industries and persons are to be owned by the entire body politic, represented by the government. Each individual will thus have equal claims with others for all that is needed for temporal support and intellectual education, so that nobody will lack the necessaries of life or means for general advancement. Nor will anyone own the land or other species of property, and thus there will be no rich and no poor, but all, in a certain sense, will be equal.

There are different views among Socialists as to the manner in which this radical change is to be effected, but when pressed to a declaration of their intents, the declaration is made that when a sufficient number of adherents to Socialism is obtained, holding the voting power, a government is to be set up by this majority which will exercise compulsory force to dispossess property-owners and take in all public and private institutions, properties, wealth, and everything that has been produced by the activities and accumulations of the ages or of modern times. In other words, there is to be a general confiscation, or, as viewed by many minds, a wholesale robbery in the name of law, and the establishment of a tyranny greater than any form of oppression ever known to the world. The end in view is to justify the means employed. The levelling of all inequalities is to condone the sweeping destruction of human rights and liberties.

Behind this awful terror there is a spirit of compassion for the sorrows of humanity, moving for a general recognition of the evils of society to the end that measures may be taken, in righteousness and equity, to remove the weight of woe that rests upon the poverty-stricken hosts of human beings. who are as much the children of God as are the pampered and purse-proud few who own the greatest part of the wealth of the world. The agitation for that which would, in all probability, bring about a worse condition than society now welters in, has its uses in drawing the attention of the wise, thoughtful and practical minds of the age towards the formation and adoption of plans of a practical character, to bring about needful changes and introduce measures for the removal of those crying evils which are a disgrace to so-called Christian civilization.

Seeing that the world has moved along under various forms of government and of religion for thousands of years, and the great disparities in social conditions increase rather than diminish, even in the midst of the most advanced of Christian nations, and that "Failure" has been stamped upon every social reform, does it not strike the enquiring mind that something is needed from a higher than human source, to bring order out of the chaos of the social world and introduce a perfect system of government, in which righteousness shall be the rule and the good of all shall be the grand object in view? Modern Christianity is powerless and absolutely helpless to accomplish this, with all its professions of divine influence and authority.

Yet the prophets of old to whom Christians look for religious instruction, have predicted the very change that is needed and which is desired by the best theorists in Socialism. But while profession is made in Christendom of belief in the divine inspiration of the Hebrew seers, little if any, at-

tention is paid to that which they foretold. And when the word comes from thousands of honest affiants that God has spoken from the heavens and commenced the great work of the latter days which is to usher in the Millennial reign of righteousness and equity, and justice and mercy, the word is received with a smile of derision or with anger and ferocity against those who proclaim it.

The system vulgarly called "Mormonism" is not only a religion for the soul, but a means of redemption for the body and for the reconstruction of society. It embodies a plan for the regulation of mankind in social order, in which every person will be entitled to proper support, if obedient to just rules for human labor adapted to the abilities of each individual, securing to everybody the use and enjoyment of all means required by their different talents and capabilities, the increment to belong to the Lord for the general welfare. It is not to be community of goods, but each person is to be a steward over that which is entrusted to him, and the employment of which he is to account for to those who are chosen by the body to act in that capacity.

This order cannot be established without a religious influence and impetus. It must take in not only the love of God, but the love of the neighbor. It requires present divine inspiration and revelation. Such a social order will be established on principles revealed from heaven, and its influences will extend to the nations and be patterned after by the good among men. Those who enter into it will do so voluntarily, and not by force. They will combine in freedom for the general welfare, and the Spirit of God will be poured out upon them to the degree that they will fraternize and work for the common good, but each one will obtain that which is needful to carry on each branch of industry and achieve that which he is competent to accomplish, while the results will be for the upbuilding and improvement of the whole society.

This will gradually spread out to all the world until the time comes when the Almighty will stretch forth His hand to turn and overturn nations and thrones and kingdoms, and His government will become paramount. Socialism has within it the germs of future development into a righteous government for all the earth, but without the voice and power of the Most High it will accomplish little that is practicable. But God has begun His marvelous work for the establishment of His kingdom on earth, and it will move forward with accelerating force, until it shall sweep away the evils that afflict humanity and usher in the reign of the world's Redeemer. True Socialism will then be the universal order, promoting universal joy and prosperity and peace. —C. W. P. in Millenial Star, Oct. 29, 1908.

THE UNKNOWN HYMN.

"When they had sung an hymn, they went unto
The Mount of Olives"—ah, if we but knew
The secret of that unknown hymn, which came
Between Christ's feast of love, his cross of shame!
What was the song that in that upper room
Rose full and sweet within the gathering gloom?
Could we but know, what comfort it would be
When we, too, tread toward our Gethsemane,
When friends betray even in the hour of trust,
When wrong and hatred crush us to the dust,
When all our way is darkness and we go
Toward Calvary with bleeding feet and slow!

Nay—if we knew it, could we, would we, sing?
We, who lament at each small chastening,
We, who so seldom and so feebly raise,
Even in joyful hours, a song of praise?
How should so brave, so high a triumph-song
To our unworthy lips and lives belong?
It is the Victor's hymn, who to the grave
Could walk in strength, a mocking world to save.
Not for our lips so glorious a strain;
Before Christ's cross the secret must remain.
—Priscilla Leonard in the Outlook.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come.—Doc. and Cov.

Liahona The Elders' Journal

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Editorial

CHANGE OF MISSION PRESIDENTS.

President Joseph A. McRae, who has presided over the Western States mission, formerly known as the Colorado mission, with headquarters at Denver, has been released, after serving in that position about eight years. Prior to being appointed to it he labored for a time as a traveling elder, so that his term in the mission field has been a long one. His home when he was called to enter this field was in Arizona, but he will not return to it. Instead he will locate in Independence, Mo., where he will take a position with the Danielsen Implement Co.

He leaves behind him, in the field and position in which he has labored so long, a record of faithful, honorable and successful service that will reflect credit upon him during the remainder of his life; and he vacates the office which he has so long administered with the praise and high appreciation of his superiors. He has been a wise and able presiding officer, has held the love and respect of the hundreds of elders who have labored under him, and has always had the unbounded confidence and affection of the scattered Saints in his mission. As an organizer, and as a counsellor of practical wisdom, he has distinguished himself among his brethren; and the ability with which he has managed the financial affairs of his mission has been of no mean order. The building in which are located the headquarters of the mission is largely the result of his business energy and sagacity.

Under his efficient direction, the elders in the Western States mission have equaled, if they have not surpassed, those of any other mission in the world in proportion to numbers, in the number of copies of the Book of Mormon they have distributed among the people; and the work of publishing the restored gospel within his jurisdiction has grown and flourished in a gratifying degree. He was an earnest advocate of the establishment, here in Independence, of The Liahona, afterwards consolidated with the Elders' Journal. under the present name of this magazine; and is secretary and a member of the board of directors of Zion's Printing and Publishing Company. With all sincerity and heartiness we wish Brother McRae success, prosperity and happiness in his new calling.

The successor of Elder McRae, as president of the Western States Mission has been appointed by the First Presidency of the Church, in the person of Elder John L. Herrick, of Ogden, Utah, who will assume his new duties at once, with headquarters at Denver. Elder Herrick has for many years been a pillar in the stake and ward of which he has been a resident; the half-score years, last past he has been superintendent of the Young Men's Mutual Improvement associations of the recently divided Weber Stake of Zion. In this position his pleasing personality and high moral character, as well as his precepts, have been an inspiration to hundreds of young men, and we congratulate the elders and Saints of the Western States in acquiring this man as a leader.

In their behalf we bid him welcome!

THE FALL.

From Trondjem, in far off Norway, comes a letter from an elder laboring there, written in behalf of himself and other elders in that conference, and propounding questions relating to the fall of Adam:

> In the Liahona's columns the statement was made that Adam and Eve were resurrected beings, when placed here upon the earth, but through the fall they became mortals. Please quote authority, either scripture or reason, for this statement. (See number dated June 27, 1908.)
>
> Also, in one of your issues, the statement was made that Adam and Eve would have been unable to beget mortal children in the resurrected state they were in, previous to the fall, but, being subject to the law that "like begets like," would have only been able to beget spiritual children. Question: How do you harmonize the above with Lehi's statement to his son Jacob (II Nephi 2: 23-25) that "they would have had no children;" and "Adam fell that man might be"?

These with other inquiries of a similar nature, have impelled us to attempt a statement of the views of leading Latter-day Saints in respect to the fall of Adam and Eve, though limited space will compel brevity.

Before this world was created its human inhabitants dwelt in what is called their first estate. They were unembodied spirits, but were the offspring of God. Without bodies of flesh and bone they could not progress and become exalted like their heavenly Father, neither could they pass through a probation that would prove and develop them.

In order to provide them with bodies, and with an opportunity to pass through a probation, God created this earth and formed a plan to transplant them upon it. For the purpose of commencing this great work, He placed in the garden of Eden, Adam and Eve, and gave to them the first commandments: 'Be fruitful and multiply, and replenish the earth and subdue it."

When this pair were first placed in the garden they were immortal, but by transgressing the law that was given to them after they were placed there, they became mortal:

> But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. (Gen. 2: 17.)

Here a law was given the penalty of which was death. If the law had never been broken the penalty would never have been inflicted. If Adam and Eve had always been obedient, they never would have died. Christian theologians generally admit this proposition, and there are many passages in the Bible which support it, but we will quote only one:

> For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15: 21-22.)

That Adam and Eve, if they had not fallen, would have lived on forever without a change in their condition, is definitely declared by Lehi:

> And now, behold, if Adam had not trans-

gressed, he would not have fallen, but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were in, after they were created; and they must have remained forever, and had no end..

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. (II Nephi 2: 22, 23.)

These passages show that death entered this world in consequence of Adam's transgression, and that he and Eve would have lived forever had they not broken the law. Such is the view held by the leading writers of our Church. (See Talmage's Articles of Faith, Lecture III, especially paragraphs 23, 24 and 27). The death which Adam passed through was like the death of any other human being, namely, the dissolution of the body and the spirit. He possessed his body before the fall.

In the Journal of Discourses, volume 1, page 46, is a sermon by President Brigham Young, from which the following extract is taken:

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*. * * When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal.

This declaration is generally accepted by leading men in our Church. A celestial body is a resurrected body (although a resurrected body does not necessarily belong to the celestial order); and the statement that Adam and Eve possessed immortal bodies, not subject to death, corresponds perfectly with the terms of the law which they broke, quoted above. One correspondent, with a show of impatience, declares it a contradiction of terms to say that Adam was immortal but became subject to death. Adam was immortal had he chosen to remain so, and he never would have died had he not so consented. The fact that he was immortal did not destroy his agency; it was his privilege to do that which would render him mortal. The Pearl of Great Price makes this clear:

Nevertheless thou mayest choose for thyself, for it is given unto thee, but remember that I forbid it. (Moses 3: 17.)

When Adam and Eve left the celestial sphere in which they had formerly dwelt, and with their resurrected bodies took up their abode in the Garden of Eden, they lost the knowledge and intelligence they had formerly possessed. and, intellectually and spiritually, became as little children. If was the same with Jesus. When He left the courts of glory to dwell in the flesh He became as other mortal children in respect to the knowledge He had formerly possessed. "In His humiliation His judgment was taken away." (Acts 8: 33.)

Satan entered the garden and prevailed upon Eve to break the law, by telling her that eating the forbidden fruit would not cause death, but would make her wise like God. (Moses 4: 10. 11; Gen. 3: 4, 5.) She was deceived by Satan and fell first. Expulsion from the garden was part of the penalty of the law, as we infer from Genesis 3:24: "So he drove out the man." Eve, by transgressing, incurred this part of the penalty at once, whereas death was not to be inflicted immediately, "but in the day that thou eatest thereof;" and "one day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3: 8.) Adam died a little within a thousand years.

Eve fell, and a separation would have occurred between her and Adam if he had not fallen also. This separation would have prevented offspring. and hence would have defeated the command to "multiply and replenish the earth and subdue it;" and, indeed. the chief purpose for which the earth

was created. By the fall of Eve Adam was placed in a position in which he was compelled to break one of two commandments. Either he must fail to beget posterity, or else he must partake of the forbidden fruit, fall with Eve, and remain, through a life of suffering, her husband and companion. He chose to fall. That he made this choice knowing what it signified, is proved by the saying of Paul: "And Adam was not deceived; but the woman being deceived, was in the transgression." (I Tim. 2: 4.)

When Satan tempted Eve he supposed he was opposing the designs of God. We read in the Pearl of Great Price:

> And Satan put it into the heart of the serpent (for he had drawn away many after him), and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world. (Moses 4: 6.)

The inference is that Satan intended to separate husband and wife, and thus prevent offspring and "destroy the world," that is, defeat the purpose for which it was created. But Satan "knew not the mind of God." He knew not how God had planned to overrule the transgression of the woman for the unspeakable blessing of myriads of intelligences that were waiting in their first estate to pass into a higher one. We are justified in believing that Adam acted under divine inspiration in choosing to fall, for by so doing he thwarted the purposes of Satan.

Thus Eve fell by being beguiled and deceived, and Adam fell voluntarily to prevent a separation from her, and to fulfill the great command to multiply. This clearly explains what Lehi meant when he said: "Adam fell that man might be."

Adam had been Michael, the Archangel, and had led the armies of the righteous in conquering the rebellion of Lucifer and his hosts in heaven, and casting them down to the earth (Rev. 12: 7-9; Moses 4: 3). God had given to Adam "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1: 26-30.) In other words, Adam was made ruler of the earth and all that it contained.

There was enmity between Adam and the forces of evil represented by Lucifer and his hosts of fallen angels, whom Adam had been instrumental in casting out of heaven down to the earth; and when Adam fell these agencies of evil acquired a degree of ascendency over him and the dominion which had been given to him, which comprised the earth and all that it contained. When Adam fell all creation pertaining to this earth was changed also, and evil began to prevail over it. God placed a curse upon it:

> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
>
> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
>
> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. (Gen. 3: 17-19.)
>
> The immediate result of the fall was the substitution of mortality, with all its attendant frailties, for the vigor of the primeval deathless state. Adam felt directly the effects of transgression, in finding a barren and dreary earth, with a sterile soil, instead of the beauty and fruitfulness of Eden. In place of pleasing and useful plants, thorns and thistles sprang up; and he had to labor arduously under the conditions of physical fatigue and suffering, to cultivate the soil that he might obtain necessary food. Upon Eve fell the penalty of bodily infirmity; the pains and sorrows, which since have been regarded as the natural lot of womankind, came upon her, and she was made subject to her husband. (Articles of Faith, p. 70.)

The fall involved the animal king-

dom. Before it happened one animal never harmed another. But in consequence of it animals began to devour each other, and the earth, the air and the sea, became scenes of cruelty, rapacity and death. When the earth was first created, its Maker "saw that it was good" (Gen. 1: 21); but after the fall it became filled with evil as we find it today.

That God foreknew the fall of man is proved by many passages of scripture, especially those which speak of the plan of redemption formed by Him, and His choice of a Redeemer made before the world was. If, then, He be a God of infinite love and power, why did He permit the world and His children who inhabit it, to be thus subjected to evil? Because His children could not learn the nature of evil without coming in contact with it, and without learning this they could not know what good is, and without knowing both good and evil they could never become like their Father in heaven, the destiny to which He desires all of His children to aspire. God has placed His children upon a changed planet to develop and perfect them; and in doing so has conferred upon them blessings so vast that the finite mind cannot grasp them.

The commandment to multiply was given to Adam and Eve before they fell, yet we have no intimation that, prior to that time, any mortal children were born to them. On the contrary, the leaders and writers of our Church, without an exception, so far as we are aware, concede that mortal children were not born to our first parents until after the fall. The plain inference is that men and women with celestial bodies do not beget offspring with bodies of flesh, blood and bones, as mortal parents do; but that the children of resurrected beings are unembodied spirits, precisely as all mankind were prior to being born into mortality.

THE HITTITES.

During the last year or two considerable interest has been created among students of history and literature relating to the Bible, in consequence of discoveries that have been made in the region in Asia Minor, inhabited by the Hittites, one of the most ancient of nations, often mentioned in the Old Testament in a manner to indicate that it was a powerful one. Some of these discoveries recently brought to light are described as wonderful, and of absorbing interest. The Literary Digest publishes the following in relation to them, translated from a German paper:

Boghaz-keui, or, as this place is called by its old name, Khatti, is found in the heart of Cappadocia, in Asia Minor, and is the capital city of the old Khatti kingdom, called in the Bible the kingdom of the Hittites. For quite a while already the fact has been recognized that by the side of the two well known centers of ancient civilization, Egypt and Mesopotamia, there had also in early times been a third of virtually the same importance for Asiatic civilization, and this center was the land of the Hittites. But where this Hittite people really had its headquarters and center of power, who these people really were, what their ethnological connection with other peoples, and what also their historic importance, were all problems that sorely vexed and perplexed scholars. Existing scources of information failed to solve these questions, the greatest perplexity being perhaps their language and writing, which could be interpreted by no known means. The first light on this problem came about twenty years ago, when the famous Eel-el-Amarna tablets were found in Egypt, which embodied the archives of Kings Amenophis III and Amenophis IV, and contained an exchange of political correspondence in cuneiform writing between these kings and the leading cities of Palestine, the whole dating from the fourteenth century before Christ, or even earlier than the earliest parts of the Pentateuch. In these clay-tablet letters two new historic peoples for the first time appear on the horizon, namely, the people of Khatti and of Mitanni. We also read here that King Subbiluliuma of the Khatti was making at that time an aggressive warfare

on the Egyptian spheres of influence in pre-Israelitish Canaan.

The Digest adds: "The excavations made in Boghaz-keui have now brought to light the archives of the kings of the Khatti, and hundreds of tablets have been found covered with all kinds of political and historical information. And all of these documents date from the reigns of seven kings of the Khatti, among whom the above-mentioned Subbiluliuma is the first and oldest. This is a coincidence of a kind seldom or never paralleled in archaeological research." Then follows the subjoined statement made by a German writer named Winckler:

The statements found on these tablets not only read exactly like Chronicles, but they really furnish us with a commentary on the Tel-el-Amarna letters, which come from the spheres of influence of Mitanni and Khatti, that is from Northern Syria. Not only are the same countries mentioned in both sources, but the same persons are described; and while in the letters of Tel-el-Amarna these persons tell their own story in their correspondence with their Egyptian sovereign, we, through the reports of the kings of Khatti, receive the confirmation and further explanation of the matters they report. It becomes apparent that the individual princes went from one of the great powers to the other in their allegiance, according to the power of the one or the other.

The Lord has provided means for vindicating the truth of the scriptures. Scholars may attack them, and seek to destroy the faith of the honest believer, but in the end truth will triumph, and the wisdom of the wise shall perish when arrayed against it. If the researches in the region where once stood the powerful kingdom of the Hittites, shall bring to light records from which its history may be gleaned, and which will confirm the Bible, perhaps the learned may be more willing to accept as true the history of America, contained in the Book of Mormon.

And after your testimony cometh wrath and indignation upon the people.—D. & C.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

---

1. Behold my beloved brethren, seeing that I have been permitted to come unto you, therefore I attempt to address you in my language; yea, by my own mouth, seeing that it is the first time that I have spoken unto you by the words of my mouth, I having been wholly confined to the judgment seat, having had much business that I could not come unto you;

2. And even I could not have come now at this time, were it not that the judgment seat hath been given to another, to reign in my stead; and the Lord in much mercy hath granted that I should come unto you.

3. And behold, I have come having great hopes and much desire that I should find that ye had humbled yourselves before God, and that ye had continued in the supplicating of his grace, that I should find that ye were blameless before him; that I should find that ye were not in the awful dilemma that our brethren were in at Zarahemla;

4. But blessed be the name of God, that he hath given me to know, yea, hath given unto me the exceeding great joy of knowing that they are established again in the way of his righteousness.

5. And I trust, according to the Spirit of God which is in me, that I shall also have joy over you; nevertheless I do not desire that my joy over you should come by the cause of so much afflictions and sorrow which I have had for the brethren at Zarahemla; for behold, my joy cometh over them, after wading through much affliction and sorrow.

6. But behold, I trust that ye are not in a state of so much unbelief as were your

brethren; I trust that ye are not lifted up
in the pride of your hearts; yea, I trust
that ye have not set your hearts upon riches,
and the vain things of the world; yea, I
trust that you do not worship idols, but
that ye do worship the true and the living
God, and that ye look forward for the remission of your sins with an everlasting
faith which is to come.
7. For behold, I say unto you, there be
many things to come; and behold, there is
one thing which is of more importance than
they all; for behold, the time is not far distant, that the Redeemer liveth and cometh
among his people.
8. Behold, I do not say that he will come
among us at the time of his dwelling in his
mortal tabernacle; for behold, the Spirit
hath not said unto me that this should be
the case. Now as to this thing I do not
know; but this much I do know, that the
Lord God hath power to do all things
which are according to his word.
9. But behold, the Spirit hath said this
much unto me, saying: Cry unto this people, saying, Repent ye, and prepare the way
of the Lord, and walk in his paths, which
are straight: for behold, the kingdom of
heaven is at hand, and the Son of God
cometh upon the face of the earth.
10. And behold, he shall be born of Mary,
at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and
chosen vessel, who shall be overshadowed,
and conceive by the power of the Holy
Ghost, and bring forth a son, yea, even the
Son of God;
11. And he shall go forth, suffering pains
and afflictions, and temptations of every
kind; and this that the word might be fulfilled which saith, He will take upon him the
pains and the sicknesses of his people;
12. And he will take upon him death, that
he may loose the bands of death which bind
his people ;and he will take upon him their
infirmities, that his bowels may be filled
with mercy, according to the flesh, that he
may know according to the flesh how to
succor his people according to their infirmities.
13. Now the Spirit knoweth all things;
nevertheless the Son of God suffereth according to the flesh, that he might take upon him the sins of his people, that he might
blot out their transgressions, according to
the power of his deliverance; and now behold, this is the testimony which is in me.
14. Now I say unto you, that ye must repent, and be born again: for the Spirit
saith, If ye are not born again, ye cannot
inherit the kingdom of heaven; therefore
come and be baptized unto repentance, that
ye may be washed from your sins, that ye
may have faith on the Lamb of God, who
taketh away the sins of the world, who is
mighty to save and to cleanse from all unrighteousness;
15. Yea, I say unto you, come and fear
not, and lay aside every sin, which easily
doth beset you, which doth bind you down
to destruction, yea, come and go forth, and
shew unto your God that ye are willing to
repent of your sins, and enter into a covenant with him to keep his commandments,
and witness it unto him this day, by going
into the waters of baptism;
16. And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say
unto him, yea, he will remember that I have
said unto him, he shall have eternal life, according to the testimony of the Holy Spirit,
which testifieth in me.
17. And now my beloved brethren, do you
believe these things? Behold, I say unto
you, yea, I know that ye believe them; and
the way that I know that ye believe them,
is by the manifestation of the Spirit which
is in me. And now because your faith is
strong concerning that, yea, concerning the
things which I have spoken, great is my
joy.
18. For as I said unto you from the beginning, that I had much desire that ye
were not in the state of dilemma like your
brethren, even so I have found that my desires have been gratified.
19. For I perceive that ye are in the paths
of righteousness; I perceive that ye are in
the path which leads to the kingdom of
God; yea, I perceive that ye are making his
paths straight.
20. I perceive that it has been made
known unto you by the testimony of his
word, that he cannot walk in crooked paths;
neither doth he vary from that which he
hath said; neither hath he a shadow of turning from the right to the left, or from that
which is right to that which is wrong;
therefore, his course is one eternal round.
21. And he doth not dwell in unholy
temples; neither can filthiness, or anything
which is unclean be received into the kingdom of God; therefore I say unto you, the
time shall come, yea, and it shall be at the
last day, that he who is filthy shall remain
in his filthiness.
22. And now my beloved brethren, I have
said these things unto you, that I might
awaken you to a sense of your duty to God,
that ye may walk blameless before him;
that ye may walk after the holy order of
God, after which ye have been received.
23. And now I would that ye should be
humble, and be submissive, and gentle; easy
to be entreated; full of patience and long
suffering; being temperate in all things; being diligent in keeping the commandments
of God at all times; asking for whatsoever
things ye stand in need, both spiritual and
temporal; always returning thanks unto
God for whatsoever things ye do receive;
24. And see that ye have faith, hope and
charity, and then ye will always abound in
good works;
25. And may the Lord bless you, and keep
your garments spotless, that ye may at last
be brought to sit down with Abraham,
Isaac and Jacob, and the holy prophets,
who have been ever since the world began,
having your garments spotless, even as their

garments are spotless in the kingdom of heaven to go no more out.

26. And now my beloved brethren, I have spoken these words unto you, according to the Spirit which testifieth in me; and my soul doth exceedingly rejoice, because of the exceeding diligence and heed which ye have given unto my word.

27. And now, may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess; your women and your children, according to your faith and good works, from this time forth and for ever. And thus I have spoken. Amen.—Alma 7.

Alma, the prophet-leader of the Nephites, preached this sermon on the east side of the river Sidon, after his hard struggle with and final triumph over iniquity in the west side city, Zarahemla. He found these citizens of Gideon in a much less deplorable state than their brethren of the capital city. This seems always to have been the case, as it is at the present time; the people of the smaller cities, the towns and villages, are generally less given to the vices of the world and are more faith-filled than their cousins of the larger marts.

In reading the first verse of the above chapter, one would infer that there was some difference in the language spoken in the two cities, although they were just across the river from each other. This peculiar circumstance was most likely owing to the fact that Alma's father and the whole of the last king's (Mosiah's) people, formed entirely a different nation to the original people of the Zarahemla region. It will be recalled that Mosiah and the Nephites, in migrating northward, came upon the Zarahemla country and found it already inhabited by the people of Mulek, another colony from Judea, whose language had become so corrupted by reason of their having preserved no scripture, nor writings, nor records of any kind, that their discoverers, the journeying Nephites, could not understand their speech. They tutored them back, however, to a knowledge of their forefathers' tongue, which soon became the language generally spoken by the now united peoples.

It is most probable that the language of Mosiah became general in Zarahemla city, the metropolis of the land of Zarahemla, before it did in the outlying towns and villages, as the seat of government of the allied nations was there. Hence it comes that after a number ot years the people of the town of Gideon could but imperfectly understand Alma when he spoke to them in his native tongue.

Alma rehearsed to these simple-hearted people the story of the Messiah and the reason for His coming, although it was above three-quarters of a century before He was born—as an Isaiah or a Moses would have done. But they had known of this important event before, and had believed in it; and Alma found them true to their faith.

In exhorting them to walk uprightly, Alma makes this declaration: "And see that ye have faith, hope, and charity, and then ye will always abound in good works." Here is a thought. Have we all reflected upon it before? How much meaning there is wrapped up in that short statement. Only three little requisites in order for a human being to "abound in good works." Little—but how great are these three!

Reminds us of what Paul says about them. These three were held up by him as the great need of the human race. "But,' quoth he, "the greatest of these is charity."

Charity! That Godlike quality! Alma says it is the great thing needed, coupled only with a simple faith and hope, to keep mortals in the way they should go. But how many of us can fathom the full significance of the word.

Charity. Weigh the word. It means brotherly love. What does brotherly love mean? That is the question of questions. We have the Apostle's answer in the thirteenth chapter of First Corinthians, the best we have yet received. "Charity thinketh no evil," "is kind." These are only two qualities in a person of the many the learned disciple said were the issue of charity, or love. But these will suffice, for one lesson. If all who have labeled themselves "Christian" possessed but these two simple evidences of charity, true Christianity's star attribute, how different would be Christianity's hold upon the world! And how far would

one Christian man or woman be from the thought of slandering or even turning the cold shoulder upon another because that other does not happen to believe in the same creed or see life in the same light, as he himself! If charity thinketh no evil, does it refuse to believe that a Mohammedan may be just as honest in his faith and hope as they that have their hope in Christ? Does it refuse to admit that the Christian Scientist sees just as much reason for being such as does the Methodist for being a Methodist? Does it refuse to concede the fact that the "Mormon," staunch and deliberate in the belief that "Mormonism" is the sum total ot the primitive gospel truth, is as much entitled to respect as the Presbyterian?

Verily, charity does not refuse to do these things. For it "thinketh no evil," and so does not harbor for a moment the thought that those of other faiths hold to those faiths because they are evil-minded.

Charity is "kind." It considers all men's beliefs and feelings. Hence it is tolerant of every creed of God's children. And, moreover, it loves all men, of whatever persuasion. It hates, slanders and villifies no one. Christians, where do we stand on this?

Thus the prophet Alma avers that charity, accompanied by faith and hope, will produce in men and women nothing but abounding "good works."

God is not only a help in trouble, but a "very present help." Too bad that so many think of him as high enthroned in the heavens just when they need him most and when he is round about them there. It is in life as well as in death that the Christian should comfort himself in the thought, "Thou art with from care. But if a man take no heed

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"The right-minded man, ever inclined to righteous and lawful deeds, is joyous day and night, and strong, and free from care. But if a man takes no heed of the right, and leave undone the things he ought to do, then will the recollection of no one of all his transgressions bring him any joy, but only anxiety and self-reproaching."—Democritus.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

A Revolution of Business Methods.

Many high-minded men and women are hoping for a day when the wealth of the world will be more equitably divided among all the people than it is at present. No doubt they all would like to do something, and many of them are trying to do something to hasten that happy end. The question of questions is what plan would be the best.

We must be careful not to cripple the world's business in our zeal to bring

the "square deal" into universal play. We must first of all bear in mind that we can not stem the tide of prevalent business methods in a day. The tide would rebound and bury us and business fathoms deep. Excellent conditions must be brought about by gradual growth; we must reach the goal of equality of wealth after touching all the intermediate points between that and the present abuses. It is like all other diametrical changes that are needed; the people concerned must be educated up to them a little at a time. The bough must be bent that way and we must be content to wait till it grows in the desired direction; did we bring it to a diametrically opposite course by main force, we should snap it short off and destroy the whole.

The second consideration is, what plan would be the practical one for final operation? what plan had we better work to? It seems to us that it would be well to know that now, although its full operation can only be brought about by degrees. Then we would have a definite aim to work to.

But reformers generally have not any very definite schemes in view for the equal division of mother earth's riches, yet things financial are perceptibly inclining toward better times. The work of our political and other reformers of the last half dozen years is surely finding some fruition already, both in tangible results and in molding public sentiment. Which public sentinent is fast reaching a pitch where the past abuses of the moneyed class will be absolutely intolerable to the people of this country and others.

These good men, by their public utterances and their official war against boodling and boodlers, usually have in mind only the bettering of the present system of business activity. But they are surely clearing the way for a complete revolution of methods for carrying on the world's work.

In viewing the achievements of the Latter-day Saints in the west, a tourist was heard to remark:' "You 'Mormons do not build for the present only, but seem to look a long way into the future." We plead guilty to that charge. In so doing, howbeit, we do not lose sight of one of the most valuable gems of poetry: "Act, act in the living present, heart within and God overhead." Rather in looking far ahead and divining what will take place then, and having full faith in the revelations of God as to what will occur herafter, we can build better both for present and future and have more success in the present, as well as an assurance that we are laying the foundation of the coming day.

Hence we deem it good to talk to you about these things now.

But we, of all people, are not the ones to advocate or expect this revolution of the business world in a day. "Mormonism" is not radicalism, but rather rationalism. It stands first and forever for practicality. We would have this revolution come. But it must come as a slow and hence natural growth.

As we said last week, we would have each man the steward over sufficient property, and of the kind, by the use of which he could find an outlet for healthful activity, by the fruits of which he could support himself and those that are dependent upon him, all over and above that going into the common pool. That is surely a sweeping change from the present way. The evils of dollar-chasing are too many to try to tabulate. Many of the worst results of the present system are perhaps generally never mentioned or thought of by those who declaim against the abuses of "the roistering rich." The money-grubber really injures himself more than he does the poor victim of his greed whose bread and butter he could almost be accused of taking away. Terrible as is this latter effect, the former evil will often outweigh it. "The roistering rich" daily get farther away from what the Creator intended man to be, than their victims. The editor of Success Magazine incidentally indites some pointed statements that will help us to understand why:

> What matters it how much money one has if there is only a small part of the real man alive; if his sympathies have dried up from the lack of use or cultivation, if his appreciation of the beautiful and his love of the good have become paralyzed?
>
> Is a man whose brain has developed one

huge money gland for secreting dollars, while all his other faculties have died from disuse or neglect, a success? Have growth and the unfoldment of all the powers nothing to do with real success? Is living in a business rut for a quarter or a half century, grasping, elbowing one's way, trampling upon others' rights and opportunities, scheming to get something away from others, indifference to the welfare of one's employees, cherishing only one great grasping motive—getting, getting, absorbing, absorbing—is this real living? Is this character building?

Is a huge tree trunk with all but one of the branches lopped off, and that one developed into an enormous monstrosity because of its having absorbed all of the sap intended for the other branches, a tree? Have symmetry, balance, and beauty nothing to do with a perfect tree? Most of us are at best monstrosities, with one faculty enormously over-developed at the expense of all the others. How rare it is to find a fully poised man, one with perfectly balanced development of faculty and function!

It would seem by mature thought, that one of the greatest evils of the present mode of living and of life, is its tendency to make man run to beast, instead of developing all-sided manhood. There is naturally a selfish instinct in him, but under the right conditions it can be overcome, and the best in mortal's nature, all that goes to make him a man, developed instead.

What social condition will be most likely to promote this? Many cross-street agitators demand an immediate confiscation of the millionaire's wealth to be distributed equally among the common people. If such a thing could be done and were done, and should we start with a clean slate, every man given a like amount of this world's goods, how long would the equilibrium last? Hardly over night. One worthy, more progressive and resourceful than his neighbor would soon be in possession of most of his neighbor's quota. It would not destroy the sordid desire for gain. What we want to do is to discourage the desire for money-getting as an end in and of itself; and to encourage the idea that it's the work, the production of wealth that develops a human being, and makes him what he ought to be, and is the thing from which he can extract the real joy of living—not the gold.

To entirely accomplish this, we must use the utmost care and pursuasion at the same time taking firm measures. As we have said, we expect a time to come when the *chance* to become a sordid money mogul will be removed. But the time is not yet. It will be removed when the time is ripe for it; that is, when the majority of the people generally are educated up to the fact that it would be better for them so. It will be so during the Millenium. And that day is by no means beyond our present vision. The signs of the times clearly indicate that this lovely state of affairs is not far in futurity. Unprincipled gold worshipers are being pulled down from their pedestals of supposed fame and power, and their avaricious ways exposed to the public gaze. And the public gaze is being sickened by the unholy sight.

This creates popular sentiment, and popular sentiment will go on being created in this way till at length an entire revulsion of feeling will be the result. About that time, look for a revolution of the whole system of labor and the rewards of labor. Will it be the all-things-common mode? Will not the people be heartily tired of the old way? Will there not then begin to be a determined popular movement to bring into vogue the new?

This movement will succeed. What will be the new idea? No other than the scriptural plan of all things in common. How will it be worked out? Far differently, we are assured, than is clamored for by the average socialistic agitator.

In our next issue, we will look into the plan as it was practiced by a few of the disciples of Jesus—in the light of what new revelation has to say about it.

The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.—Horace Greely.

No government can exist in peace, except such laws are formed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life.—Joseph Smith, The Prophet.

SIGN OF THE SON OF MAN.

BY THE PROPHET, MARCH, 1843.

To the Editor of the Times and Seasons:

Sir,— Among the signs of the times, and other strange things, which are continually agitating the minds of men, I notice a small speculation in the Chicago Express, upon the certificate of one Hiram Redding of Ogle county, stating that he has seen the sign of the son of man in heaven, as foretold in the 24th of Matt. The slanderous allusion of a "seraglio," like the Grand Turk, which the editor applies to me, he may take to himself, for "out of the abundance of the heart the mouth speaketh." Every honest man, who has visited the city of Nauvoo, since it existed, can bear record of better things, and place me in the front ranks of those who are known to do good for the sake of goodness, and show all liars, hypocrites, and abominable creatures, that while vice sinks them down to darkness and woe, virtue exalts me and the Saints to light and immortality.

The editor, as well as some others, "thinks that Joe Smith has his match at last," because Mr. Redding certifies that he has seen the sign of the son of man. But I shall use my right, and declare that notwithstanding Mr. Redding may have seen a wonderful appearance in the clouds, one morning about sunrise, (which is not very uncommon in the winter season) he has not seen the sign of the son of man, as foretold by Jesus: neither has any man, nor will any man, till after the sun shall have been darkened and the moon bathed in blood, for the Lord hath not shown me any such sign, and, as the prophet saith, so it must be. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (See Amos 3:7). Therefore hear this, O earth, the Lord will not come to reign over the righteous in this world, in 1843, nor until everything for the bridegroom is ready.

Yours respectfully,
JOSEPH SMITH.

THE VISION OF JOSEPH SMITH.

BY ANNIE G. LAURITZEN, RICHFIELD, UTAH.

Kneeling within a solitary wood;
Handsome, with sunny hair, a noble youth;
Seeking, in meek devotion to his God,
That he might know the glorious, living truth.

In humble, earnest faith and mighty prayer,
He pleaded with, urged, emplored the God above;
To give him light for darkness and despair,
The truth restore with knowledge, light and love.

Then Satan, fearing what would surely come,
Made his attack on this, God's chosen one—
Filled him with darkness, stilled with terror dumb;
Hiding with blackest clouds the glorious sun.

"Who lacketh wisdom let him ask of God;
Then lib'rally to him, it shall be given—
With faith unwavering in Christ the Lord;
Whose wisdom shall distill, as dew from heaven."

Unwavering still, he pleaded earnestly;
With faith undaunted pouring out his heart;
In wordless, thoughtful, prayerful agony
To God, that He would heavenly truth, impart.

Then oh, what wond'rous joy, what rapturous love,
His mortal eyes beheld a marvelous light:
Father and Son descending from above,
Truth to restore, and to teach the way of right.

Well might the earth feel honored for that hour,
Long centuries in darkness she had lain;
Now to enjoy the priesthood's mighty power—
Which soon to earth would be restored again.

Thus came the rays of Truth's celestial dawn—
To put an end to ignorance and sin,
To bring about the great Millennial morn,
When Christ shall reign and peace be ushered in.

Attempts to promote universal peace have failed. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself.—Joseph Smith.

UNIFIED CHRISTIANS.

If we are to judge of the process of unifying all believers in Christ from the processes that appear in organizing and unifying elements in the natural world, unity is not a simple condition of oneness of thought, feeling and action, but a complex combination of elements, each of which preserves its distinctive character and all of which are brought into close relation and harmonious co-operation.

The human body is a combination of all the elements of nature and contains in itself five separate systems, the bony, muscular, arterial, alimentary and nervous.

These have their own peculiar character and functions; they are independent and inter-dependent; they are combined and co-operative. They make a complex organization, yet are unified in a body. The bond of unity consists in a life force that weaves the elements into their place and blends them. The unified action of the members of the body is due to the brain that holds immediate nervous relation to every part and directs them with one purpose. Amid all the complexity of elements, functions and activities this one power gives harmony and fellowship.

Christian unity is not a simple condition like that of the first few disciples in the beginnings of faith and love. It must be of complex character and blend the distinctive features of people of all types, interests and activities. Roman Catholic unity is uniformity and is like an ancient Roman imperial peace, a peace when all the world was crushed under Roman power and conformed to the Roman type. The true unity of Christians is not when all are made in one mould and all formed in the same stereotyped pattern. It includes variety, and vast variety.

God's method in nature is to break up in species. There may seem to be an evil in the existence of denominations of Christians, but the great and permanent denominations have their characteristic features and their special service to the work of God. There may be at first in their mutual relations rivalry and jealousies, but they become friendly, harmonious, co-operative and blended. When they are brought by a divine process into oneness, they preserve their distinctive characters and these are woven together like wires into a cable, making a complex, yet unified body of Christians. They make up a broader, stronger and more effective body than can be made by the Roman system.

God must have some great future for Protestant Christianity when its denominations shall be brought into harmonized relation and into perfect co-operation. The greatest nations in the world are of composite character. Pure races and nationalities may have talent and character, but are broadened and made complete by blended stocks to become the real masters of the world. The people of the United States promise to be and are one of the really great nations of history.

Thus in the deep counsel of God the temporary dividing of Christian people in the last three centuries is but a process of forming individual and distinctive characters and developing special gifts for a later embodying in oneness which shall be directed by the central power of the spirit of truth who holds every believer in touch with Christ and who will give as perfect a direction to their differing gifts and energies as the brain gives to the functions of the body. In a unified modern Christianity Baptists will hold their distinctive character and contribute their essential elements to a Christianity that will represent properly the fullness of Christ under the sway of the spirit of Christ. —The Watchman.

Eternal progress of the soul to ever higher states or spiritual levels of happiness is our ideal. Nor is that hope denied the sinners. Remorse of conscience carried beyond the grave is agony enough. Not knowing, we trust that the soul, handicapped on earth, or tempted beyond human endurance, or willingly succumbing to the wiles of sin, may retrieve itself, purify itself, and be enabled to gain the spiritual conquests which it failed to win on earth.—Abram Simon, Washington, D.C.

Mission News.

WESTERN STATES MISSION.

Arrivals.

We appreciate the increase though it be but small. Elders Geo. Wilson, Amos Richman, and Geo. Thompson have just joined us and commenced their labors.

Among Indians.

The experience related by Elders H. W. Perry and S. R. Chipman show the feeling of the Winnebago and Omaha Indians in regard to the message of "Mormonism." The following is a letter received at mission headquarters from them:

"We have been quite successful in disposing of our literature and have had a most enjoyable time among the Indians. Have visited one of the Indian lodge meetings which they held for four days. Five tribes were represented. We had a portion of the time each day given to us, and they were very much interested in the message which we had for them.

"The last evening we enjoyed a rich portion of the Spirit of the Lord. At about 11 o'clock we told them that it was getting late and cold so we did not think it wisdom to stay longer. The chief desired us to remain and offered us his cushion and he sat on the ground; he also offered his blanket, but before he had time to say more some of the younger Indians had blankets around us and we remained until two o'clock.

"They told us of their former customs and habits, but expressed great desires to now learn the truth and do the right. We explained to them the restored gospel, the plan of salvation and the history of their forefathers. One young Indian from Oklahoma said: 'I am going to take all the things I have heard down to my people and scatter them among them.' He then thanked us for the truths we had taught them.

"The next day when we were leaving their leading missionary was the last to say good-by. With tears running down his cheeks he said: 'I hope we shall meet again,' then threw his arms around us and kissed us, saying: 'Excuse me, I could not help it.'

"These are blessings and privileges which we feel to thank our Heavenly Father for."

From the foregoing we can clearly see that the way is opening up for the grafting in of the natural branches. The prophecy made by Lehi, I Nephi 10:12-14, is to be fulfilled in the latter-day dispensation. Lehi tells us that after the natural branches have dwindled in unbelief for many generations after the Messiah, the fullness of the gospel shall be taught unto them. This is another case of the sheep knowing the Shepherd's voice.

J. R.

NORTHERN STATES MISSION.

Elders Ezra J. Udy, Joseph Ottesson and George Swenson reported at the mission office October 31, ready for action.

Gone Home.

Pres. Joseph Campbell of North Illinois has assigned Elder J. P. McGuire and S. B. Fairbanks to labor in Rockford, Ill. They have only been laboring there a short time and report success thus far with bright prospects for the establishing of a branch of the Church in the near future.

A Little Play Too.

Pres. and Mrs. Ellsworth attended conference at Milwaukee last Sunday and Monday. They were entertained Sunday afternoon by Mr. and Mrs. Nelson Reagan. After the afternoon meeting they enjoyed an auto ride in Mr. Reagan's touring car through the most pleasant streets and boulevards of the town. They stopped at the Reagan home where supper was served after which they all attended the evening session of the conference.

Converted by the Book of Mormon.

After reading the Nephite Scripture another honest soul has been received into the Church. The Lord has promised that if this book is read and the truths contained therein pondered over, and He is asked, in the name of Christ, if what is read be true, with a sincere heart, "having faith in Christ," He will manifest the truth of it by the power of the Holy Ghost. Such a testimony came to E. J. Tonlenson of Joliet, Ill. He was baptized by Elder C. L. Bean. May our brother so live that he may be entitled to every gift and blessing promised in the Book of Mormon.

All-Sided.

By their practical religion Sisters Denison, Larson, Johnson, and Behringer of the Chicago Relief society, assisted by the elders laboring in Chicago, the assembly and class rooms of the church have been thoroughly cleaned and renovated. We believe we can preach the gospel by our works as well as our words. Our missionaries are blessed with varied talents and they are not afraid to use them. During the past two weeks we have practical demonstrations of what they can do as plasterers, painters and paper hangers. When it comes to cleaning or repairing a church or preaching the truth none do it with a better heart or more willing spirit than do our "Mormon" ministers.

William D. Petty of Oxford, Idaho and William H. Madsen of Salem, Utah have been released to return to their homes. Elder Petty labored in the Wisconsin conference 20 months and the past five months in the mission office where he has made the hearts of the elders glad by his promptness and accuracy in getting their books and literature to them on time. Elder Madsen labored in the Indiana conference 23

months and the past two months has been in north Illinois. Both brethren have been conscientious ministers of God, ever ready to do their duty, and many honest hearted people have heard their testimonies of the truth.

Done in October.

During the past month our elders have distributed 1,695 Books of Mormon, 26 other standard Church works, 6,774 small doctrinal books, 48,723 tracts, 3,734 Liahonas, taken 99 subscriptions for Liahona, visited 30,097 families, re-visited 3,261 homes, spent 11,140 hours tracting, held 10,824 hours gospel conversation, spent 1,819 hours with Saints. Have had 33,553 gospel conversations, spent 7,095 hours in study, held 140 hall, 182 cottage, and 454 open air meetings. Have also held 78 priesthood, and 16 fast meetings. The work has been somewhat broken into by conferences held and preparations for winter work. We commend our soldiers of the cross for their earnestness and integrity. They are in the mission field for something.

Popular.

"Songs of Zion" is proving a great factor in spreading the good tidings. The Lord has said: "My soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." A number of organizations in the Church are now using this musical volume. With an order for 50 copies received from a ward chorister recently came this favorable comment: "We have found 'Songs of Zion, to contain the cream of all hymns that have been published by the Church so far."

A selection of 17 typical "Mormon" hymns were selected from this book and published as a song tract, which the missionaries are leaving in the homes of the people with our other tracts. Thousands ot this song tract have been distributed the summer last past and often the elders hear the music being played as they leave the homes.

Joliet and the Laborers.

A Y. L. M. I. A. has been organized at Joliet, Ill., with the following named leaders: President, Ella King Boden; first counselor, Elizabeth Gardner; second counselor, Cora King; secretary, Helen Gardner; asst. secretary, Evelyn Eyre; class leader, Gladys Eyre. Elder William N. Eyre has charge of the work in Joliet. Elders N. C. Christenson, G. E. Liljenquist, and Chas. L. Bean are also laboring there. Sisters Laura Bennion and Hope Russell have too, recently been assigned a field in Joliet. All are earnest workers and a strong branch of the Church is being built up. Sister Bennion has prosecuted the work in Milwaukee the past five months. She has done excellent service there and the branch is loth to part with her. Before going to Wisconsin she spent 15 months in the Northern Illinois conference. She has made many friends and her efforts have been crowned with success. She has sown only good seeds and the fruits of her work bear testimony of her untiring zeal and energy. Sister Russell has been in the mission office 18 months. She has been the "Hope" of our mission office force. Her untiring devotion to the work assigned her in the office has been a source of inspiration to the brothers. Faithful to every task assigned her, always loyal to the cause of truth, she has taught the gospel by her works. Sister Myrtle Corless will labor in Milwaukee and sister Sarah A. Lindholm will remain in the clerical force.

From the Frigid Dominion.

Elders W. W. Parish, H. G. Hughes, Perry Gillett and J. T. Durrant are on the aggressive in Canada. Pres. G. E. Ellsworth recently visited them and held conferences. Though few in number they have made many friends and are laying the foundation for a good branch of the church in Winnepeg. Pres. W. W. Parish sends the following report of the convening:

Just a word from cold Canada to inform you that we are still spreading the message of glad tidings among a good people. Tuesday, Oct. 27, we held our conference at headquarters, 215 Nena St., Winnepeg. It was well attended by searchers after truth. At the evening session our hall was filled to its capacity. Pres. Ellsworth expressed himself as being well pleased with the way the work is moving on in this part, but we know there is ample room for improvement. Brother P. G. Clark of South Alberta attended our meetings. He addressed the people in the afternoon upon the foundation principles of the gospel, and bore a strong testimony as to the mission of the Prophet Joseph Smith. Brother Clark filled a mission in Texas about eight years ago. He was followed by a brief but impressive talk by Pres. Ellsworth. At the evening session. Pres. Parish spoke, also Pres. Ellsworth.

Before leaving our chief gave us many good instructions. With a hearty handshake and a "God bless you brethren," he departed leaving us with a stronger desire to serve the Lord.

The harvest is great, but the laborers are few, but with a united effort we hope to bring many into the fold of Christ.

CENTRAL STATES MISSION.

Sister Edna Williamson writes from Terry, Texas that there used to be a good little Sunday School there but some of the Saints moved away and not enough were left to maintain it.

Elder L. M. Jones, with laconic humor writes thus from Dodge City, Kansas: "All well. Snowing here to-day. Eggs are cheap in Dodge City. We had a small shower last night in the street. Nobody hurt."

Sister Rosetta Armvine of Jacksonville, Texas, writes to us a letter conveying excellent sentiments and giving a list of subscribers to which she desires our magazine to be sent. A remittance to cover same is enclosed. Thanks!

A Jaunt.

Mission secretary, Earl Whitely, is accompanying Pres. S. O. Bennion on a fortnight's tour of the mission, preparatory to his retirement from the secretaryship. Elder Butterfield has been chosen to fill the position in the stead of Elder Whitely.

Arrivals.

The following brethren have reported for duty and have been assigned to fields of labor:

Elders Ezra F. Robertson of Park City, Utah and Ole W. Jacobson of Oak City, Utah, will labor in the Arkansas conference.

Elders George Bell of Vernal, Utah, and Thomas L. Archibald of Teton City, Idaho, Louisiana conference.

Elders Lewis L. Carpenter of Park City, Utah, and Frederick C. Miller of Manti, Utah, Oklahoma conference.

Wile.

Recently Elder Chas. M. Bolton was laboring in a small town in the southwestern part of Kansas, when he was arrested and fined three dollars, for selling books without a license. He was not aware of the local law, and a pious person bought a book expressly to entrap him. Elders L. J. Robinson and John E. Lee happened to reach the town in time to see him enter the office of the magistrate. The three had enough money to pay the fine and so prevent the imprisonment of Elder Bolton.

Elder J. N. Christenson, president of the East Kansas conference, and his companion, Elder Swenson, were staying at a hotel in Thayer, when, about 2:30 a. m. it took fire. All the guests were asleep and had little time to get out. The elders escaped without injruy.

Elder S. R. Bennion, Jr., writes of the death of Albert Bascom, at Carthage, Mo., October 28. He and other elders conducted the funeral. Deceased intended to go to Utah and unite with the church. His widow is a member, and expects to go to Utah to her parents. She has three small children.

Baptisms in Missouri.

Cabool, Mo., Oct. 24, 1908.—During the past three weeks Elder J. W. Hancey and myself have been laboring six miles south of Cabool, Mo.

We met with good success, and had the privilege of holding 21 meetings. We received the following named persons into the Church through baptism, on the 25th inst: Sisters Effie Warren, Harriet Springer and Emma Kimbrough.

We feel that these sisters will add strength to the Church where they reside, in causing others to see the beauties of the gospel as they have seen them.

Elder Geo. V. Harris.

The Opening Session.

Friday night, Nov. 6, the opening of the two Mutual Improvement Associations' was celebrated with considerable eclat at the mission headquarters in Independence. A gay assembly of young, old and middle aged taxed the capacity of the parlors to the utmost. And judging from the bright faces and happy exchange of sentiments, the company generally were extracting pleasurable sensations from their environment. Happy speeches, declamations, vocal, piano and stringed instrument selections pleased the ears and gladdened the hearts of the auditors. Ice cream, pastries and sweetmeats cheered their palates, and all of the three score and ten guests were happy.

Much of the company were not of our religious faith, but we esteemed them as fair-minded friends, and the enjoyment was not curtailed on that score. No class work was undertaken; it was a session of play. The first working meeting was held the Wednesday evening following, Nov. 11, in the commodious Examiner hall, which has been secured for the holding of our weekly program class exercises in.

In South Texas.

Elders P. D. McArthur and M. A. Nielsen write from Hondo that they have won some friends and investigators there. One well read old gentleman, a Methodist, says he can heartily accept the Book of Mormon but oddly enough adds that he cannot believe that Joseph Smith was a true prophet. One lady who had bought a Book of Mormon three years ago and had read it through three times, said she would rather read it than any other book, but that she could not see that it had anything to do with "Mormonism," which she did not believe in, nor could she believe that Joseph Smith was a true prophet.

The elders took dinner with a gentleman who had "Cowley's Talks on Doctrine," which looked like it had been read many times. He also had a "Voice of Warning," but his wife, who had died about a month previous, had taken such a liking to it that she had put it away to be given to her children. The elders rented a room of a lady and boarded themselves, but soon she began to give them a warm dinner every day. She said she believed it was her duty to do so, and that they were true servants of God.

EASTERN STATES MISSION.

This is Americanism.

In a letter dated Holden, W. Va., Sept, 1, just come to our notice, Elder Richard Davis enclosed $4.50 for which to pay for two one-year and one half-year subscriptions

to Liahona The Elders' Journal and twenty coupon subscriptions. The latter is a sample of what we are all the time receiving from generous and Christian spirited persons and represents the good feeling of a beneficent man. Mr. James Paxton of that place, who not only evidently thinks of the bettering of his fellows, but can be congratulated for having a just estimate of despised "Mormonism." Turning to Elder Davis's letter:

"The $2.00 in payment for the coupon subscriptions was given by Mr. James Paxton, who is not a 'Mormon,' but is willing to help us in every way he possibly can. His home is open for us elders or any 'Mormon' elder. He treats us like kings. His position here at Holden is chief sawyer at the lumber mill which belongs to the United States Coal and Oil Company. He is a very influential citizen."

Baptisms in Rhode Island.

Providence, Rhode Island, Oct. 13, 1908. —Another baptismal service was held here on Sunday, Sept. 27. Those baptized, and whom we are pleased to welcome with us, are: William B. Smith of Graystone, and Francis J. DeLonge, Emma J. DeLonge and Julia M. DeLonge, of Pawtucket, Rhode Island. The baptisms were performed by Elder Earl Hawkes in Narragansett Bay, at Providence. In a brief service held at the water's edge, the meaning and purpose of this sacred rite of the Church was explained. There were about twenty people assembled on the beach who witnessed the proceedings.

In the afternoon meeting at our hall those newly baptized were duly confirmed members of the Church of Jesus Christ of Latter-day Saints.

Recently we secured a convenient hall in this city and are now holding regular Sunday services. Our meetings have been well attended and among those present have been a good number of strangers.

At our service on the afternoon of Sept. 20th, we were greatly favored and assisted by the attendance of Sister Milando Pratt of Salt Lake City and her daughter, Viola Pratt Gillett the talented singer. The latter very beautifully rendered for us two of her famed and inspiring songs, "One Sweetly Solemn Thought," and "Flee as a Bird." Sister Pratt spoke interestingly on the home and pioneer life of our people. Elder Earl Hawkes also discoursed upon the ideal organization of the Church as it was established by Christ and as it is renewed today in the Church of Jesus Christ of Latter-day Saints. At this meeting there were sixty people in attendance. We advertised it well and it proved a big drawing card for us and gave a prominence to the work here that will long be remembered and appreciated by all.

The "Providence Journal" and the "Evening Bulletin" of this city have certainly accorded us very fair consideration. Each week we get our church notice printed free by them and they have given us some fair and valuable "write ups," reporting our Sunday services.

We find the Saints here a great assistance to us. They are all interested and active and are co-operating to help the cause along.

Through these agencies our message is becoming better known, and is enlisting general attention and interest here.

Lorenzo E. Elggren.

SOUTHERN STATES MISSION.

East Tennessee: J. H. Batty, president, box 68, Knoxville. A conference of the East Tennessee conference was held on October 24 and 25, at Northcut Cove. Sixteen elders were in attendance, also Elder C. E. Dinwoodey of the mission office. Three general meetings and a priesthood meeting were held. At the meetings on Sunday about two hundred people were in attendance. Between the morning and afternoon meetings all partook of a delicious dinner prepared by the good people of Northcut. The meetings were addressed by Elder C. E. Dinwoodey and a number of the elders. At the priesthood meeting held on Saturday each elder was given the privilege of speaking, and valuable instructions were given by Elder Dinwoodey. Elder J. H. Batty, who has presided over the conference for the past twenty months, was released to return home, after filling a faithful and energetic mission. Elder Wm. K Soelberg was sustained as his successor. Sunday night a meeting was held at Altamont, seven miles distant, where Elders Dinwoodey and Batty were entertained by Senator Woodlee. On Monday the people gathered together again in a business meeting, when steps were taken to erect a church building. A singular feature is that the committee is made up of five non-"Mormons," all of whom are prominent men in the county, one of them being the county judge. Two baptisms were performed after the meeting, which makes twenty-six baptisms in this particular section this year. The conference seems to be in a very flourishing condition—the elders are energetic in their work and good results are looked for.

Ohio: A. Franklin Tolton, president, box 41, Station D, Columbus. Brother James L. Good, a local elder presiding over the Zenia branch, reports same in a thriving and prosperous condition. Elder J. D. Hicks and E. D. Phippen have met with good success in Pickway county. The work in Columbus is progressing very nicely. Sunday school and two meetings are being regularly held on Sunday. A Mutual Improvement association has been organized and has commenced the winter's work. Miss Hester Shultz, a member of the church residing in Xenia, won the silver medal at an elocutionary contest, conducted under the auspices of the First M. E. church. Good work is being done at Newark.

North Carolina: Robt. B. White, president, box 547, Wilmington. The weather has been very inclement of late, which has retarded the elders' work to some extent. The elders who are touring the conference, report finding the Saints in good condition —striving to live the teachings of the gospel. Elders R. B. White and F. F. Tuckett report one baptism at Wilmington. Successful meetings were held at Maple Hill recently, where there is a healthy branch of the Church. Valuable instructions were given by the elders, which were received in good spirit by the members. After the meetings two converts were baptized. The west counties of the state, where the elders met with mob violence two years ago, now present a good field of labor. A Sunday school was recently organized in this section. A branch conference was held at Gilreath. Six elders were in attendance and successful meetings were held. Elders David R. Taylor and C. C. Martinson held some good meetings in a school house in Johnson county, which had formerly been closed against them. Throughout the conference good reports come from the elders, showing everything pertaining to our work in a prosperous condition.

Alabama: Henry A. Gardner, president, box 705, Montgomery. Successful meetings were held by Company A in Columbiana's streets—a good attendance and a respectful hearing were given the elders. A priesthood meeting was held at Montgomery, with eight elders in attendance. A splendid time was had and the elders all expressed themselves as feeling well in their labors, and reported their fields of labor as being in a prosperous condition.

Virginia: S. W. Bateman, president, box 145, Lynchburg. A Sunday school was organized at Granite, Chesterfield county, under very favorable conditions. A baptism was held at Coke, Va. A large church at Lipps was offered to Elders George E. Marchant and Reese Lowder in which to hold meetings. Needless to say the offer was gladly accepted and a good meeting held. Elders Willard Call and Hyrum A. Shupe baptized four converts in Norfolk county, the baptisms being in Chesapeake bay. At the confirmation meeting, held in the evening, a spiritual feast was enjoyed by those present.

East Kentucky: G. F. Ellsworth, president, box 422, Lexington. At Vale, Rowan county, Elder J. E. Knudson conducted a baptism, one convert being baptized. The elders were successful in obtaining the court house at the above named place for meetings. Politics have somewhat hindered the work, but yet we are doing good work and meeting with success.

Atlanta: Paul E. Nelson, president, 29 Conally street, Atlanta, Ga. Mutual Improvement association at Atlanta started its season's work on the 20th ultimo with a good attendance and prospects for good meetings through the winter. The inclemency of the weather has retarded the work of the elders to some degree. The Atlanta branch was visited by President Ben E. Rich, who was on his way from Chattanooga to New York. He addressed the meetings of that day. The health of the elders is good, and prospects for the future are bright.

Middle Tennessee: D. S. Dorrity, president, box 269, Memphis. Company A have been meeting with good success in their travels, being fortunate in getting the county court house in which to hold meetings. Good work is being done in the city of Memphis, the elders having many interesting conversations. Three converts were baptized on the 25th by Elders A. Whittle and Elder Johnson. Elder Christian Bandley met with an interesting experience, in talking to a minister, who attacked the Book of Mormon. The elder held his own and at the close of the conversation the minister desired to purchase the book, and remarked that he was going to become better acquainted with it.

Kentucky: Thos. E. Secrist, president, box 554, Louisville. One convert was baptized in Louisville by Elder W. M. Tenney and R. E. McIntyre. A baptismal service was held in Christian county by Elders A. F. Willis and C. O. Wayman, and one convert was baptized. Elder H. C. Carlton, after filling a faithful and honorable mission, was released to return home. A well attended branch conference was held in Metcalf, meeting in our own church. President Secrist, together with six elders, were present. A splendid time was had. A Sunday school was organized at this place. Excellent conditions prevail throughout the conference.

Georgia: Elder Lionel Myers, president, 454 Oak street, Macon. Elders J. H. Dixon and Reece Green are meeting with success in Laurens county. They recently held a cottage meeting near to where a meeting was being held in a large church. The crowd left the church and attended the elders' meeting, listening with interest to the explanation of the gospel's principles. At the conclusion of the service the elders received many invitations to go to the people's houses. In visiting the Saints throughout the conference, Elders A. A. Savage and K. H. MacFarlane report the members to be living up to the gospel and its teachings. Elders C. H. Miller and T. L. Richardson, while filling their regular monthly appointment to hold meetings in the Baptist church of Skipperton, the minister of said church met the elders and told them he did not want them to hold regular monthly meetings, as "they were tearing the people all up in their faith," but that they could hold meetings a few times each year. However, the congregation overruled his decision, telling the elders to come every month and oftener if they could.

Mississippi: D. Wm. Stowell, president, 416 George street, Jackson. While in attendance at a prayer meeting in a Christian church in Aberdeen, Elders W. W. Clark

and George J. Taylor were called upon by the pastor to speak to the congregation, which they were pleased to do. They held a very successful meeting in the same building the following night, with a good attendance. Baptismal services were held at Greenwood Springs by Elders W. W. Clark and T. B. Kinghorn. Two meetings were held. Elders D. Wm. Stowell and C. C. Nichols met with extraordinary success in their week's work near Wesson, making a good many friends. Elders A. S. Johnson and Joseph F. Gibb met with a member of the Church at Sumner, who had not seen an elder for five years, but had remained true to the faith. On October 24, after Elders D. Wm. Stowell and H. M. Hodgson had concluded a successful street meetin, a Rev. Smasher stepped out from the crowd and commenced a bitter tirade against the "Mormons." When he had finished Elder Stowell answered him, calling attention to the many false statements made by the reverend (?) gentleman. and adducing a good argument to sustain "Mormonism." After Brother Stowell got through, people gathered around the elders, shaking hands with them and expressing themselves as pleased with what they (the elders) had said. and disgust at the conduct of the minister.

Florida: O. W. Hyde, president, 1324 Claude street, Jacksonville. Elder Chas. L. Foote and George A. Riggs, who are laboring in Madison, report that work has commenced on the erection of a church building at that place. The work in general presents a healthy condition. The elders who are visiting the members of the Church report them to be living their religion in a faithful mannr.

South Carolina: Robt. B. Meeks, president, box 276, Columbia. Two baptisms were performed in Columbia on October 25th by Elders Frank Paskett and R. A. Meeks. A good meeting was held with a good attendance. Elder J. A. Martindale baptized another honest soul in Charleston on the same date; also blessed three children. Elders are all in good health and report progress in their work.

Review for the Month of October.

The following is a report of the work done in the Southern States mission during the month of October:

Books of Mormon sold, 256; other standard works, 101; doctrinal books, 3,131; tracts distributed, 28,550; Liahonas distributed, 3,198; subscriptions taken, 180; families visited and revisited, 13,230; hours spent tracting, 6,616; hours with Saints, 6,514; gospel conversations, 17,226; hall meetings, 421; cottage meetings, 597; open air meetings, 83; children blessed, 52; baptisms, 63.

Releases.

The following have been released to return home: Henry Sudweeks, Jos. L. Anderson, David J. Stewart, Jas. A. Jensen, Jno. W. Hutchinson, Leonard Lynn, H. I. Tippetts, Alma Nielson, H. C. Carlton, Nephi Jensen and Margaret Smith Jensen.

Elder Nephi Jensen, who has been acting as secretary of the mission for the past year, and his good wife, have been released to return home after having filled faithful and honorable missions. They will be missed from the Mission home, where they have spent their entire mission. Elder C. E. Dinwoodey, who acted as secretary of the mission for about twenty months, after having spent about a year in Atlanta, Ga., is back in the office as secretary.

Arrivals and Appointments.

John F. McIntosh, St. John, Utah, to Alabama; Chas. A. Randall, Idaho Falls, Idaho, to Alabama; Jno. M. Peart, Randolph, Utah, to Alabama; Henry Humphreys, Paris, Idaho, to Georgia; Thomas L. Richardson, Benjamin, Utah, to Georgia; Leroy Hulse, Rigby, Idaho, to Mississippi; Jos. S. Schofield, Manassa, Colo., to Mississippi; Walter F. Gibbons, Le Grande, Ore., to Mississippi; Frank M. Morris, Salt Lake City, Utah, to Mississippi; Isaac H. Wright, St. Johns, Ariz., to South Carolina; Morgan Evans, Oneida, Idaho, to South Carolina; Jno. B. Thatcher, Clawson, Idaho, to Virginia; Wm. I. Brady, Manassa, Colo., to Virginia; Wallace E. Shumway, Shumway, Ariz., to Virginia; Virgil C. Howe, Heber City, Utah, to Virginia; Joseph H. Christenson, Oak City, Utah, to Alabama; James W. Hartley, Mogote, Colo., to Alabama; Wesley M. Jones, Taylor, Ariz., to Florida; Joseph L. Argyle, Lake Shore, Utah, to Florida; Clarence H. Wilde, Afton, Wyo., to Florida; Angus F. Ballard, Wheeler, Utah, to Middle Tennessee; Barney A. Johnson, Sunny Side, Utah, to Middle Tennessee; Geo. W. Gibson, Wheeler, Utah, to North Carolina; Calvin W. Moss, Woods Cross, Utah. to North Carolina; H. Kimball Maxham, Thatcher, Ariz., to Alabama.

NORTHWESTERN STATES MISSION.

A New Headquarters.

Under date of Great Falls, Montana, presiding elder, Wm. Moncur says that himself and five companions have recently invaded that city with the purpose in view of establishing a conference headquarters there, by the direction of Mission President, Nephi Pratt. The names of the brethren accompanying Elder Moncur are: Elders Edward F. H. Jones, J. W. Jones, F. A. Curtis, Wm. H. Rassmussen and Chas. W. Brown. Saith Brother William: "The Liahona seems more like one of the party than as a visitor."

He that ascended up on high, also he descended below all things; in that he comprehended all things, that he might be in all and through all things, the light of truth. —Doc. and Cov.

Liahona The Elders' Journal

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PATRIARCHAL.

MILLENNIAL STAR, VOL. 14, PAGE 97.

To the Saints scattered abroad throughout the world, Greeting:

Beloved Brethren and Sisters: The Spirit of God moves upon me to write an epistle, and give you some fatherly counsel at this time. I pray God, my Eternal Father, to enlighten my mind, and give unto me words and principles which will be unto you as balm to a wound, or water to a thirsty man.

It is now upwards of 21 years since the organization of the Church of Jesus Christ of Latter-day Saints, with six members, most of whom are numbered with the dead.

Soon after its organization I heard the Gospel through my nephew, Joseph Smith, junior, and obeyed the commandments of the Lord by entering in at the door, which is baptism.

Since that period many scenes have passed in which I have participated; some of which caused me to rejoice, and many to bow me down with sorrow.

To take up the subject of the travels, persecutions, and the sufferings of the Saints, since I first became acquainted with the work, would fill volumes; and I find that although my spirit is willing that I should enter into these things, and add my testimony to the many who have already preached and published it to the world, yet the flesh is weak, and my aged fingers cramp with the pen; suffice it to say, what has been published by the Elders is true; and the rest is written in the books which shall be opened in the day when all men will be rewarded according to their works, and all secrets shall be made known on the house tops.

I have witnessed the steady progress of the work combatting against ignorance, superstition, and priest-craft. Like leaven it has spread itself until it is heard in the east and the west, the north and the south, trampling under foot, as it were, all opposition and shewing unto Saint and sinner that the Great God is at the helm.

Twenty years ago it was a mustard seed; now a mighty forest, where the birds of the air can rest under.

We were then mobbed and plundered of everything and left without a home. Thanks be to God, we have now a resting place for our feet.

We can here worship Him under our own "vine and fig tree," and none make us afraid; and under such favorable circumstances as we are now placed, if we do not enjoy the Spirit of God, it is because we are not obedient to His commandments; and I can bear my testimony that the Saints never enjoyed more of the Spirit than they do at this time; and I feel confident that if they will adhere to counsel, we will receive more and more, day by day, until we come within the sphere to walk with angels and be their constant companions; and when we want to learn aught from God, they will teach us, and heaven will be as near to us as Boston is to New York by telegraph.

To the Saints in these valleys I have a word of counsel:

If you have the interest of the work

at heart, be always ready to obey counsel. If the President wishes to settle the valleys, build Temples, preach the Gospel, or any other thing that is required of you, be ready as minute men, with all that you have and possess. Let no excuse be found in your mouths; but arise and say, I will do thy work, O God; and you will see His salvation made manifest in the preservation of his Saints.

If the Presidency and Twelve who are now living had not been servants to the cause when Joseph lived, they would not have been worthy to fill the exalted stations which they now occupy; and always remember, "That he who is the greatest among you must be the servant of all."

Bring up your children in the way they should go, that they may be ornaments to society, and a blessing unto you in your old age; and remember that God will not hold you guiltless if you should neglect to attend to this matter. Remember also to teach them to pray; and cause your sons to take part in the family prayer; and beware what company they keep, for "evil communications corrupt good manners."

Let not your daughters mix with the sons of the stranger, whom you know nothing about, and who are not of the house of Israel; but gather your children together, and teach them the principles of truth and righteousness, and learn them to obey the laws of God, and the day will come, that they will arise and bless you.

Teach unto them every truth which God has revealed. Instill into their young minds every principle that will make them a noble race, and remove from their paths everything that is contrary to God and His Commandments. Beware that they do not imbibe the superstitions of the Gentiles, and keep them where they cannot have recourse to their doctrines; you will then have a race of children who will arise in the might of Israel, and will break the shackles of superstition, and be fit beings to carry on the work which their father's commenced; and the Spirit of God will assist you in doing these things, provided you put forth all your energies with your might.

To the Saints abroad, I wish to say, hasten to the valleys of the Everlasting Hills. Come where you can learn from the fountain head. Gather where your children can mix with ours, and where you will enjoy the sweet communion which is felt with us, and that I may lay my hands upon you and give you a Patriarchal blessing before I go hence.

Bring with you your machinery, your gold and your silver, your brass and your copper, with all the seeds and precious things of the earth; and last, not least, the poor of God's household, to beautify the place and make it a fit sanctuary for the Lord to dwell in.

Let the rich remember that the poor must be gathered; and as the rich can at any time come to Zion, the poor have to come when the way opens for them; and it is a duty devolving on the rich to bring them along.

Pray to God to turn the hearts of the Gentiles that they may convert their riches to the upbuilding of His Kingdom, and that kings and queens may become nursing parents, that Zion may flourish, and her Temples be reared to His holy name, that we may do the work devolving upon us in redeeming the dead.

Lift up and strengthen the hands of the elders who are among you. Let your prayers ascend to the God of Sabaoth for their success, and that they may never be confounded; and in return they will bless, counsel, and pray for you, and the prayer of the righteous availeth much.

Children, be subject to your parents, wives, to your husbands; elders, to your presidents—each obeying as they expect obedience from those whom they are placed to govern; always remembering, it is better to govern by love than by oppression.

Avoid law-suits. Pay your tithing. Remember your covenants in the

House of the Lord. Let the Perpetual Fund prosper, and the poor rejoice. Pray for the redemption of Zion; for the Heads of the Church; for the gathering of the Saints; for the Elders who are abroad preaching; for their families who are left at home; for the Saints scattered abroad throughout the world; for the rolling on of the work; for the frustration of the designs of our enemies, and for health, peace, and prosperity to dwell in every habitation of the Saints of God. By doing so blessings will shower on your heads; your minds will expand; the Spirit of God will rest upon you, and your years will be many upon the earth.

Let every Elder of Israel put on the garments of righteousness, teaching by precept and example, the true principles which exalt the mind, expand the understanding, and make man a fit companion for his Creator; and never dishonor the high and holy calling which has been placed upon him, by teaching and suffering to be taught in his house or anywhere that he has influence or power to control, doctrines which are not of God.

Let the true principles which God has revealed in these last days be taught in their simple purity, bearing with them their own worth, having the Spirit of God to back them, and I know that every true Saint will welcome them with open arms. Avoid the company or the house of those who hold the doctrines of God in derision, for God dwells not there; the blood will not be found on the lintels of their door posts, in the day when the destroyer passes by.

To the Elders who are out preaching, I wish to say, Cease not your cry. Warn the nations of the wrath of God on the wicked. Preach faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the gathering of the Saints; bearing your testimony without fear, and the Lord will bless your labors with many sheaves, which will be an honor to you in the great day of accounts. Your families shall not want, your limbs shall not be wearied, if you are faithful in all things, and your tongues shall not fail to declare the truth both new and old; and the angels of God shall guard your footsteps, and His Spirit will be with you to enlighten your way, and be both mouth, matter, and wisdom unto you; and when you return unto your homes, you will meet with smiling faces, who will greet you with a blessing for the good you have done in other lands.

I must conclude, for I feel the infirmities of age creeping on, and knowing not when the Lord shall require me hence, I wish to take this opportunity of adding my mite to the testimony of the thousands who are scattered throughout the globe and of those who are gone beyond the veil, and sealed theirs with their blood.

In Kirtland, Ohio, four brothers sat in the Patriarchal seat in the Temple of God, and I only of that number am left to tell the tale; and as I am now past the time allotted to man to live, it is reasonable that I also will be gathered unto my fathers in the time appointed of God. I therefore bear my testimony, which I wish translated into every language, read to every Saint, and printed wherever the type is used; that the world may see and hear what I have to say; for if I were young I would visit them, when they should hear from my lips that God has again spoken from the heavens; that He has again condescended to send His angels to visit fallen man, and point out the way whereby he can be saved. He appointed Joseph Smith a prophet, and revealed unto him His commandments.

I testify to all men in words of soberness, that the Book of Mormon is true; that Joseph Smith, Junior, translated it from plates by the Urim and Thummin, and by the power of God.

I testify that Joseph Smith was a prophet, seer, revelator, and a man of God; and what was revealed through him will prove life and salvation to those who believe and obey, or death and con-

demnation to all who count it as naught, and harden their hearts against the truths he preached and practiced.

I knew him when at his mother's breast; I watched and counselled his youth; but when God spoke and taught him. I bowed to his superior knowledge; and although he was a boy, and I an old man, and his uncle, yet I was not ashamed to learn true principles from him, and like Paul at the feet of Gamaliel, drank in the truths which flowed from the prophet's lips.

I was in jail with him and his brother Hyrum a few hours before they were killed; and I can testify before God, that they died innocent of any crime, and that they sealed their testimony with their blood.

I testify to all men that I know that the angel has appeared which John the Revelator saw, who had the Everlasting Gospel to preach to every nation, kindred, tongue, and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come.

And I call on all men, priests, and people, kings, potentates and rulers, to cease their strife, come and obey the Gospel, gather with Israel, obey the commandments of God, that you and your dead may be saved and brought up in the first resurrection.

And I say to the Saints, that by the power of the Holy Priesthood vested in me, as Patriarch, I bless you; and I say unto you, be faithful, and you shall be blessed in your basket, and your store; you shall have all the blessings which were promised to Abraham, Isaac and Jacob; and the Lord will preserve you as in the hollow of His hand, and no power shall stay the work, for everything that shall be brought against it will fail.

The way shall be open for every Saint to come to Zion. Health, peace, joy, prosperity, and the Spirit of God, shall dwell in your habitations, and the angels of God shall watch over and counsel you all your days; your minds shall expand to realize every principle of truth and righteousness and you shall build Temples and go through the ordinances for your dead, your names shall be held in everlasting remembrance among the people of God, and your children shall arise and call you blessed. The riches of the Gentiles shall be converted to establish the Kingdom of God; every prayer of the righteous shall be heard and answered by our Father in heaven, and every blessing that can be heaped on man will be heaped upon those who keep His commandments. And I pray God, my Eternal Father, to hear this, the prayer and blessing of thy servant, and answer it upon the heads of my brethren; which I ask in the name of Jesus Christ. Amen. John Smith, Patriarch to the Church of Jesus Christ of Latter-day Saints.

Great Salt Lake City, Nov. 8, 1851.

WHAT IS OBEDIENCE WORTH?

One of the greatest assets to man is a disposition to obedience.

In obeying the teachings of our Redeemer, there is unity and strength, while in disobedience there is disunion, discord and dissolution. In obeying the principles there is salvation and an exaltation in the kingdom of God and to disobey means to be shut out and punished.

When our fore-parent Adam was given Eden, he was warned to observe certain commandments but he disobeyed one of them, and what was the result? He was thrust out of the paradisaic garden "to eat bread in the sweat of his face."

It always follows that when we break any law or disobey any commandment, whether temporal or spiritual, we must pay the penalty; for it has been so from the beginning and will continue to be so to the end of the world.

Noah preached to his neighbors for 120 years. Did they obey his teachings? No. The result: they could not at all escape the penalty for they had disobeyed the words of a prophet of God. Moses tells us that they were all, except Noah, and his family,

drowned in the flood. But what became of Noah? By obeying the preparatory word of God he and his house were saved alive.

When the angels told Lot to take his family and, "escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed;" his wife, disregarding the warning, came to grief (Gen. 19:17-26).

Abraham was commanded of the Lord to make a sacrificial offering of his only son Isaac, as a test of faithfulness. In obedience to the command "the friend of God" went forth with his son to slay him on the alter. Though Isaac was saved, Abraham won a high place in the councils of God for his obedience.

Sometimes the destiny of a people or a nation depends on the obedience of one man as in the case of Moses being sent of the Lord to deliver Israel out of bondage. After the Lord had delivered and otherwise blessed the Israelites they were not satisfied. They were continually murmuring and glowering as they were being led toward the promised land by the hand of the God of Jacob. Their inclination to disobey brought down upon them the decree that they should not enter the land of promise, which longed-for privilege should be reserved for their children.

"To obey is better than sacrifice and to hearken than the fat of rams." (I Sam. 15:22). So declared Samuel the Seer, when telling Saul that the Lord had rejected him as king over Israel for not regarding His directions when he was at war with the Amalekites.

There are cases cited in the scriptures where obedience to the words of the servants of God cured people of their infirmities as in the case of Naaman the leper, who was told, by the prophet Elisha to, "go and wash in the river Jordan seven times." (II Kings 5:10). It was not the water itself that cured him. If it had been there would have been no need of anyone of that time, suffering from the dread disease, leprosy. It was the principle of obedience. "To wash in the river Jordan seven times;" no other river would have done; and not once, nor twice nor even six times would have answered.

Another striking incident is the case of "the man who was born blind" in the days of Jesus, and whose eyes were opened by obeying directions (John 9:16). Here is a circumstance in which a man received a favor of unspeakable value by being obedient to the words of the great Physician.

So it is all down the line; those that obey receive the good gifts of the universe; those who disobey are punished.

The Savior in His teachings laid great stress on the principle of obedience: "If thou wilt enter into life keep the commandments." (Matt. 19:17). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 19:17). "If ye love me, and obey my commandments," covers the whole field. He assures us that "He that hath my commandments and keepeth them, he it is who loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Here is a very great promise of the Savior to those who regard His commands. They shall be loved of the Father, also of the Son, and the latter will manifest Himself unto them. How much greater boon could we mortals ask for?

There are many blessings in store for those who accept the gospel of Jesus Christ, as it has been restored to earth in these the last days.

The Latter-day prophet, Joseph Smith says that every blessing is predicated upon some principle or law, "and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130:20, 21.) And goes further: "If one person gains more intelligence in this life through his obedience than another, he will have so much the advantage in the world to come." The Lord, Himself, says, latterly in the Doctrine and Covenants that, "It shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall

see my face and know that I am." (91: 11.) Now in the face of all these assurances, is it not worth our while and time to accept and obey the teachings of our Lord and Savior? "But," says a bewildered one, "which of all the churches is right or are they all right?" There can be but one true church of Christ as there can be but one perpendicular line with a given base. Paul understood this. "There is one Lord, one faith, one baptism," he said (Eph. 4:5). "Then," says another, "how are we to know the true church of Christ?" The Savior has told us how we can know for He says in Matt. 7:20, "Wherefore by their fruits ye shall know them," again in John 7:17, "If any man will do His (God's) will, he shall know of the doctrine, whether it be of God or whether I speak of myself." This looks like it would be plain enough for any one of us, but some are not willing to find out, or read for themselves and, "Search the scriptures." They take what somebody else says for granted and do not make their own brain the wrestling ground of the struggle for truth. "Seek diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and by faith," directs Jehovah.

Is it worth while that we look out and obey God's commandments?

MONTEZUMA.

MOSES THATCHER, IN CONTRIBUTOR. APRIL, 1880.

Note. This tribute to the memory of Montezuma was written at the castle of Chapultepec, and inscribed by the author to the Honorable and learned Ignacio M. Altamirano.

This distinguished gentleman is an Indian of pure Aztec stock, educated, eminent and influential. He was for some years one of the leading minds of the House of Representatives of the National Congress, where his ability as a statesman and his power as an orator were acknowledged. He is now the second judge of the Supreme Court of the Mexican Republic, and president of the Geographical Society of Mexico.

I am sitting under the shade of four time-scarred cypress trees, whose aggregate circumference exceeds one hundred and sixty feet. What thoughts crowd the mind as I see the kisses of the morning light resting on their feathery leaved drapery, as it bursts fresh and green amid festoons of hanging mosses grown gray and bronze with the lapse of ages.

Beneath the shadows of these same trees, more than three hundred and seventy years ago, sat Montezuma, the Aztec monarch. The music of bubbling waters as they gushed from the porphyritic rocks of the royal hill, and sighed at his feet in the beating waves of Tezcuco, left sweet lingering sounds on his ear.. "The myrtle, mingling its dark glossy leaves with the red berries and delicate foliage of the pepper tree," and other enchanting beauties of smiling nature gladdened his eye, while the delicious fragrance of honeysuckle bowers and flowery islands, rocking on the fair bosom of the lake, was wafted to the lordly king.

Here it was, that, hand in hand, and heart bound to heart, he told again the tale of love to his beloved and loving wife, as together they reviewed the innocent days of his boyhood, and once more remembered the enchanting smiles and tender expressions of her sweet girlhood. Here it was, amid the cares of mature age, with honors like forest leaves strewn round him, that the warrior chief had his day-dreams of the coming white man of whom the oracles for centuries had spoken. And, with thoughts of him who should come from beyond the seas, future events, with a train of evils, cast their shadows around more darkly than the moss-covered boughs overhanging his devoted head.

Amid surroundings of luxury and power, the will-o-th'-wisp of man's earthly peace and glory, the lispings of love were silenced by the foreshadowings of approaching events, beneath whose weight the once fearless monarch bowed as a broken reed in the rude blasts of the ocean-bred tempests. Hope died at its birth, and his unnerved hand trembled as it lifted to his thirsting lips a cooling draught in whose

sparkling waters his fever-wrought mind saw a tinge of blood, to him a dark omen of ruin, woe and death.

Montezuma! At the sound of thy name the proud lords of Tezcuco and Tlacopan bowed in humble reverence and worshiped at the shrine of thy glory. Holding life and death at thy command; among thy vassal slaves supreme, who was it that made thee, haughty Indian chief, to pale and quake like an ashen leaf, to shrink, and cower under the shackles of the mind? Royal prince, descendant of Israel, with many tongued adulation like the voice of waters sounding in thine ear; with the soft pleadings of love ever attuned to the song of ease and rest; with the joyous music of the chirping birds mingling with the gentle sighings of the winds as they touched the swaying boughs of the moss clad groves, why couldst not thou, standing on the consecrated ground where reposed the ashes of thy fathers, stay the wild throbs and beating anguish of a heavy, fainting heart.

The eye of Jehovah was upon thee—and fate with an unfaltering hand, was engraving on thy innermost parts thy approaching end. It forbode sorrow, tears and death! The cry of Nephite martyred prophets whose souls thy ancestors sent to dwell under the altar of God, was being heard, and the answer told thy doom, proud Lamanite king, and that of millions of thy people. As the shackles of Cortez bound thy limbs, Montezuma, so galling chains forged by the "Mother of Harlots," have fettered for nearly four hundred years the bodies and souls of thy children and people. Hated, persecuted, enslaved and killed! Truly the iniquities of the fathers have been visited on the heads of the children!

Poor departed Montezuma! It was the invisible handwriting on the walls of thy palaces, the dark flitting, evasive, shadowy lines of destiny ever crossing the winding avenues of thy spacious parks and floating gardens: the gloom that hung like the pall of death and bathed in burning tears the twining vines and weeping mosses of thy stately cypress groves, and not the coming of the Spanish conqueror, that made thy heart sick and thy soul to faint. Until God laid his hand upon thee, thou wast not a craven coward. But when unrest hung like a hideous dream over thy feverish, fitful sleep, and in thy wakeful hours the throbbing heart was ever heaving to thy parched and trembling tongue, wails of bitter anguish to be echoed back to thee, by the morning and evening breezes; when food, like an envious rock lay cold and heavy on thy dyspepsia smitten stomach; when chocolate seemed turned to blood, and the sparkling waters of Chapultepec to gall; when the sighings of love sounded like the songs of a siren, and the enfoldings of affection felt like a sting of a viper—how couldst thou be a man, much less a monarch?

The stone thrown by the hand of an ungrateful friend was to thee, the kindest cut of all, for, beneath its crushing weight thy faltering knees gave way, and thy proud heart did break. Thy spirit at last, through the mercy of Christ, passed from thy pain racked body, and was made free, alike from the thraldom of Aztec gods, sacrificial stones, Catholic images, burning tapers, priests and confessionals.

Thou art neither bound by idols, nor by a Christianity which offers the olive branch and religion with one hand, and the sword and death with the other. It matters not whether thy ashes rest beneath the cypress groves of Chapultepec, or are mingled with the dust of the once proud capital whose palaces, parks and gardens all marked thy fleeting greatness, as monuments of fading earthly glory; thy spirit is beyond the reach of living man's false promise, his thirst for gold, or the sting of his treacherous ambition. Through the kindness of others, may you learn there what you never knew here; the tender mercy and infinite love of a risen Redeemer.

Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.—Doc. and Cov.

Liahona The Elders' Journal

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Editorial

GAMES OF CHANCE.

To Whom it May Concern:

Among the vices of the present age, gambling is very generally condemned. Gambling under its true name is forbidden by law, and is discountenanced by the self-respecting elements of society. Nevertheless, in numerous guises the demon of chance is welcomed in the home, in fashionable clubs, and at entertainments for worthy charities, even within the precincts of sacred edifices. Devices for raising money by appealing to the gambling instinct are common accessories at church sociables, ward fairs, and the like.

Whatever may be the condition elsewhere, this custom is not to be sanctioned within this Church; and any organization allowing such is in opposition to the counsel and instruction of the general Authorities of the Church.

Without attempting to specify or particularize the many objectionable forms given to this evil practice amongst us, we say again to the people that no kind of chance game, guessing-contest, or raffling device, can be approved in any entertainment under the auspices of our Church organizations.

The desire to get something of value for little or nothing is pernicious; and any proceeding that strengthens that desire is an effective aid to the gambling spirit, which has proved a veritable demon of destruction to thousands. Risking a dime in the hope of winning a dollar in any game of chance is a species of gambling.

Let it not be thought that raffling articles of value, offering prizes to the winners in guessing-contests, the use of machines of chance, or any other device of the kind, is to be allowed or excused because the money so obtained is to be used for a good purpose. The Church is not to be supported in any degree by means obtained through gambling.

Let the attention of Stake and Ward officers, and those in charge of the auxilliary organizations of the Church be directed to what has been written on this subject and to this present reminder. An article over the signature of the President of the Church was published in the Juvenile Instructor, Oct. 1, 1902 (volume 37, page 592), in which were given citations from earlier instructions and advice to the people on this subject. For convenience part of

that article is repeated here. In reply to a question as to whether raffling and games of chance are justifiable when the purposes to be accomplished are good, this was said: "We say emphatically, No. Raffle is only a modified name of gamble." President Young once said to Sister Eliza R. Snow: "Tell the sisters not to raffle. If the mothers raffle the children will gamble. Raffling is gambling." Then it is added: "Some say, 'What shall we do?' We have quilts on hand—we cannot sell them and we need means to supply our treasury, which we can obtain by raffling, for the benefit of the poor.' Rather let the quilts rot on the shelves than adopt the old adage, 'The end will sanctify the means.' As Latter-day Saints we cannot afford to sacrifice moral principle to financial gain."

As was further stated in the article cited, the general board of the Deseret Sunday School Union has passed resolutions expressing its unqualified disapproval of raffling, and all games of chance for the purpose of raising funds for the aid of the Sunday school. And the General Authorities of the Church have said as they now say to the people: Let no raffling, guessing-contests, or other means of raising money, by appealing to the spirit of winning by chance be tolerated in any organization of the Church.

Joseph F. Smith,
John R. Winder,
Anthon H. Lund,
First Presidency of the Church of Jesus Christ of Latter-dav Saints.
Salt Lake City, Utah, Nov. 14, 1908.

VARIOUS SPIRITS.

When I was about nineteen years old I really believed that I had received the Holy Ghost. I had never belonged to any church, but I became interested in the subject of religion, attended services, and sometimes prayed. On one occasion after praying earnestly, I felt as I had never felt before. An influence came over me which filled me with joy. I was so happy that I could scarcely contain myself, and I believed that I was filled with the Holy Ghost. But afterwards I attended camp-meetings and other religious services at which people seemed at first overcome with joy, but afterwards would act very strangely. They would leap about, fall down, faint away, or perform surprising gymnastic feats. They claimed to be acting under the power of the Holy Ghost, but I could not believe it. Then I came to doubt whether I had received the Holy Ghost, and was inclined to believe that I had been deceived. I do not understand the matter, but would like to very much.

Such is the substance of a statement made to the writer by a personal friend who was never a Latter-day Saint. He is a man past middle age, of a gentle and pleasing disposition, naturally religious and a devout believer in the Bible. Among our readers are many who have had an experience similar to his, and who are puzzled and troubled as he has been. At times they have supposed that they were under the influence of the Holy Ghost, but at other times have questioned whether it really was that Spirit which rested upon them.

The fact that a spiritual power or influence resting upon a person, by its effects or operations, fills the mind with doubt as to its real source and nature, is proof positive that it is not the Holy Ghost. One of the principal purposes for which the Holy Ghost is bestowed is to remove doubt from the mind, and impart a settled confidence. It is not the source nor cause of uncertainty in religious matters, but on the contrary it removes all dubiety, and by its sweet, calm and clear light it imparts a heavenly comfort to the soul that obtains it, after having been tossed by conflicting winds of doctrine, and suffered the tortures of doubt concerning the true interpretation of the scriptures and the true way to worship God.

The following explanation of the phenomena referred to by our friend is given in the twelfth chapter of the

Key to Theology, by Parley P. Pratt:

Among the diversified spirits abroad in the world, there are many religious spirits which are not of God, but which deceive those who have not the keys of Apostleship and Priesthood, or, in other words, the keys of the science of Theology to guide them. Some of these spirits are manifested in the camp-meetings of certain sects, and in nearly all the excitements and confusions in religious meetings falsely called "revivals." All the strange ecstacies, swoonings, screamings, shoutings, dancings, jumpings, and a thousand other ridiculous and unseemly manifestations, which neither edify nor instruct, are the fruits of these deceptive spirits.

We must, however, pity rather than ridicule or despise the subjects or advocates of these deceptions. Many of them are honest, but they have no Apostles nor other officers nor gifts to detect evil, or to keep them from being led by every delusive spirit.

Real visions, or inspirations, which would edify and instruct, they are taught to deny. Should Peter, or Paul, or an angel from heaven, come among them, they would denounce him as an imposter, with the assertion that Apostles and angels were no longer needed.

About one year after the organization of the Church of Jesus Christ of Latter-day Saints there existed a number of branches of it in the vicinity of Kirtland, Ohio, and among the members of these branches strange spiritual phenomena occurred. Parley P. Pratt, in his autobiography, gives the following account of them:

As I went forth among the different branches some very strange spiritual operations were manifested, which were disgusting rather than edifying. Some persons would seem to swoon away and make unseemly gestures, and be drawn or disfigured in their countenances. Others would fall into ecstacies and be drawn into contortions, cramps, fits, etc. Others would seem to have visions and revelations, which were not edifying and which were not congenial to the doctrine and spirit of the gospel. In short, a false and lying spirit seemed to be creeping into the Church. All these things were new and strange to me, and had originated in the Church during our absence, and previous to the arrival of President Smith from New York. Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock and several other elders, went to Joseph Smith and asked him to inquire of the Lord concerning these spirits or manifestations. After we had joined in prayer in his translating room, he dictated in our presence the following revelation.

The revelation thus given is section 50 of the Doctrine and Covenants, a portion of which is subjoined:

1. Hearken, O ye elders of my Church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the Church, and the spirits which have gone abroad in the earth.

2. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world.

3. And also Satan hath sought to deceive you, that he might overthrow you.

4. Behold I the Lord have looked upon you, and have seen abominations in the Church that profess my name;

5. But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life.

6. But wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment.

7. Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power, but behold such shall be reclaimed.

8. But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my Church, for the same are overcome of the world;

9. Wherefore let every man beware lest he do that which is not in truth and righteousness before me.

10. And now come, saith the Lord, by the Spirit, unto the elders of His Church, and let us reason together, that ye may understand:

11. Let us reason even as a man reasoneth one with another face to face?

12. Now when a man reasoneth he is understood of man, because he reasoneth as a man, even so will I, the Lord, reason with you that you may understand;

13. Wherefore I, the Lord, asketh you this question, unto what were ye ordained?

14. To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth;

15. And then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified?

16. Behold, ye shall answer this question yourselves; nevertheless I will be merciful unto you; he that is weak among you hereafter shall be made strong.

* * *

29. And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done:

30. But know this, it shall be given you what you shall ask, and as ye are appointed

to the head, the spirits shall be subject unto you.

31. Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if He give not unto you that spirit, then you may know that it is not of God:

32. And it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice that it is not of God;

33. Not with railing accusation, that ye be not overcome, neither with boasting, nor rejoicing, lest you be seized therewith.

34. He that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive.

This revelation conveys disclosures of a most important nature concerning the unseen world and its inhabitants, and the power they exert over mortals, and it makes very plain the fact that the unseemly manifestations often witnessed at camp-meetings and other scenes of religious excitement are not of God. Further, it gives a key by which false spirits may be detected. This key is contained in the 31st verse. Any person who, under circumstances that make the occurrence of personal importance, beholds a spirit manifested that he cannot understand, should make the matter a subject of earnest prayer to the Father in the name of Jesus, asking for light by which to know the source and nature of the spirit. The verse tells the rest.

It was the design of the Creator that mortal man, during his earthly probation, should come in contact with good and evil, both in temporal and spiritual things. Such experiences are a necessary part of man's education and development in order that he may be fitted for salvation in a kingdom of glory. This is one reason why darkness and error concerning the true plan of salvation have been permitted to cover the earth.

But the true gospel of Christ, in its fullness, beauty and purity, has been revealed from heaven by the ministry of angels, and placed within the reach of the present inhabitants of the earth. By its light, error and false spirits may be detected, and by the power of the servants of God who have been sent forth to preach it to the nations of the earth, honest believers who obey it with full purpose of heart receive the Holy Ghost, the same divine Spirit and power which the Saints of the primitive church received "through the laying on of the apostles' hands." Those who receive this blessing know that they receive it, and what it is, and by it a testimony is given to them that they have found the true plan of salvation, that their sins are remitted, and that they are members of the true Church of Christ.

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1. What is the difference between remission and forgiveness, as applied to sin?
2. What is the meaning of the word "Liahona?" B. B. T., Denver, Colo.

1. Ordinarily remission and forgiveness are deemed synonymous, yet different writers hold that there are refined differences between their meanings. Thus remission has been held to imply that the sinner has done something to offset his sins and entitle him to divine clemency, while forgiveness implies a release, by God's free grace, from the consequence of sin, without specific action on the sinner's part. By making with God, in a proper manner, the covenant of baptism, the convert to the gospel of Christ becomes entitled to the remission of his sins, a formal and complete release from their consequences; whereas, faith and repentance will prompt a true believer to plead each day for a forgiveness of his sins. Many years ago a writer in the Millennial Star made this distinction, but it has not been insisted upon by the writers of our Church generally: they use the words as synonyms. There is, how-

ever, a relation in which a distinct difference in their significance exists; men grant forgiveness to each other, but God grants remission.

2. The word "Liahona" means literally a compass. (Alma 37:38). It is the name given to the miraculous instrument which Lehi found one morning in the door of his tent, near the beginning of his journey from Jerusalem to South America, and which served as a compass or director to guide him in his travels. It was a hollow brass ball and contained two spindles, one of which always pointed the direction in which Lehi and his colony were to go. From time to time written instructions appeared upon it. But it served its purpose only when those for whose benefit it was given were humble, faithful and prayerful. When they were disobedient it would not work. As the word occurs in the Book of Mormon and as that book was written in the Reformed Egyptian language, it may be assumed to belong to that language. But there is a Hebrew word very similar to it which signifies "light of Jehovah."

"Why, after years of watching the processes of nature, I can no more doubt the existence of an Intelligence that is running things than I do of the existence of myself. Take, for example the substance water that forms the crystal known as ice. Now there are hundreds of combinations that form crystals, and every one of them save that of ice sinks in water. Ice, I say, doesn't. And it is rather lucky for us mortals, for if it had done so we would all be dead. Why? Simply because if ice sank to the bottom of rivers, lakes, and oceans as fast as it froze, those places would be frozen up and there would be no water left. That is only one example out of thousands that to me prove beyond the possibility of a doubt that some vast Intelligence is governing this and other planets."—Thomas A. Edison.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And now it came to pass that Alma returned from the land of Gideon, after having taught the people of Gideon many things which cannot be written, having established the order of the church, according as he had before done in the land of Zarahemla; yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed.

2. And thus ended the ninth year of the reign of the Judges over the people of Nephi.

3. And it came to pass in the commencement of the tenth year of the reign of the Judges over the people of Nephi, that Alma departed from thence, and took his journey over into the land of Melek, on the west of the river Sidon, on the west, by the borders of the wilderness;

4. And he began to teach the people in the land of Melek, according to the holy order of God, by which he had been called; and he began to teach the people throughout all the land of Melek.

5. And it came to pass that the people came to him throughout all the borders of the land which was by the wilderness side. And they were baptized throughout all the land.

6. So that when he had finished his work at Melek, he departed thence, and traveled three days' journey on the north of the land of Melek; and he came to a city which was called Ammonihah.

7. Now it was the custom of the people of Nephi, to call their lands and their cities, and their villages, yea, even all their small villages, after the name of him who

first possessed them; and thus it was with the land of Ammonihah.

8. And it came to pass that when Alma had come to the city of Ammonihah, be began to preach the word of God unto them.

9. Now Satan had gotten great hold upthe hearts of the people of the city of Ammonihah; therefore they would not hearken unto the words of Alma.

10. Nevertheless Alma laboured much in the Spirit, wrestling with God in mighty prayer, that he would pour out His Spirit upon the people who were in the city; that He would also grant that he might baptize them unto repentance;

11. Nevertheless, they hardened their hearts, saying unto him, behold, we know that thou art Alma; and we know that thou art High Priest over the church which thou hast established in many parts of the land, according to your tradition; and we are not of thy church, and we do not believe in such foolish traditions.

12. And now we know that because we are not of thy church, we know that thou hast no power over us; and thou hast delivered up the judgment seat unto Nephihah; therefore thou art not the chief judge over us.

13. Now when the people had said this, and withstood all his words, and reviled him, and spit upon him, and caused that he should be cast out of their city, he departed thence and took his journey towards the city which was called Aaron.

14. And it came to pass that while he was journeying thither, being weighed down with sorrow, wading through much tribulation and anguish of soul, because of the wickedness of the people who were in the city of Ammonihah, it came to pass while Alma was thus weighed down with sorrow, behold an angel of the Lord appeared unto him, saying,

15. Blessed art thou, Alma; therefore, lift up thy head and rejoice, for thou hast great cause to rejoice;for thou hast been faithful in keeping the commandments of God from the time which thou received thy first message from Him. Behold I am he that delivered it unto you;

16. And behold I am sent to command thee that thou return to the city of Ammonihah, and preach again unto the people of the city; yea, preach unto them. Yea, say unto them, except thy repent, the Lord God will destroy them.

17. For behold, they do study at this time that they may destroy the liberty of thy people, (for thus saith the Lord,) which is contrary to the statutes, and judgments, and commandments which he has given unto his people.

18. Now it came to pass that after Alma had received his message from the angel of the Lord, he returned speedily to the land of Ammonihah. And he entered the city by another way, yea, by the way which is on the south of the city of Ammonihah.

19. And as he entered the city he was an hungered, and he said to a man, will ye give to an humble servant of God something to eat?

20. And the man said unto him, I am a Nephite, and I know that thou art an holy prophet of God, for thou art the man whom an angel said in a vision, thou shalt receive; therefore, go with me into my house, and I will impart unto thee of my food; and I know that thou wilt be a blessing unto me and my house.

21. And it came to pass that the man received him into his house; and the man was called Amulek; and he brought forth bread and meat, and sat before Alma.

22. And it came to pass that Alma ate bread and was filled; and he blessed Amulek and his house, and he gave thanks unto God.

23. And after he had eat and was filled, he said unto Amulek, I am Alma, and am the High Priest over the church of God throughout the land.

24. And behold, I have been called to preach the word of God among all this people, according to the Spirit of revelation and prophecy; and I was in this land, and they would not receive me, but they cast me out, and I was about to set my back towards this land forever.

25. But behold, I have been commanded that I should turn again and prophesy unto this people, yea, and to testify against them concerning their ininquities.

26. And now Amulek, because thou hast fed me and took me in, thou art blessed; for I was an hungered, for I had fasted many days.

27. And Alma tarried many days with Amulek before he began to preach unto the people.

28. And it came to pass that the people did wax more gross in their inquities.

29. And the word came to Alma, saying, Go; and also say unto my servant Amulek, go forth and prophesy unto this people, saying, Repent, ye, for thus saith the Lord, except ye repent, I will visit this people in mine anger; yea, and I will not turn my fierce anger away.

30. And Alma went forth, and also Amulek, among the people, to declare the words of God unto them; and they were filled with the Holy Ghost;

31. And they had power given unto them, insomuch that they could not be confined in dungeons; neither were it possible that any man could slay them; nevertheless they did not exercise their power until they were bound in bands and cast into prison. Now, this was done that the Lord might show forth His power in them.

32. And it came to pass that they went forth and began to preach and to prophesy unto the people, according to the Spirit and power which the Lord had given them. —Alma 8.

In this chapter of a Nephite leader's experience, there seems to be, half hidden, a good little lesson that might help our understanding. The Grand Direct-

or of the universe seems to give to us, His weak children, just as we have need. Necessity appears to lie at the root of the whole matter of His blessings. God does not bestow any favor upon us if we can do as well without it.

In the above incidents, we note that Alma and Amulek "had power given unto them, insomuch that they could not be confined in dungeons; neither was it possible that any man could slay them." Why was this super-natural favor granted them? Simply because, we would say, they were in a very wicked city, surrounded by Satan-saturated, violent men. It would appear that Amulek was the only man of the city who did not bear evil intentions toward Alma, hence they were both in grave danger of their lives. They would doubtless have been put out of the way in double-quick time if they had had to rely on human strength alone. That is the one reason why supernatural power was given them; because human power could not save them. They had a message of the Lord to deliver, and the Lord would safeguard its delivery, somehow. By human means if possible, if not, then by a higher power.

It is often wondered at by certain people, why there are not more cases of the intercession of Providence to-day than are reported. This question taxes the faith of some people very much; they wonder whether Jehovah has deserted the world nowadays. We say that God is just as much with us today as He ever has been with the children of men. We feel sure that He takes just as lively an interest in affairs earthly as in the balmiest days of angelic visitors. If anything, more so. Rather our Heavenly Parent is rejoiced that He can find earthly agents to work out His glorious purposes, without employing many heavenly ones. Far back in the past comparatively dark times of the world's history, when the breast of mother earth was cumbered with dark spirits, evil-minded men, when but a handful of earth's population was found with an inclination to do good, when almost all the people seemed to be possessed of a single thought and that spelled dark deeds and iniquity—in those times, let us repeat, the Lord had often to *resort* to the working out of His ends through supernatural methods.

We are assured that He never used supernatural means when other means were at hand. Necessity has always determined the Lord's sending us any good blessing either of this or any other kind.

We see from the above narrative that Alma and Amulek were deep enough in the secrets of God not to use this celestial gift for display, but only when they needed to: "nevertheless," says the historian, "they did not exercise their power until they were bound in bonds and cast into prison."

Again, "Now this was done that the Lord might show forth his power in them." The people of Melek were like those of many other cities of those early ages, not susceptible to the Spirit or influence of the Supreme, unless He showed it to them by a visual demonstration—in a way that their dull eyes could see, or their ears could actually hear, etc. These men and women were so dense of comprehension that they needed nothing short of an unmistakable display of God's power.

So it was that, when Alma was going away from the Melek city, discouraged aged and heartsick at his being rejected, an immortal being stopped him with the word that he ought to return. Unquestionably, no human agency was at hand whom the Lord could have impressed by His Spirit to stop the good man and induce him to return to a people that had cast him out bodily. Hence the angel was dispatched from the unseen world to do this. So, too, another was sent to prepare an associate for Alma, namely Amulek, so that the prophet would have a constant sympathizer in the arduous task that lay before him.

So it was also with Peter and the other apostles of Jesus. Their success in winning converts was rousing all the fury of the enemies of truth, and hence these servants of God at times found themselves in very straitened situations, and in imminent danger of losing their lives before their work was finished. Hence, sometimes, when escape seemed impossible through human aid, messengers from the courts of glory

burst open their prisons and saved them.

When the heavenly visitors came to Joseph Smith the same reason for it was apparent. Great truths about the way of men's salvation, and about the organization of God's church, had been lost sight of in the Dark Ages; and it was necessary that these things should be shown to men again, so that men could have the use of all the good that they of the days of Christ did or of any other time—for their profit.

When we are wishing or praying for a special blessing from on High, it would be well to take an inventory of ourselves to see whether we actually need it, and if so to look out for some natural way by which the loving Father could send it, instead of a supernatural one.

There are no saints without scars.

The fast man makes the poorest speed.

Heaven is deaf when the heart is dumb.

He honors himself who pays homage to God.

Principles mark the steps of man's progress.

Old seeds must be broken before new life can begin.

Reforms are ripe as soon as they are right.

The most serious problem in society is that of self.

Submission is the secret of spiritual strength.

There are no necessary evils in a righteous world.

The common place is often the place of communion.

The religion that is laid on the shelf soon gets mouldy.

Spiritual visions are not given to slothful dreamers.

Most men are generous with the other man's money.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Which Plan?

In a near past talk in this department we reproduced from the Doctrine and Covenants what Joseph Smith said God revealed to him about the United Order or ideal plan of living. It is the plan which is known in ancient scripture terminology as that of all things in common. In this talk we want to briefly compare this "Mormon" proposed method with what modern Socialism advocates along that line, and

them both with the condition which obtained in the days of Peter.

Practically all of us, perhaps, if pinned down to it, would admit that the ideal scheme was the one the disciples of Jesus put into effect after the crucifixion. Because they must have been taught this project by the Nazarine Himself or his representatives. And whether we hold Jesus of Nazareth as only a man or more than a man, we nearly all will give Him the place of the greatest teacher and humanitarian that has come to earth. So our friends who do not see Christ in the same light as we Latter-day Saints do, as a divinely appointed Personage, would most likely grant that His ancient teachings on this subject represent the most perfect social design that has ever been presented to men.

If we understand aright the idea that modern Socialism would have put into practice, it amounts to about this: All the material wealth of the world should be wrested from the owners, rich, poor, or of moderate means, whether they were willing or not. This to be done by the state and the state to hold this vast amount of wealth as a common pool to which all the people might come and help themselves or have their daily needs dealt out to them. The labor of a whole community would likewise be performed as a common whole.

Of course conservative, level-headed men of business see that such a scheme would be impracticable. It is not very difficult to imagine the evils that would be born of such a system of promiscuous giving to good, bad and indifferent persons alike; of rewarding the labor of the diligent and the laziness of the indolent practically the same. It seems to us that this would be a most fruitful way to foster idleness and administer injustice. But to begin with, it is not founded on the principle of brotherhood. In the ideal brotherhood, should there be any coercion? Should a man be compelled by main force to relinquish claim on his property? The thing would be tyranny. In a community of good will and fellowship, the utmost right of choice should be maintained. The property owner should turn over his worldly goods by his own free-will and choice, it at all.

But with all the working defects of the schemes with which the cross-street agitator of Socialism regales his hearers, still such agition has its value. A very definite value, too. It is calling the attention of the social world to the abuses of the predatory rich and is causing statesmen and public-spirited men and women generally to look around for a practical remedy for the mis-use of the world's wealth. It is not unthinkable, but on the other hand is very probable, that the majority of the devotees of this doctrine are sincere, well-meaning and desirous to promote the welfare of suffering humanity, although their proposed methods are but fanciful and impracticable.

We believe, however, that there is a plan that will prove feasible when the time is ripe for it and that that time is by no means in the dim future. It is near at hand. Many agencies, including the fight that modern Socialism is waging against the inequality of wealth, are at work molding the public sentiment to this end. The Latter-day Saints as a Church expect to put a project into operation at the proper juncture of events. But, as we have indicated above, the people must be educated up to it, so that they will be *willing* to consecrate their worldly possessions in the interest of brotherhood and equity. The plan according to the revelations of Joseph Smith and the one which the "Mormon" people expect to practice, admits that all property rights must be relinquished—but willingly. We do not believe, however, that this great amalgamation of wealth should remain in one great pool, for working purposes; but that stewardships should be established.

That means that each individual, although he gives up all legal right to his property by deeding it over to the agents of a general organization, is given charge of a certain amount to use as he sees fit. As to what the parcel of property is that he is given charge over depends upon what kind of work nature has designed him for, or what he can do the best—whether he is a

farmer, carpenter, merchant, mechanic, teacher, or what not. He works this property and supports himself and family, or other dependents, from the fruits of his labor. If the issue of his toil amounts to more than he needs for this, he is to turn the surplus into the common fund and it goes to the support of less successful parties who have labored just as diligently perchance, but who have not produced enough to meet their needs.

In this way the wilfully indolent soon reveal themselves (without the services of a spotter) and are weeded out, if they do not reform. And reform they most likely would under the stimulus of this friendly competition or from fear of publicity if they didn't, coupled with the consciousness that equal rights for all prevail.

The incentive for honest endeavor ought to be at a premium. The natural desire for activity in humankind would be supplied, for everyone capable of judging would be given the work he best liked to do, and hence be most successful in doing. And there would be ample to supply the wants of squander, ...rtlta -b.nical family ?T.ot would be no idle rich with "swollen fortunes" to squander. The "Fatherhood of God and the brotherhood of man" ought to soon be a reality under this system. Crime almost or quite unknown, because the source of hatred of man toward man would be wiped out and justice and equity prevail in its stead.

That such a result is the cherished hope of all the noble spirits of earth, we all will agree. That it is what the Apostles of old tried to bring about, or, promote at least, is very apparent. Let us look at the method of accomplishing this end that they employed and see if we can arrive at what plan they probably put into use. In other words, let us see if their all-things-common idea amounted to a similar proposition to what the "Mormons" have to offer.

After the wholesale baptisms of Pentecost day, the converts "continued steadfastly in the apostles' doctrines and fellowship." We further read:

> And all that believed were together, and had all things common;
>
> And sold their possessions and goods, and parted them to all men, as every man had need.—Acts 2:44, 45.

"Had all things common." Does that mean that they followed the method of converting their substance into one great common aggregation of wealth, so to remain, that they fed from one gigantic common pot, as it were? Or does it mean the stewardship idea was carried out?

On the face of it, it may appear that either mode of procedure could be inferred from the language, but if we look a little deeper, it appears that the latter plan was the more profitable. In either case all that went in for such a mode of living would have to be "together" or separated from the rest of the people who did not adopt the new way. But it will be observed, after they had disposed of their possessions they "*parted them to all men, as every man had need.*" Rather looks like it was the stewardship plan as proposed by the Latter-day Saints, does it not? The fact that the text says they "sold their possessions and goods," does not materially alter the case as we are assured that they divided the equivalent when not the goods themselves, among them all, "as every man had need."

From another quotation (in the next chapter) it is placed almost beyond a doubt that the members of this ancient all-things-common society each held some of the common property in trust, or was made a steward over it, for we read, "neither said any of them that *aught of the things which he possessed was his own*; but they had all things in common." This looks like they "possessed" property or had charge of it, but could not claim ownership to it. To quote in full:

> And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.
>
> And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.
>
> Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold.
>
> And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.—Acts 4:32-35.

Here is another strong coincidence

between their method and what we propose. The leaders of the church were made agents or administrators of this great aggregation of the members' properties. This combined wealth "was laid at the apostles' feet," and by them the "distribution was made unto every man according as he had need."

Reader, we have presented you the social plan of living that we propose, and, moreover, confidently believe will be in vogue among the people at no great period hence. We compare it (in a respectful manner, we trust) with the popular scheme of the radicals of the day. And them both with that which history says the early disciples of Jesus practiced. We commend it to your reflective study, and ask you, as with all other things we write: What is it worth?

THE TWO LIGHTS.

"When I'm a man," the stripling cries,
And strives the coming years to scan—
"Ah,. then I shall be strong and wise,
When I'm a man!"

"When I was young," the old man sighs,
"Bravely the lark and linnet sung
Their carol under sunny skies,
When I was young!"

"When I'm a man, I shall be free
To guard the right, the truth uphold."
"When I was young I bent no knee
To power or gold."

"Then shall I satisfy my soul
With yonder prize, when I'm a man."
"Too late I found how vain the goal
To which I ran."

"When I'm a man these idle toys
Aside forever shall be flung."
"There was no poison in my joys
When I was young."

The boy's bright dream is all before,
The man's romance lies far behind,
Had we the present and no more,
Fate were unkind.

But, brother, toiling in the night,
Still count yourself not all unblest
If in the east there gleams a light,
Or in the west. —Unidentified.

Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion.—D. & C.

TESTIMONIES.

Alabama.

I know that the gospel is true, that the Book of Mormon is true, and that Joseph Smith was a true prophet of God.—Talman Moseley, Ala.

I bear my testimony that the Church of Jesus Christ of Latter-day Saints is the only true Church, and that Joseph Smith was a true prophet of the true and living God.—J. H. Giger, Jr., Ala.

Arkansas.

Sister Hattie Rowe of Arkansas desires to bear her testimony to the truth of the gospel as taught by the Latter-day Saints, in the hope that it may lead others to seek the truth as she has done. She has severe opposition to meet in investigating this new truth that is so "sweet to my hungry heart." But she prays for faith and patience to endure it.

Colorado.

I wish to bear my testimony to the truth of the gospel. I know that this is the true gospel which we are engaged in, and that Joseph Smith was a true prophet of God. I know that the Book of Mormon is the word of God. I have been healed in many ways.—Miss Gail Gillespie, Colo.

I am glad to be numbered one among the many to bear my testimony to the work of Jesus Christ. I know it is true, through prayer and seeing the sick healed, and I know if we are faithful in Christ we shall rid our garments of the blood of all men and be found spotless before the judgment seat of Christ. —Ida M. Gillespie, Colo.

Georgia.

I feel so thankful to be able to bear my testimony to the truth of the gospel. Through faith and prayer I have been led by the Holy Spirit to know that this gospel is true; and also I feel that I have been more wonderfully blessed since I was baptized in the true Church of Christ than ever before. I am willing to bear this testimony to the world to-day.—Georgia J. Geiger, Ga.

I bear my testimony to the true gospel of Christ. I know it is true and that it is the word of the Lord. I have received greater blessings since I joined the true Church of Christ than ever before. I have been a member four years. I was baptized when 11 years old and have never been sorry for it.—Shellie F. Geiger, Ga.

I feel it is a blessing to have a few words to say about the "Mormon" elders They preach the truth as it is laid down in the Bible. They do not speak ill of any one. They will answer all questions asked them about the Bible. I heard them preach and I accepted the gospel and was baptized Aug. 2. I know that the gospel taught by the

Latter-day Saints is true. I have no further evidence than my strong faith in God and His Son Jesus Christ, and I hope to grow in faith.—H. M. Singletary, Ga.

Kentucky.

I have been a member of the Church 13 years and I know that the gospel is true and that Joseph Smith was a true prophet of God. My husband and three children are members.—Mrs. Hattie Martin, Ky.

I am a member of the Church of Jesus Christ of Latter-day Saints I know that this is the true gospel, and that it is the power of God unto salvation to all who will believe.—Minnie Lowe, Ky.

I am a little girl nine years old. I was baptized Aug. 11, 1908. I know that the gospel is true. I have been healed by the elders.—Annie Lowe, Ky.

I am a member of the Church of Jesus Christ of Latter-day Saints. I was baptized May 6, 1907. I know that the gospel is true and love to read the testimonies in the Liahona.—Winia Lowe, Ky.

I am a member of the Church of Jesus Christ of Latter-day Saints. I know that the gospel is true and that Joseph Smith was a prophet of God.—Ida May Martin, Ky.

I want to bear my testimony to the world. I know the Latter-day gospel is true, for God has taught me. As surely as ever there was a prophet on the earth Joseph Smith was one. I joined the Church six years ago and have never regretted it. I only wish I had known of it when I was young. I am delighted to find the true Church of God.—Julia Lufts, Ky.

Louisiana.

I know that Joseph Smith was a true prophet of the living God. If he had been a false prophet he would likely have lived long to deceive the people.—John Speed, and wife, Louise Speed, La.

I am a member of the Church of Jesus Christ of Latter-day Saints and I know that the gospel taught by the elders is true, and that Joseph Smith was a man of God. I have a burning in my heart that makes it known to me.—Geo. W. Brian, La.

I am a "Mormon" and I thank God for it. Some of my friends scorn me, but I only pray for them. I was baptized Sept. 10, 1908, by Elder R. A. Church.—Belle Dupuis, La.

Mississippi.

I want to bear my testimony to the world that the gospel the Latter-day Saints teach is true, and that Joseph Smith was a true prophet of God.—W. J. Bounds, Miss.

I know that the gospel as taught by the Latter-day Saints is true, and that Joseph Smith was a true prophet of God. I was baptized into the fold in 1908.—Dorindia Bounds, Miss.

I believe the gospel taught by the elders is the very same gospel that was taught by the apostles in their day. I am not a member yet but an investigator of the doctrine. —Sidney Walters, Miss.

I would like to bear my testimony to the truth of the gospel. I have been a "Mormon" student for 20 years but have never been baptized. I believe the gospel as taught by the elders. By prayer through the power of the Holy Ghost it has been made known to me that the Book of Mormon is the truth, and that Joseph Smith was a true prophet of God.—W. R. Blaylock, Miss.

Nebraska.

Having been a member of the Latter-day Saint Church for over two years I can honestly bear my testimony to the truth of this gospel. I know that Joseph Smith was a true prophet of God, and that those who live in accordance with the principles of the gospel will be blessed.—Lenna Lewis, Neb.

Dear Brothers, Sisters and Friends: I desire to bear my testimony with the others, for I know the gospel as taught by our people is true and that Joseph Smith and all his successors are true prophets. I ask an interest in the prayers of the Saints that I may hold out faithful to the end. Amen.—Stella G. Case, Nebr.

New York.

I would like to bear my testimony to the world that I do know the elders are preaching the true gospel. I have been visited by the elders, and we prayed together, and I would have been baptized but my husband would not consent. I still live in hope that I will have my desire granted. I hope some of the elders will labor in this town during the coming summer.—Mary L. Borden, N. Y.

North Carolina.

I am not ashamed of the gospel of Jesus Christ, nor of God's humble prophet, Joseph Smith. I am proud to say that I am a "Mormon" (so called). I love the truth, and "Mormonism" is the truth, and God is the author of it.—Zilpha E. Carraway, N. C.

Brothers and Sisters: I am a member of the Church of Jesus Christ of Latter-day Saints. I have been a member 10 years. I am not ashamed of the gospel of Christ for it is the power of God unto salvation. I know that Joseph Smith was a true prophet of God. I wish that all the world could see the light as I see it. I love all the members

that belong to my Church. I bear this as my testimony.—Martha Callicott, N. C.

I bear testimony to the gospel. I know it is true, and I thank God for the testimony I have of it. I am not ashamed of the gospel of Christ, for it is the power of God unto the salvation of every one that believes it.—B. H. Cherry, N. C.

I have a testimony concerning the divinity of Jesus Christ, which I wish to bear to the world. I know He was the Son of God, and that He atoned for the sins of the world. I believe the Bible to be the word of God, hence I believe in "one Lord, one faith and one baptism." I believe the Latter-day Saints are teaching the gospel that the Bible teaches. I also believe the Book of Mormon to contain the gospel as it was given to half the world, because it teaches the same truth as the Bible and leaves no room for doubt concerning our Saviour's mission and the reality of His resurrection. —Martha B. Jeffries, N. C.

I am glad I have a testimony of the gospel to bear before the world. I know it is true, and is being preached for the last time on the earth.—Mrs. Charles D. Bookout, N. C.

Oklahoma.

When I am asked to what Church I belong, my heart gives a throb of joy that I can say the Church of Jesus Christ of Latter-day Saints or "Mormons." I am proud to know that I am a "Mormon," and I know that Joseph Smith was a true prophet of God.—Miss Edna Fox, Okla.

I believe that God has set up His Kingdom upon the earth for the last time, and that it will never be thrown down nor left to another people. I believe that Joseph Smith was a true prophet of the Lord, and that the dispensation of the fullness of times has been ushered in.—J. E. Scott, Okla.

I know that Joseph Smith was a true prophet of God, and that he was instrumental in restoring the everlasting gospel for the last time to earth. I am glad to be permitted to embrace the same. This year I wanted to teach my home school in the country, but they refused me because I was a "Mormon," but I got the principalship in our county seat town, with longer term and higher salary; so I consider it pays to be a "Mormon."—W. F. Brandon, Okla.

South Carolina.

It is with pleasure I bear my testimony to the gospel as taught by the Latter-day Saints. I have proved it by Holy Writ, and from every standpoint. I have had it shown to me in dreams and in many ways. I have been shown a great deal about my dead, and the Book of Mormon, and my Temple work and the Millennium. I have seen the sick healed. I know that Joseph Smith was a true prophet of God.—Walter L. Noblin, S. C.

Tennessee.

I wish to bear my testimony that I know the gospel taught by the Latter-day Saints is true, and I know Joseph Smith was a true prophet of God. He is just as true a prophet as John, or any of the prophet's of God. And furthermore I know the elders are called of God to preach because He gave to them the gift of healing, for I was suffering with an enlargement of a gland which a doctor said he could cure in about a year. I let the "Mormon" elders administer to me and it is perfectly well except where it was lanced. I am a "Mormon" and I'm glad I am, I was baptized July 27. I am 15 years of age; and hope to hold out faithful to the end.—Edna Neely, Tenn.

Texas.

I feel grateful to my heavenly Father that I have been permitted to live and receive a testimony of the gospel. It is indeed a pleasure inexpressible to bear my testimony that the world may know I am a "Mormon." I know the gospel taught by the elders is the only true way that a person can be saved in the kingdom of our Father. I know that Joseph Smith was a true prophet called by the Master on high to bring forth and set up a true Church in this age never to be torn down by man-made systems. I know the Book of Mormon to be the word of God, brought to light for the saving of our people. I know my family has been blessed in many ways since we were baptized. There are only a few Saints in this community but I pray that they all feel as I do, happy to be called a "Mormon."—Delania D. Bolin, Tex

I want to bear my testimony to the world. I believe the gospel as taught by the Latter-day Saints is the true gospel. I believe that Joseph Smith was a true prophet of God. I also believe the Book of Mormon is the word of God. I believe there is no other way whereby a man can be saved except this straight and narrow way.—Ann Belle Dorsey, Tex.

I have been a member of the Church of Jesus Christ of Latter-day Saints almost five years and God has blessed me many times since I joined it. I have been healed of apoplexy by the administration of elders when doctors failed to help me. I know the gospel as taught by the Latter-day Saints is the true gospel that was taught by the Lord Jesus Christ, and the power of God unto salvation.—W. H. Moorman, Tex.

Virginia.

I am very thankful for the privilege of bearing my testimony to the truth of the gospel of Jesus Christ. I am glad to say that I know it is true, that Joseph Smith was a true prophet of God and that the

Book of Mormon is the word of God. And I am not ashamed to be called a "Mormon;" indeed I am proud. This is my testimony in the name of Jesus.—C. T. Furrow, Va.

I believe Jesus is the Son of the living God; that men will be punished for their own sins and not for Adam's transgression, and that Joseph Smith was a true prophet of the living God. I believe the Book of Mormon to be the word of God.—Nancy Ann Entsminger, Va.

I have a testimony which I wish to bear to the restored gospel. It gives me the greatest pleasure to believe that Joseph Smith was a true prophet of the living God. I have never found any other church with such blessings as "Mormons" have. I am 17 years old and was baptized March 23, 1908. —Lillie Entsminger, Va.

I joined the Church Mar. 31, 1908, and I can say in truth that I have enjoyed life better since then than any time in my past life. I do believe Joseph Smith was a true prophet of the Lord. I believe the Bible and Book of Mormon both to be the word of God.—Mrs. G. Edwards, Va.

We are glad to bear our testimony to the truth of the gospel. We know we have the true gospel. If it were not true it could not be standing now and gaining ground as it is to-day. We know Joseph Smith was a true prophet of God, and are glad to know that we are in the right way. We are proud to be called "Mormons."—W. C. Bing and wife Victoria. Va.

I believe the Latter-day Saints teach the true gospel of Christ. I have belonged to the Church 8 years. I have felt better since then than ever before. I believe that if I remain faithful to the end I shall gain a reward in heaven.. I am 82 years old.—A. J. Lucas, Va.

I am glad to know that I have received the true gospel. I know Joseph Smith was a prophet of God, and I also know that the Book of Mormon is the word of God. I am glad I have received the gospel in my old days. I am 93 years old.—Lucinda Lucas, Va.

For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand.—Doc. and Cov.

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.—Doc. and Cov.

THE PRESIDENT DECLARES OUR POSITION.

We endorse any movement looking to temperance, looking to virtue, tending to purit, of life, and to faith in God and obedience to His laws and we are against evil of every description; and we are, in our faith and prayers, against evil doers—not that we would pray for evil to come upon evil doers, but that evil doers might see the folly of their ways and the wickedness of their acts and repent of them, and turn away from them. If they will not hearken and repent of their evil ways, then let them pursue their course of evil to the end, and let the judgments of God come upon them and they receive their reward according to their works. Let God judge all men. He will reward them for good or evil, according to their works. We are not here to execute judgment or to impose punishments upon our fellow men, except the punishment of withdrawing from those who are unworthy, our fellowship in the Church of Jesus Christ of Latter-day Saints. We find it necessary sometimes to withhold fellowship from those who have turned away from the truth, from the love of God and the cause of Zion,—that they may not be regarded as having membership and standing with us. It is an injury to the cause of Zion for any community, organization, ward, stake or branch of the Church to permit men or women to retain their membership in that ward or stake or branch, when it is known that their practices and habits are vicious, and that their manner of life and unbelief are calculated to sow the seeds of apostasy, corruption and evil in the midst of the people where they dwell. It is right and proper that the line of separation should be drawn distinctly between them and the Latter-day Saints. Withdraw fellowship from them, cut them loose, let them go to the world, and let the people of the Church understand that they are not held in fellowship and that their conduct is not countenanced by the authorities of the Church.—Joseph F. Smith.

Mission News.

EASTERN STATES MISSION.

Brooklyn: Another baptism has been performed in this conference. Moreover, a Mutual Improvement association has been organized, with Elder N. L. Cottam, president, and Miss Inez Powell, secretary, and the work for the winter is the Y. M. M. I. A. Manual, "Science and the Gospel." The young ladies meet conjointly with the young men, and a large number of our friends meet with us. Elder Preston D. Richards, who is studying law at Columbia university, delivered a lecture before the Brooklyn Philosophical association, November 15; his subject was, "Mormonism, The Gospel of Temporal Salvation."

New England: The twelve new elders and the twelve elders laboring in this conference met in priesthood meeting October 30, when they had the pleasure of having President Ben E. Rich with them. He spoke in his kind, fatherly way, commending the elders for the work accomplished, and then dwelling on the great responsibility of the calling of the elders to be ambassadors of the Lord Jesus in the world. The new elders would be assigned to labor with those of more experience, and the senior elders would be under obligation to set them a proper example, and to train them in missionary work, and the result of this will be far-reaching, and the end. or the height these new elders may reach as the result of this training, no man can now determine. After the priesthood meeting, at 4:30 p. m., a public meeting was held in the hall on Dudley street, the missionaries and Saints listening attentively to the discourse of President Rich. The next day another priesthood meeting was held. after which President Rich left for New York. A Mutual Improvement association has been organized, with Elder Samuel Gerrard, president; Elder S. S. Green and Leah Smith, assistants; Lida Edmonds, secretary; Mabel Fletcher, assistant secretary; Elder F. A. Thornley, chorister, and Miss Mabel Williams, organist. The brethren have also organized a class which meets every morning, and are studying this year's Seventies' course.

New York: President Barrow and Elder Seeley have returned from a trip in the country, where they have been visiting friends. They report that the work is progressing very nicely, and they were successful in making new investigators. Elders Urie and Fitzgerald report the work in Glens Falls on the improve. They have held a number of cottage gatherings, and found that many of the people are interested in the restored gospel message. The hall meetings in Albany are well attended now, and many strangers are visiting them.

North West Virginia: Elders Charles L. Weed and J. E. Simons have been laboring in Webster and Braxton counties, and have held some very successful cottage meetings at Centralia, Huston and Removal, meeting with Saints and friends in their homes. Many new ones were made, and cordial invitations to return received. Elders H. C. Frank, J. C. Udall, S. E. Quigley and W. J. Crook have been laboring in the same counties, making friends and holding meetings at Huston and Little Birch. Elders J. C. Grant, Eugene Curtis, Chester Johnson, G. S. Hartley, Charles Moser and O. F. Rice have been laboring in Marian, Wetzel and Tyler counties. The people in these counties knew but little about "Mormonism," and were ready to listen to its tidings. Literature was distributed and great interest was shown by the people. The elders all assembled in Fairmount on November 12 to hold a priesthood meeting with President Rich. They had been out in the field for six and one-half months, and all felt that the summer had been well spent. They had a time of rejoicing together, and the instructions given by President Rich were very timely and encouraging. "His instructions, together with the testimonies of the brethren, were just what we needed," writes President Rice, "and we feel like forging ahead with renewed vigor for the furtherance of the cause of truth." O. F. Rice was appointed conference president, and Elder W. J. Crook was transferred to the East Pennsylvania district.

Arrivals and Assignments.

George F. Ryan. Brooklyn; John C. Hendrickson, H. L. Hardy, R. E. Tidwell and John F. Moody, East Pennsylvania; Elmer Boman, J. A. Bateman, H. J. Eskelson and W. S. Kofford. South West Virginia.

Releases.

B. B. Andrus, C. G. Welch, George W. Morris and Eugene Evans, from East Pennsylvania; E. . Grange and E. H. G. Williams, from New England; A. N. Sisam and Thomas R. Urie, from New York, and William J. Green, Richard Davies, W. F. Dayton and D. H. Jenkins, from Southwest Virginia.

At Albany, N. Y.

Elder Thomas R. Urie writes as follows from Albany, N. Y.:

"The elders of the New York conference, Saints and friends of Albany and vicinity had a most enjoyable time at the elders' rooms in Albany, Friday evening, November 6. The elders had just arrived from their fields of labor and two of them were about to return home, viz.: Elders Alma N. Sisam and Thomas R. Urie. The Saints and friends of Albany labored faithfully to make the sociable a success, and they succeeded. Two newly converted souls have evidenced their conversion by entering the waters of baptism, viz.: John Kirkpatrick of Toronto, Canada, aged 64 years, and Mrs. Sarah E.

Root of Glens Falls, N. Y., aged 46 years. Mr. Kirkpatrick was baptized August 29, 1908, in Lake Ontario; Mrs. Root was baptized November 8, 1908, in the Hudson river near Albany."

WESTERN STATES MISSION.

How About This, Fellow Laborers?

Kearney, Neb., Nov. 10, 1908.

Dear Brethren:—Your most encouraging letter of the 3rd inst. came to hand Saturday night, after a great week's labor of spreading the truth to people of the world, and will say I gathered pleasure from reading the contents, which assured me that some of the precious seeds I have been sowing in good faith are beginning to bring forth fruits in the shape of many subscribers to that excellent Liahona. Which, it they read with a sincere heart, wishing to know the truth, it will clearly mark out the road to take to ultimate salvation in the kingdom of our heavenly Father.

My course of getting people interested in the Liahona has been dictated by the promptings of the Holy Spirit, which blessing was pronounced upon my head in the Temple when I was set apart for this mission. It was promised me that if I would listen to the whisperings of that still, sweet voice, all would be well with me. In disposing of the Book of Mormon I have been led to ask each party that purchases one for his name and address, then tell him about the mission paper, that its pages are replete with living thought on life and beneficial to any one that will read. I tell them that if it is agreeable with them, I will have a few copies sent. and in most cases the reply is favorable in words, looks and actions. The poor and friendless are not deprived of the privilege of reading the Liahona, if they show any desire to do so. for I treat all alike, by sending copies for a month, which I feel is my duty as an ambassador of the Lord Jesus.

It is a grand course we elders are called to go through in presenting the gospel to man, but I fear the most of us don't realize our duty any too well. We should study the dispositions of men more than we do and be able to bring about better issue from our labors. My experience in dealing with different people has been most beneficial. as their dispositions are not alike, and it causes one to study how to approach people, and to work to the best advantage for the object or point in view. The brethren have remarked to me, "How can you stand for giving so much literature away, or filling out so many coupons for the Liahona?" But I neve did think it was money thrown away or misspent, but I see it as my duty to assist those that are in darkness to see the light of the gospel, if possible, as I see it and love it. When opportunities present themselves, as oft they do. accompanied by the Spirit of the Lord, I am freely led to write out a dime coupon, which may prove to be the salvation of a soul, or many, if the sacred pages are read with a humble disposition to search for truth.

I never have felt any poorer in dollars and cents for taking this "dime step" of bringing about new subscribers for our mission magazine to work with, but richer in the blessings of the Lord for giving an uplifting hand to those in need of light.

In listening to the humble elders tell of what nice people they have let have books, I cannot refrain from advising them to get the names of such people, so that some of us can have another chance to show what kind of material we are made of, whether we are close or free. I feel that a month's issue of the Liahona should go with every Book of Mormon sold for the live reading it contains will have a tendency to get the investigator more interested in them both.

In conversing with a druggist in York, Neb., trying to make him see he ought to have a Book of Mormon. he was reminded of one he had purchased a few months before and laid away in a drawer, where nothing but mice had been working on it. As he brought it to light we found the corners had been unsparingly nibbled at.

Now, if our worthy Liahona had been going to that address for a few weeks, to impress the man with what he had lying idle, I feel that the mice would have been deprived of their meal or nest from a "Mormon" standpoint, and the gentleman would have been getting rich in knowledge.

In disposing of the Nephite record, there are many who purchase it, not sensing the real significance of what they are doing, only half interested in the book, and hence may not open its sacred pages. To insure an interest, something must be done, and I am lead to believe that a few issues of the Journal will be the greatest factor to fire the low-flickering desire of so many to look into our work and the gospel..

We want to feed men on "Mormonism," not feed mice on it; so let us use wisdom in doing the work as it should be done. My idea for giving away so many Liahona coupons is not for the name, but for the good which must result from it. Your brother in the cause of truth. J. M. B. Higbee.

CENTRAL STATES MISSION.

Released.

Elder David J. Cox has been released to return to his home in Overton. Nev.; Elder Frank Barber, Centerville, Utah.. on account of ill health: Elder William H. Robertson, Chesterfield, Idaho. These brethren have found their field in the North Texas conference. They have done well.

From the Lone Star State.

Elder William H. Heaton, president of the North Texas conference, writes November 16 from Bayette, the information that he and Elder Knudson the Sabbath before held three meetings and baptized three persons. He also speaks of the good work

Brother Green, the merchant convert of that part, is doing among his associates., and, like they of old, suffering much persecution for his pains.

Born Again.

At Conway, Mo., according to Elder S. R. Bennion, Jr., six new members with a testimony that Joseph Smith was a prophet of God, were received into the Lord's fold by baptism, November 8. A large crowd of curious spectators gathered to witness the rite, and submitted to have the Word preached to them, and thus the tidings spread and the work grows.

Another Sabbath School.

November 8, under the direction of East Missouri's presiding elder, G. E. Cahoon, a Sunday school was organized and set in motion at Hannibal, officered thus; Superintendent, Charles Raiden; assistants, Samuel Butterfield and William Aubrey; secretary and treasurer, Nora Darnell; chorister, G. E. Hulme. This organization starts with a small membership, but declares the intention of building well the future of it.

CALIFORNIA MISSION.

Arrivals.

Elders N. W. Merkley, of Blackfoot, Idaho, W. B. Face, of St. John, Ariz., and J. W. Covington, of Orderville, Utah, have recently arived in the San Francisco conference. They are energetic workers.

Death of a Veteran

On Oct. 27 after an illness of one week, Brother Samuel Alden Wilcox passed away at Deseret, Tehama county California. He was a faithful Latter-day Saint, and was loved by all who knew him. He was born in Iowa, March 8, 1850, went to Utah in early youth, lived in Cedar Fort till he married, when he moved to Dingle, Bear Lake county, Idaho. He was bishop of that ward for eleven years. He removed from there to Lyman, Idaho in 1885 and was bishop there nine years when he became a member of the High Council. He removed to Canada in 1903 and served as a member of the High Council there. In September 1907 he removed to Deseret where he was made presiding elder of the branch. He filled that office about eight months when the branch was re-organized and his son was chosen to preside.

He was faithful to every call, and was a kind, loving father and husband. He leaves a wife, nine sons and two daughters, most of whom are grown, besides many friends to mourn his loss. His mother is still living in Bear Lake county, Idaho. She was one of the early pioneers of Utah. The funeral services were held at Vina, Nov. 1, 1908. They were impressive, and many strangers were present. President Leonard Billings of the San Francisco conference and myself were present.

Elder Clarence E. Jones.

SOUTHERN STATES MISSION.

Brother Robert Stevens of Red Ash, Ky., writes of the death of his son, two years old: "He did not come to stay long on this earth, but I think our heavenly Father knows where he is; and I know that if we live in obedience to the laws and commandments of God, we will be with him in due time."

I hold that any religion is good as long as it is based on virtue, and its aim is to teach people to practice virtue and morality. When men are engaged in educational work, whose object is to improve and elevate the morals of the people, whether it is done by Catholics, Protestants, Jews, Confucionists, Buddhists, or any other religionists, all sensible men, irrespective of their creed, in my humble opinion, should give it their support.—Wu Ting-fang, Chinese Minister to the United States.

There is no miracle, if by miracle is meant the abrogation of law. The natural law never has been and never will be broken. So when Jesus performed His wonders, he simply laid His wise hand on the lever of the Unknown Law. In this law all things are circling to their destinies. This does not mean that God is ever balked in the final achievement of His purposes, for in the all-wonderful law all things are possible. Men, as they rise toward the archnatural, or higher, degree of life, will rise into the realm of miracle. "Greater things than these shall ye do," said Jesus.—Edwin Markham.

I was recently quite startled by this expression: "Nothing pays better than prayers." But I said to myself, "After all, is there anything that pays better than to hold the mind perpetually turned toward the ideal, always facing the sun, with hope, cheer, and expectation?" "Trusting God with our desires," holding the mind open to success and happiness, to the light, and refusing to face the darkness, certainly ought to be a good investment. There is nothing truer than "According to thy faith be it unto thee," or, "According to thy doubts and thy fears, thy lack of faith be unto thee."—O. S. Marden, in Success Magazine.

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WHAT IS MAN?

BY THOS. R. GREER, SHUMWAY, ARIZ.

Of all the truths received by man,
No greater one we'll ever know,
Than that revealed by divine plan;
Each man's a God in embryo.

There are in the world today two views concerning the organism of man. One is that man is a dual being, composed of an immortal spirit and a mortal body, the spirit coming from God and the body having its beginning in conception; the other is that man is a "material" unit, having no previous existence except the pre-natal one, and lying "asleep" or unconscious between death and the resurrection.

The belief of the Latter-day Saints on this question may be briefly summed up in six statements:

1. Man is a dual being—the spirit being the intelligent part and the body a necessary habitation for the spirit.
2. God is the Father of our spirits.
3. Our spirits had a pre-existent state.
4. Death is the separation of the spirit and the body.
5. There is both consciousness of the spirit and a place prepared by God for it between death and the resurrection.
6. The resurrection is the reunion of the spirit and the body.

In the eighth verse of the thirty-second chapter of Job it positively states: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." It is often said by those who contend that man is no more than a material being, that the frequent repetition of the dual idea in scripture, in such words as "spirit and body" and "spirit and flesh," only refers to the Spirit of the Lord, even when the idea of man's having a distinct spirit of his own is mentioned, and when the two essential parts of man's personality are given. But here we have a distinction made. We find in this short verse "a spirit in man" and "the inspiration of the Almighty" (an action of the Spirit of the Lord), giving "them" (body and spirit) understanding. If the spirit here means the Holy Spirit, then we have "the inspiration of the Almighty" giving the Holy Spirit understanding; or the Spirit of the Lord acting on the Spirit of the Lord. Such a reflex contradiction is an outcome of the "no spirit in man" doctrine.

The two parts constituting man are also given in Mark 14: 38. * * * "The spirit truly is ready, but the flesh is weak." Nearly the same words are found in Matt. 26:41. As further proofs of man's having two essentials in his make-up, let us read the following quotations carefully: "But his flesh upon him shall have pain, and his soul within him shall mourn."—Job 14: 22. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28. "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."—Zech. 12: 1.

These passages prove conclusively the assertion set forth that man is a dual being. The body is composed of the elements; the spirit also is composed of matter, but this matter is so

fine and pure that it can not be discerned by natural man; "but when our bodies are purified, we shall see that it is all matter." (Doc. and Cov. 131: 7-8.)

The spiritual body has the same form and outline as the temporal body. We can readily see this from the fact that the eleven apostles were uncertain whether they saw a spirit or the living Christ. (Luke 24: 37-40.) That the spirit has the same form as the body can be proved by reading I Sam. 28: 14. Samuel was dead and surely Saul could not have seen anything but the spirit of Samuel, as there had been no resurrection. The spirit was in the exact likeness of the body for "Saul perceived that it was Samuel."

If a limb is amputated, the person who loses it nearly always retains the feeling that the limb is there. It seems to him that he still has his fingers and toes, and a curious feeling comes to him when he finds nothing but space instead of the flesh and bone which ought to meet his touch. What is this but a proof that the mortal part has suffered death, while the spiritual part remains?

"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" This reference is found in Heb. 12:9, and we believe that a fair reading of it will prove that our earthly father is the father of our bodies, and that God is the Father of spirits. Adam was a true son of God, both in body and spirit. (Gen. 1: 26-27; Luke 3: 38.) We believe in the divine origin of man; that "the Lord, the God of the spirits of all flesh. (Num. 27: 18) is our common parent, and that the way of addressing Him, given by Christ (Matt. 6: 9) as "Our Father which art in heaven," is to distinguish Him from our earthly father.

What possibilities await man! To think that we are sons and daughters of God ought of itself to stir our minds to high aspirations and our desires toward godliness as none other thought on earth could possibly do.

How much more exalted; how much more soul-satisfying this belief in the divine origin of man is than the gloomy doctrine that man was made entirely out of the dust of the earth! No wonder they who believe in the latter doctrine shudder when they think of the long oblivion awaiting them.

The doctrine of pre-existence is one that may be said to be peculiar to the Latter-day Saints. In the great war in heaven spoken of in Rev. 12: 7-12, it is clear that some one must have been there to fight on the Lord's side with Michael against Satan. Jude tells us that those who kept not "their first estate," or, in other words, fought against God, are "reserved in everlasting chains under darkness unto the judgment of the great day." Now let us read Rev. 12 in connection with this, and we shall see that the rebellious were "cast out into the earth," and we are first at a loss to see what Jude 6: means by "chains." But if we will search the scriptures we shall find that "everlasting chains" refers to a forbidding of these rebellious ones to ever have a body. What is it that the devils have always tried to do, and exerted all their powers to attain? If you will read Matt. 8: 28-32; Mark 1: 23-26; Acts 19: 13-16, the answer to the question will be clear. They have striven to possess a body. And is it not logical to suppose, as has already been stated, the deprivation of receiving a temple for the spirit to dwell in is the punishment visited upon the devil and his angels for rebelling against God? And by the same reasoning, is it not equally reasonable to believe that man received his body as part of the divine plan, and as a special reward for faithfulness in keeping the pre-existent or first estate?

The pre-existence of Christ is admitted by reasonable Christian people; as proven by John 1: 14; 16:28; 17: 5; the pre-existence of Job (Job 38: 4 and 7) and of Jeremiah (Jer. 1: 4-5) can not be denied; and Eph. 1: 4; John 9: 1-4, certainly show that we lived and possessed intelligence prior to our earthly probation. We find the spirit is also called by such terms as "breath of life," "soul," and "ghost." To prove that death is a separation of spirit and

body, let us refer to the death of Christ, inasmuch as He was a pattern unto us in all things (John 14: 6). Let us consider His death as recorded by Luke in chapter 23 and verse 46: "And when Jesus had cried with a loud voice He said, Father, into Thy hands I commend my spirit; and having said thus He gave up the ghost." A fair reading of this passage of scripture will convince the reader that "ghost" and "spirit" are synonymous terms, and that Christ's spirit departed from its earthly home. This being proved, let us refer to the death of others recorded in Holy Writ to see if the Savior's death is a true pattern of the death of mankind generally. The term "ghost" is used to signify spirit in the death of Abraham (Gen. 25: 8), Isaac (Gen. 35: 29), Jacob (Gen. 49: 33), Ananias (Acts 5: 5), Herod (Acts 12: 23). Two other instances of the spirit leaving the body can be found in the case of Rachel and the case of Stephen. These two deaths are described in the Bible in these words: "And it came to pass as her soul was in departing (for she died) that she called his name Ben-oni: but his father called him Benjamin." (Gen. 35: 18.) "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." (Acts 7: 59.) From all these Biblical statements. does not the conclusion stare us in the face that death is the separation of the spirit and the body?

A drop of water can be changed into vapor or ice, but how the scientist would smile if you were to say you could prove that in any way you could absolutely destroy that tiny drop of water! And yet you will find people who will attempt to prove that the spirit is "blotted out" at death. Others deny that there is a "spirit in man," but we have already proved the discrepancy between this doctrine and that taught in the Bible.

"Then shall the dust return to earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12: 7) is a well known text that aptly describes the fate of mankind: and the story of Lazarus and the rich man is one that has blunted all shafts of the "soul-sleeper" yet aimed at it.

These two oft-used illustrations have been sufficient to destroy the argument advanced to prove a "sleep" or absolute destruction of spirit and body, but consider the following passage, found in I Peter 4: 6: "For, for this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh but live according to God in the spirit." Would it be possible to preach to them that do not exist, that have been "blotted out?" Preaching to "dust alone" or sleeping people would be fruitless, to say the least, and in the economy of God, we find no such inconsistencies.

During the time spoken of in Eph. 4: 9, "that he also descended first into the lower parts of the earth," Peter tells us that "he went and preached unto the spirits in prison which sometime were disobedient * * * in the days of Noah." Does it seem reasonable to believe that Our Master was spending His time preaching to uncomprehending "dust?" What value would unconscious people receive from such preaching? On the contrary, the departed spirit of man, when separated from the body. has the power to increase in knowledge, and these spirits had no doubt fulfilled the conditions given in Matt. 5: 26 and were ready to listen to the words of salvation.

That I Peter 3: 19 is not the only place in the Bible mentioning a place of detention can be seen by any honest inquirer by reading Job 33: 28, 30: Is. 24: 22; Is. 42: 7; Is. 61: 1. The Savior promised the thief consciousness, not oblivion, and here in the prison-house is where He fulfilled that promise. Was the thief to be an exception to the great "sleeping" rule?

But the objector quotes "the dead know not anything." (Eccl. 9: 5.) This fragment of scripture, so often misused to defend periodical unconsciousness, refers to the condition of the body. The body is dead and knows not anything, but the spirit is not dead neither can it be. Taking this same verse by fragments in this manner we have it that the dead have not "any more a reward," which would destroy all possibility of any hope for them forever. Here is the interpretation of the two verses,

five and six: "For the living know that they shall die, but the dead (bodies) know not anything, neither have they any more a (terrestrial) reward; for the memory (in regard to affairs of the flesh) of them is forgotten. Also love of worldly things and their hatred (of the things of God) and their envy (of riches, worldly position, fame) is now perished; neither have they any more a portion forever in anything that is done under the sun."

What confuses many honest people on this point is the frequent substitution of the word "sleep" for death; but when the fact that the body is simply resting from worldly labors preparatory to the great resurrection day is remembered, the application of the metaphor can be appreciated.

Having taken the Savior as a type in the problem we are solving, and believing that in all things except His freedom from sin "it behooved Him to be made like unto his brethren" (Heb. 2: 17), let us now consider His resurrection. Three days His body remained in the tomb. During the three days His body was at rest, His spirit was not only conscious but at work. At the end of that time His same spirit received the identical body so closely guarded by the Roman soldiers. Could anything be more beautiful! So simple yet how divine a plan!

You that doubt the literal resurrection, read the great version of Ezekiel (37) where "they (the dead) say our bones are dried; and our hope is lost; *we* are *cut* off for our parts." Read how "the bones came together, bone to his bone" and "the sinews and the flesh came up upon them and the skin covered them above." Still there could be no life; for, as James says, "the body without the spirit is dead." Then comes the "breath" another common representation of the spirit, and the great work of resurrection, second only in beauty and grandeur to our creation, is accomplished.

How much hope is contained for the believing Christian in the first ten verses of that glorious 37th chapter of Ezekiel. And as if to make it all the more plain for us, the same is repeated from the eleventh to the fourteenth verses concluding in the great promise, "And ye shall know that I am the Lord, when I have opened your graves, and shall put my spirit in you (the spirit given us by Him in the beginning) and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it and performed it, saith the Lord." Ezekiel 37: 13-14.

THE ANGEL MORONI.

W. H. H. SHARP, IN THE CONTRIBUTOR, MARCH, 1880.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, 'Fear God, and give glory to Him, for the hour of His judgment is come.' And then followed another angel, saying, 'Babylon is fallen—that great city—because she made all nations drink of the wine of the wrath of her fornication'."(Rev. 14:6-8) When the gospel referred to by John was committed unto the children of men in the first century of the Christian era, it was not by the ministration of an angel, but through the personal advent of the Lord Jesus Christ, not only in the land of Judea, but also in America, and other lands which at that time were unknown to the inhabitants of Europe, Asia, and Africa. When this gospel had been taught for some twenty years after the crucifixion of the Savior, John beheld in a vision, on the Isle of Patmos, the complete overthrow of the Church, the martyrdom of the Apostles and many of the Saints, and the Priesthood, with its powers, ordinances and blessings, caught up into heaven. This vision, looking down through the dark vista of time, reached the dispensation of the "fullness of times," when John beheld "another angel," who held the keys of the gospel, to commit to man—even the fullness of the everlasting gospel, which, when once delivered to mankind, would be followed by the establishing of the kingdom of God and the Millennial reign.

This angel, whose name is Moroni,

has come. His first visit was on the night of September 21, 1823. On the morning of September 22, 1827, he delivered the plates of the Book of Mormon, containing the fullness of the everlasting gospel, with the Urim and Thummim, to Joseph Smith, who translated them by the power of God and published them to the world. Following these events the Church of Jesus Christ of Latter-day Saints was organized with six members. Zion began to flourish, and soon, in the Temple erected to the name of the Lord in Kirtland, the glory and resplendent light of the countenance of God and His holy prophets, who held the keys of the former dispensations, were made manifest: angels ministered to many, visions, in all their heavenly splendor and intelligence, burst upon the assembled Priesthood, and the voice of Jehovah was heard in that house, erected to his name in the nineteenth century, April 3, 1836.

This angel Moroni lived in the flesh in the ending of the fourth century and for some twenty years of the fifth century. He was the son of General Mormon, who made the abridgment of the plates of Nephi, and called it the "Book of Mormon." Moroni was present at the great battle of Cumorah, in the state of New York and was general over ten thousand troops. He witnessed the entire destruction of the people called in the Book of Mormon "Nephites." Just previous to this great and last battle, General Mormon, who held all the sacred writings, the Liahona, the Urim and Thummim, or interpreters, as they were called, and the plates of the Book of Mormon, deposited all these things, excepting the plates, in the hill Ramah, or, as the Nephites called it, Cumorah. Moroni lived thirty-five years after this great battle, which took place in the year of the Christian era 385.

The plates of gold which General Mormon in his day, by the command of the Lord, prepared, for the purpose of an abridged account, or history, from the plates of Nephi, were not entirely filled up, and during the thirty-five years Moroni held them in his possession he filled them up with a translation of the twenty-four plates which Limhi's people found, which consist of the "Book of Ether" in the Book of Mormon, and contain a history of the Jaredites, who came from the great Tower just before the confusion of the language and dispersion of the people. He also added to these plates two letters, containing important doctrinal points, which were written to him by his father, Mormon, some years previous to Mormon's death, and other valuable writings. Moroni closes up these plates in the year 420 of the Christian era, and deposits them in a stone box, along with the Urim and Thummim and a golden breast plate. He then buried them several feet under the earth in the side of the hill Cumorah, where they remained for fourteen centuries. Moroni is the guardian of the sacred hill, whose treasures and sacred writings in due time will be revealed.

Fifty-two years have now passed since the first of those records was brought forth, and the time is near when that other angel which John saw will make his proclamation, and the kingdoms of this earth will become the kingdoms of our God and His Christ. Let glory, power and dominion be ascribed unto God and the Lamb, forever, and ever, and the earth rejoice at the sound of the gospel proclamation of the angel Moroni, and prepare for the coming of our Lord.

The home without religion will mean the family without righteousness.

God bless the cheerful person—man, woman, or child, old or young, illiterate or educated, handsome or homely. What the sun is to nature, what God is to the stricken heart, are cheerful persons in the house and by the wayside. They go unobtrusively, unconsciously, about their mission, happiness beaming from their faces. We love to sit near them. We love the nature of their eye, the tone of their voices. Little children find them out quickly amid the densest crowd, and passing by the knitted brow and compressed lip, glide near, laying a confiding hand on their knees and lift their clear, young eyes to those loving faces.—A. A. Willits.

Liahona The Elders' Journal

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Editorial

MIXING TRUTH AND ERROR.

The Christian Standard affects such a strong aversion to the doctrines of the Latter-day Saints that it willingly opens its columns to attacks both upon that people and their religion. And yet it is constantly giving interpretations of scripture and advancing religious teachings which, until recent years were peculiar to them, and were first made known in modern times by means of the revelations which the great prophet and seer, Joseph Smith, received from God and published to the world.

In a recent issue of the Standard appears a letter in which are propounded the following questions:

> Are there degrees in heaven? If not what is meant by terrestrial and celestial? Do we have a chance after death? What is it to sin against the Holy Spirit? Where did the spirit of Christ go after he was crucified? I heard a Mormon elder say that it went and preached to those people who had never heard Christ. Is that so? He said to the thief: "This day shalt thou be with me in paradise."
>
> The Bible says, "One Lord, one faith, one baptism." Is this water baptism or Holy Spirit baptism? The Bible says that the twelve apostles shall sit on "twelve thrones, judging the twelve tribes of Israel." Please explain fully. Please explain and harmonize Acts 8:12-17 and 10:40-48. Paul said, "By one Spirit are we all baptized into one body, and have all been made to drink into one spirit." Please explain fully.—H. C.

The person who puts these questions is probably a member of the Christian (Cambellite) church, and has evidently been impressed by the great truth that the gospel of Christ is taught to mankind after they enter the spirit world, a truth of such vast import that the finite mind cannot fully grasp it, but which, for ages, had been unknown to the Christian world until God revealed it through the Prophet Joseph Smith. It was from a "Mormon" elder that the inquirer heard it, and for further light regarding it he applies to the Standard, which makes answer as follows:

> We think there are degrees in heaven as everywhere else. Extent of enjoyment depends on capacity, and as some have greater capacity than others, their enjoyment will be greater. Some enjoy music more than others, and so in regard to paintings, scenery, etc. Every heir of heaven will have all the enjoyment his capacity will take in. We doubt not but that the same individual will grow from one degree of enjoyment to another, as his capacity becomes enlarged.

What a contrast between the views here expressed and those that were entertained by the followers of Alexander Campbell upon the same points before they began to borrow light from the Latter-day Saints! Formerly they

knew only one heaven and only one hell, and believed that if a man missed heaven by a hair's breadth he plunged head-long into hell. They believed that all who entered heaven were rewarded just alike, and that all who went to the other place were punished just alike. But from the teachings of the Latter-day Saints they have acquired a vastly more sensible and intelligent understanding of the future conditions of all classes of the human race. Why do they not give proper credit to the source from which they obtained their new found knowledge?

We quote the Standard's answer further:

> The sin against the Holy Spirit was attributing the works which Jesus did by the Spirit of God, to Beelzebub, the prince of demons, as the context clearly shows.

The context (Matt. 12) shows nothing of the kind. It shows something very different, namely, that evil speaking against Jesus, falsely accusing Him or casting reproaches upon Him, could be forgiven thus:

> And whosoever speaketh a word against the Son of Man, it shall be forgiven him. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Matt. 12:32.

To sin against the Holy Ghost is to deny and denounce, or "speak against," the truth which has been revealed to the individual who commits the sin by the power of the Spirit. A person who has never received the Holy Ghost cannot commit the sin against it. Paul tells us what this sin is:

> For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
>
> And have tasted the good word of God, and the powers of the world to come.
>
> If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—Heb. 6:4-6.

To receive the Holy Ghost, and by its power to obtain a testimony that Jesus is the Christ and that His gospel is true, and then to "fall away" so far as to deny Him, and His atonement, and His plan of salvation, is to commit the unpardonable sin. Why cannot the Standard accept Paul's definition of this sin? Because his definition implies the conferring of the Holy Ghost upon baptized believers by the laying on of hands, as he and the other apostles used to do, a thing which the Standard is not willing to admit. We quote further:

> The spirit of Jesus went into paradise when He was crucified, as His language to the thief implies. He preached to "spirits in prison" while there, and to spirits that "were disobedient in the days of Noah." (See I Peter 3:19-20.)

Here is an admission that the people who had been drowned as a punishment for their wickedness in the days of Noah, were visited "in prison" by the Lord Jesus Christ after His crucifixion, and that He "preached to" them. What did He preach? The Standard does not carry the subject far enough to say, but were it to do so it would be obliged to state that He preached His gospel to them. That is, He taught them forgiveness and salvation through faith in Him and obedience to His commandments. This of course means that mankind "will have another chance" after death, although the Standard does not so answer, specifically, its querist. We further quote its reply:

> "The one baptism" is baptism in water. Baptism in the Spirit did not continue beyond the apostolic age. It was attended with miraculous manifestations, and such phenomena do not occur now.

"The one baptism" referred to by Paul means the double baptism of water and Spirit which Jesus taught Nicodemus, and which Paul himself administered to his converts. Jesus said both were indispensible to salvation and if "baptism in the Spirit did not continue after the apostolic age," salvation did not; that is, a complete salvation in the

kingdom of God, such as Jesus and Paul taught and promised.

Tens of thousands of witnesses of the highest credibility, scattered over many different countries and speaking many different languages, are prepared to testify most explicitly and solemnly, of their own personal knowledge and experiences, that the Standard is mistaken in supposing that the miraculous manifestations and phenomena which attended the conferring of the Holy Ghost upon believers in the apostolic age, do not occur now. They *do* occur now. Among the Latter-day Saints in this and foreign countries, they are met with as frequently, and in forms as wonderful, as they were among the primitive Saints, judging by what knowledge we have of the apostolic church.

The Standard is slowly, and apparently with reluctance, accepting important truths from the Latter-day Saints, and adding them to its knowledge of sacred things. But it mixes those truths with errors in a manner which is very confusing to a truth-seeker who does not possess "the key of knowledge," the light of modern revelation. But this "key of knowledge" is now within reach of the inhabitants of the earth, and millions of them are profiting by it; and it is only a question of time when the gospel in its fullness and power, as revealed by the Almighty to the Latter-day Saints, will bear universal sway.

FORGIVEN.

In the hope of conveying light and knowledge relating to some of the principles of life and salvation, the following correspondence is here reproduced. The identity of the writers of the letters has no necessary connection with the subjects to which they relate, so far as the general reader is concerned:

Dear Brother: I write you concerning information I wish to obtain relative to a very vital subject, and trust that the great importance of the question involved will cause you to excuse my taking up your valuable time.

The first question is this: Will a young man, in your estimation, be denied forgiveness in this world or the world to come who has passed through the following fearful experience?

A young man and his wife and baby left the United States and went to a foreign country. The wife became pregnant again. In the meantime she was told by a native woman of a drug that would prevent the birth of the child by causing a miscarriage. She consulted with her husband and they decided that it would be a desirable result to obtain; so one day when the husband was away from home she took the drug and caused a miscarriage.

The second question is: Will this poor, misguided girl be denied forgiveness in this world and the world to come?

At the time this happened they were not Latter-day Saints, nor did they know anything about the gospel as taught by us. They afterwards heard the gospel and gladly accepted it, and were sealed in the Temple. They raised children who were either sealed to them or born under the covenant.

Your brother,

________________.

Dear Brother: Before me is your letter. While I agree with you that the question propounded in it is a serious one, I feel justified in saying, without hesitation, that faith in the gospel as revealed from heaven in our day, sincere repentance, and a valid and proper baptism, will accomplish a complete forgiveness even of a sin as grave as the one to which your letter refers.

It is neither condoning nor belittling such a sin to say that it may be completely wiped out by faithful obedience to the gospel; and as the couple you name have rendered such obedience, even to the extent of obtaining permission to receive their blessings in the house of the Lord, they need have no fears that their sin will prevent their salvation. The fact that it was committed before they heard the gospel, and consequently before they were aware of its grave character, adds force to this truth.

Should this husband and wife desire convincing evidence that they have been forgiven by their Father in Heaven, let them ask themselves these questions: Do they possess a testimony that the gospel is true? Is it the sincere desire of their hearts to conform their lives to its teachings? Do they love and sustain their presiding officers in the priesthood? If they can truthfully answer all of these questions in the affirmative, they may rest assured that their sins

have been forgiven; for the very purpose and substance of forgiveness are the testimony of the Holy Spirit, a love for the gospel, and harmony with the priesthood of God.

In order to impair faith and cause doubt and distress, the adversary will often bring to our minds the sins of our past lives; but if we love the truth, have obeyed the gospel, and are in harmony with the servants of the Lord who teach it and are appointed to be our leaders, we may rest assured that the mercy of our heavenly Father has not been withheld from us, and that we have been forgiven.

Your brother,

UTAH INDEPENDENT.

Number one of volume one of The Independent, a weekly published at Salt Lake City, Utah, is before us, and judging from some of its contents it is destined to be a trouble-maker in the inter-mountain region—for the defamers of Utah and her people. The political piety which is more or less rampant in that region will be faithfully described and its methods effectively exposed in the columns of this journal, according to its platform, from which we take the following:

This paper will tell the truth and will speak it out. It will not mince matters. It will have no friends to shield and even no enemies to attack except as men may make themselves such by their hostility toward fact. The situation as the editor sees it, and not as viewed by party, sect, clique, or society, this paper will honestly endeavor to portray. On all subjects of public moment the opinions of the paper will be freely given, and this freedom will apply to controverted political, ethical, and religious questions, as well as to the general truths upon which there is, in theory at least, substantial agreement among thinking men. And whenever the opinions of this paper are thus given on any subject, an equal space will be accorded to any person who desires to add to, comment on, or present an opposite opinion with his reasons therefor. Thus will the paper be truly independent without being spiritless. Independence does not mean apathy or neutrality. We shall advocate the truth wherever we find it, whether in the creeds, the platforms, or the acts, of churches, of parties, of unions, or of men, and shall refuse to "belong" to any party or organization whatsoever further than it "belongs" to the right, the good, the true, in human conduct. We shall not "swallow" any party platform, but shall adopt with freedom and impartiality from all sources, whatever in our humble judgment, comes nearest to representing "the truth, the whole truth, and nothing but the truth."

A BOW OF CRAPE.

Passing down the street recently at an early hour, our attention was called to a bow of crape on the front door of one of our most beautiful homes. We stood and gazed upon it and read our morning lesson from the black threads that formed the large bow. Plainly did they tell us that a mother had been taken away; that she would greet son and daughter no more. The home is left in all its beauty, the lawn, the rose and the sweet briar are there, but she has been borne forth to sleep by the side of a loved one gone before, and the home is not what it was. Many and sad were the tales that each thread in the crape told us, and yet the busy throng passed rapidly by, little heeding the crape on the door.

'Tis more than twenty years ago in autumn cold and gray,
My gentle mother closed her eyes and passed from earth away.
Her wasted form, her pallid cheek, her sweet angelic smile
Told us that death was hovering near, though lingering for awhile:
But on that morning while the stars paled in the light of day,
Amid the fears that vainly sought the dreaded hour to stay,
We bore her happy spirit hence across the swelling tide
And half the life went out from home the hour my mother died.

No language can express the power, and beauty, and heroism, and majesty of a mother's love. It shrinks not when man cowers, and is stronger when man faints; and over wastes of worldly fortunes sends the radiance of its quenchless fidelity like a star in the heavens. When crape on the door tells of a mother gone, only those who have moistened a mother's grave with their tears can fully understand and read aright the black threads in the bow.—Ex.

The Christian life is not only knowing and hearing, but doing.—F. W. Robertson.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

---

1. And again: I Alma, having been commanded of God that I should take Amulek and go forth and preach again unto this people, or the people who were in the city of Ammonihah, it came to pass as I began to preach unto them, they began to contend with me, saying,

2. Who art thou? Suppose ye that we shall believe the testimony of one man, although he should preach unto us that the earth should pass away?

3. Now they understood not the words which they spake; for they knew not that the earth should pass away.

4. And they said also. We will not believe thy words, if thou shouldst prophesy that this great city should be destroyed in one day.

5. Now they knew not that God could do such marvelous works, for they were a hard-hearted and a stiff-necked people.

6. And they said. Who is God, that sendeth no more authority than one man among this people, to declare unto them the truth of such great and marvellous things?

7. And they stood forth to lay their hands on me; but behold, they did not. And I stood with boldness to declare unto them, yea, I did boldly testify unto them, saying:

8. Behold, O ye wicked and perverse generation, how have ye forgotten the tradition of your fathers; yea, how soon ye have forgotten the commandments of God.

9. Do ye not remember that our father, Lehi, was brought out of Jerusalem by the hand of God? Do ye not remember that they were all led by him through the wilderness?

10. And have ye forgotten so soon how many times he delivered our fathers out of the hands of their enemies and preserved them from being destroyed, even by the hand of their own brethren?

11. Yea, and if it had not been for His matchless power, and his mercy, and His long suffering toward us, we should unavoidably have been cut off from the face of the earth, long before this period of time, and perhaps been consigned to a state of endless misery and wo.

12. Behold, now I say unto you, that he commandeth you to repent; and except you repent, ye can in no wise inherit the kingdom of God. But behold, this is not all: He has commanded you to repent, or He will utterly destroy you from off the face of the earth; yea, he will visit you in His anger, and in His fierce anger He will not turn away.

13. Behold, do ye not remember the words which He spake unto Lehi, saying, That inasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said, That inasmuch as ye will not keep my commandments, ye shall be cut off from the presence of the Lord.

14. Now I would that ye should remember, that inasmuch as the Lamanites have not kept the commandments of God, they have been cut off from the presence of the Lord. Now we see that the word of the Lord has been verified in this thing, and the Lamanites have been cut off from His presence, from the beginning of their transgressions in the land.

15. Nevertheless I say unto you, that it shall be more tolerable for them in the day of judgment, than for you, if ye remain in your sins; yea, and even more tolerable for them in this life, than for you, except ye repent.

16. For there are many promises which are extended to the Lamanites; for it is because of the traditions of their fathers that caused them to remain in their state of ignorance; therefore the Lord will be merciful unto them, and prolong their existence in the land.

17. And at some period of time they will be brought to believe in His word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who call on His name.

18. But behold, I say unto you, that if ye persist in your wickedness, that your days shall not be prolonged in the land, for the Lamanites shall be sent upon you; and if ye repent not, they shall come in a time when you know not, and ye shall be visited with utter destruction; and it shall be according to the fierce anger of the Lord;

19. For He will not suffer that ye shall live in your iniquities, to destroy His people. I say unto you, Nay; He would rather suffer that the Lamanites might destroy all His people who are called the people of Nephi, if it were possible that they could fall into sins and transgressions, after hav-

ing had so much light and so much knowledge given unto them of the Lord their God;

20. Yea, after having been such a highly favoured people of the Lord; yea, after having been favoured above every other nation, kindred, tongue, or people; after having had all things made known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is, and which is to come:

21. Having been visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the Spirit of prophecy, and the Spirit of revelation, and also many gifts: the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation:

22. Yea, and after having been delivered of God out of the land of Jerusalem, by the hand of the Lord; having been saved from famine, and from sickness, and all manner of diseases of every kind; and they having been waxed strong in battle, that they might not be destroyed; having been brought out of bondage time after time, and having been kept and preserved until now; and they have been prospered until they are rich in all manner of things.

23. And now behold, I say unto you, that if this people, who have received so many blessings from the hand of the Lord, should transgress contrary to the light and knowledge which they do have: I say unto you that if this be the case, that if they should fall into transgression, it would be far more tolerable for the Lamanites than for them.

24. For behold, the promises of the Lord are extended to the Lamanites, but they are not unto you, if ye transgress; for has not the Lord expressly promised and firmly decreed, that if ye will rebel against Him, that ye shall utterly be destroyed from off the face of the earth?

25. And now for this cause, that ye may not be destroyed, the Lord has sent His angel to visit many of His people, declaring unto them that they must go forth and cry mightily unto this people, saying, Repent ye, for the kingdom of heaven is nigh at hand:

26. And not many days hence the Son of God shall come in His glory; and His glory shall be the glory of the Only Begotten of the Father, full of grace, equity, and truth, full of patience, mercy, and long suffering, quick to hear the cries of his people and to answer their prayers.

27. And behold, he cometh to redeem those who will be baptized unto repentance, through faith on His name:

28. Therefore prepare ye the way of the Lord, for the time is at hand that all men shall reap a reward of their works, according to that which they have been; if they have been righteous, they shall reap the salvation of their souls, according to the power and deliverance of Jesus Christ; and if they have been evil, they shall reap the damnation of their souls, according to the power and captivation of the devil.

29. Now behold, this is the voice of the angel, crying unto the people.

30. And now, my beloved brethren, for ye are my brethren, and ye had ought to be beloved, and ye had ought to bring forth works which are meet for repentance, seeing that your hearts have been grossly hardened against the word of God, and seeing that ye are a lost and fallen people.

31. Now it came to pass that when I, Alma, had spoken these words, behold, the people were wroth with me, because I said unto them that they were a hard-hearted and a stiff-necked people.

32. And also because I said unto them that they were a lost and a fallen people, they were angry with me, and sought to lay their hands upon me, that they might cast me into prison;

33. But it came to pass that the Lord did not suffer them that they should take me at that time and cast me into prison.

34. And it came to pass that Amulek went and stood forth, and began to preach unto them also. And now the words of Amulek are not all written, nevertheless a part of his words are written in this book.—Alma 9.

Human nature seems to be about the same in all ages. In this installment the Prophet Alma is showing to the people of a hardened Nephite city the need of repenting from sin, and from their wrong attitude toward their Creator. And the more convincing Alma's arguments become, the more loudly his hearers declaim against him. Ancient Noah had a like experience with his iniquity-saturated neighbors. Jesus of Nazareth sustained the same rejection in Jewry for delivering a similar message. The people of this Nephite city were of the same lineage as were they of Jerusalem. Both were of the pure stock of Israel.

Wonderful, isn't it, that this thing should be said? that the people whom God had blessed and enlightened with a knowledge of Him above any other race, should freeze up their hearts against His messengers sent to do them good?

But not so marvelous, either, when we look into the matter. It is easily understood when we bethink ourselves that folks who once are given light and then turn their backs upon it are manifold deeper in the gall of bitterness and the bonds of iniquity than

they that have never been given that light. The Master sums up this great truth in a sentence: "And this is their condemnation, that light has come into the world."

So Ammonihah, city of antique America, cast out Alma because he brought it a further word from God. Her inhabitants had been brought up in the nurture of the Lord, but had turned away. They were aware of the fact that their fathers had been delivered from destruction and from captivities, and had had their arms held up in battle, by the mighty God of Jacob, in no less a distinct and remarkable way than had their kinsmen under Moses. Alma reminded the people of Ammonihah of all this. He tells them, moreover, that their's is a grosser sin than that of the Lamanites. Very correctly, too. for we will remember the Lamanite nation had been cut off from a knowledge of God several generations back, on account of their unpreparedness for the higher things.

This prophet-teacher sought particularly to impress this great truth upon them, that because they knew of Jehovah and had not lived up to their knowledge, their dark-skinned brethren would not be held as blameworthy as they. After rehearsing to them the many favors that the Lord had showered upon them and their ancestors, and after marshalling into line all of the many reasons why they should recognize and fear God as the Giver of all good, Alma declares: "And now, behold, I say unto you, that if this people, who have received so many blessings from the hand of the Lord, should transgress contrary to the light and knowledge they do have: I say unto you that if this be the case, that if they should fall into transgression, it would be far more tolerable for the Lamanites than for them."

Christ said a similar thing about the people of Jewish cities: that it would be more tolerable for Sodom and Gommorah in the day of judgment than for them. Because they had received more light than had they of Sodom and Gommorah.

What a lesson for us of today! We that have more truth and more knowledge of the Lord than ever! We that live in a country flooded with the enlightenment of Jesus Christ, and are aware of the spirit of love and fellowship that were the leaven of His teachings! What about it, if we deny a part or all of His uplifting doctrines! Or if we be guilty of dealing with our fellow-men in a harsh spirit, altogether contrary to His, which was a spirit of charity and patient toleration of all men's honest views and actions! Will it not be more tolerable in the day of judgment for the heathen who have not this great illumination than for us if we ignore it? Let us Latter-day Saints, too, be mindful of how we live. We have received additional light upon the Christian faith and the Christian life. Let us show our neighbors that we are more infused with the true Christian spirit, and that we are strong enough to live more closely to the standard of the better life taught by the Christ. Then will our reward be proportionately greater than that of those who have received less truth than we. And how great will be that reward?

Above all, let us bear in mind the dying words of the first apostle-martyr of this last dispensation, David W. Patten, who, Stephen-like, in the throes of death, looked up and received a foretaste of the glories of God's kingdom, and exclaimed to those around him: "Whatever else you do, O never deny the faith!"

You cannot give men your love until you remove your glove. What is needed is the warm hand clasp, the heart to heart contact. The Spirit's path to the human heart is through a human heart.

And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all—Doc. and Cov.

They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion.—D. & C.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent: that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

For the World's Good.

Can there any good thing come out of Nazareth?—John 1:46.

Such was the query of old when Jesus of Nazareth began to make His claim of being the author of good unto men. It took the world a few hundred years to wake up to the fact that His mission and ministry wrought a vast benefit to the world.

"We believe in doing good to all men," says the last of the articles of our faith. "Mormonism" has been despised, but it has all along modestly asserted that it is in the world for the world's good. It has been accused of every evil that the heart and mind of man could conjure up or invent, but it has taken courage from the assurance that the ministry of the Christ Himself was so placarded. But, like the Christ, it has never flinched or wavered in its purpose of ministering good to the souls (and bodies) of weak and suffering humanity.

As the doctrines of the Redeemer were, so are "Mormonism's" doctrines, pioneers of true faith. The Savior's teachings came as a stunning surprise to the world, because the world was not then advanced enough to receive them. But it was necessary to give them then, so that the world might gradually get used to them and appropriate and use them—as it could appreciate them—to uplift itself. But, like all other pioneers, pioneer doctrines, principles that come into the world to prepare the way for the advance of civilization, have to sustain a toilsome journey, have to bear the hard knocks of the world. "Mormonism" is essentially a pioneer religion. It came into the world to prepare it for an advancement of truth, and, moreover, to help in such advancement, to clear the way for better things.

We have not expected that its offering would be appreciated in the beginning, as no great truth has been valued at the first, but rather, gnashed at. "Mormonism" has tried to go about its business and fill its mission, though the world understood it not. Oft made to groan under the lash of persecution, it has lifted up its head and taken heart and gone about its work. It has sensed the fact that all things come to them that wait; it has been content to wait. It has met its Gethsemane, and passed through triumphantly. It now rejoices and is grateful that the inhabitants of earth are beginning to understand it for what it is.

The mission of the Church of Jesus Christ of Latter-day Saints is to bless and uplift men. It has tried to go about its business in a kindly spirit to all. It has not thought it any part or parcel of its predestined function to

speak evil of its neighbors or even its enemies; nor to return malediction for railing, nor evil-speaking for slander. If here and there some of its devotees for a time have not understood this attitude to be their duty, it is because they have not sensed the spirit of this gospel. Just to the extent that we Latter-day Saints live up to the standard of a kindly and tolerant spirit toward all men, with an ever-present attitude of helpfulness toward all men, just to that extent are we "Mormons," just to that extent do we stand for what "Mormonism" stands for.

"We believe in doing good to all men." This is not only the issue, but the very essence of all true religion. A "religion" that tears down or stains the characters of its fellows is not a religion at all, but may be a delusion labelled "religion." True religion builds up, always, helps men and women up to better things; never pushes them down. The practical apostle tells us that true religion and undefiled is to visit the fatherless and widows in their affliction and keep ourselves unspotted from the sins of the world (James 1:27). He doesn't say we should spot others with the sins of the world.

"Mormonism" was born to make humankind better off, spiritually and temporally. It has especially demonstrated to thinking people that in saving the soul we cannot ignore the body. It has impressed the fact that to preach and pray is in itself but one corner of religion, that to do is the paramount issue. It has revealed the full significance of the statement of James that the ministering to "the fatherless and widows," or in other words, aiding the weak temporally and then inspiring them to step up higher spiritually, afterward, is the spirit and letter of Christianity. And whereas Christianity had drifted largely into the practice of trying to save the soul and let the body go, "Mormonism" came along and said: "You must save the soul *by* saving the body first."

We know that we have been accused of "commercialism" and a few other kindred "evils," for taking this attitude. Even as Christ was accounted a temporal-minded renegade, "a wine-bibber and a glutton," because he paid attention to the carnal as well as the spiritual side of man. But we have yet to see the good folk who could point out the evil of esteeming man a dual being, of having a body as well as a soul to take care of. We have yet to find the man that could point out the evil of "Mormonism's" taking the poor and down-trodden out of many nations and planting their feet in the broad, bounty-kissed valleys of the west, where they have established themselves in beautiful and independent homes, with time and means at command to rear sons and daughters in culture and education. The meek and lowly, and what the proud and arrogant esteemed as "the offscourings of all things," as Paul puts it (I Cor. 4:13), have been brought and taught how to make mother earth bring forth her treasures. And in so doing have mixed with the cultured, refined and educated, have been taught first the virtue of industry—and then the teaching of the moral and spiritual things was easy. Because with a full stomach, and occupied mind and hands, it is manifold easier to teach a man the finer virtues and accomplishments of life than when he is empty and discouraged, and chafing under the wrongs and abuses of the surfeited rich.

The Latter-day Saints have founded an empire in the heart of a desert in just such a way. Their industry is proverbial. This is because their leaders have believed that all other virtues can easily grow out of that; hence they have tried to supply a way by which their people could build themselves homes and supply themselves with all the needs of the flesh. And the Lord, through their industry, has poured into their laps the bounties of earth; "the blessings of the lasting hills," as anciently foretold, have been theirs.

The result: tens of thousands of factory-abused and capital-oppressed folk from the sweat-shops of the old countries, smarting under the injustice of arrogant money moguls, have been converted into prosperous home-builders, with thoughts of malice toward their old oppressors crowded out by the

healthy contemplation of industry and achievement and by pity and a desire to help the less fortunate.

In this way, they have been able to give their sons and daughters the benefit of education and refinement, and, moreover, to send a thousand of them each year into every civilized nation under heaven to declare the glad tidings of the gospel of the lowly Jesus, that those in every country may taste of the sweets of the life-plan of Christ — the gospel of spiritual salvation through temporal salvation.

Can there any good thing come out of Nazareth—the modern one? Judge ye!

THE BROTHERHOOD OF MAN.

With much in the manifesto of the Ministers' Socialist Conference, reported on another page, The Outlook is in sympathy. Christianity means Brotherhood. The immediate and direct object of Jesus Christ was, not to save few or many from a lost world for a heaven hereafter, but to bring on the earth a new social order, whose rule should be the Golden Rule practically applied in every relation of life; it was to hasten "the reign of Justice and Brotherhood upon earth." But we do not believe that "the operation and distribution of production by the people and for the people" is necessary to Brotherhood; nor that it is "a fundamental principle of Christ's teaching that service is its own reward," if by that is meant that service should have no other reward; nor that "a system based upon profits as the reward of service, upon wages as the reward of labor, is directly opposed to this [His] fundamental law."

What does Brotherhood of man mean, as interpreted by the teaching of Jesus Christ?

It does not mean that men are morally and intellectually equal. They are no more equal in their brains than in their stomachs; in their capacity to think than in their capacity to digest. And no education that can be given in this short life will make them equal. It does not mean that they are all to think alike; that they are all to be Republicans or Democrats, Socialists or Individualists, Roman Catholics or Protestants. Truth is too large for any one man to see the whole of it. What Paul said so many years ago the history of thinking proves: "We know in fragments." It does not mean that we are all to do the same work or hold the same position. The clock needs a pendulum as well as hands. Society needs all kinds of workers; what it does not need is any kind of idleness. The men who dig and blast in order to tunnel through the rock are just as essential to the great Catskill Aqueduct on which New York City is to depend for its life as are the engineers who direct the work. It does not mean that men are to work for nothing, or only for the joy of working. On the contrary, it is the implied if not the explicit teaching of Jesus that the laborer is worthy of his hire, that he has a right to ask that whatever is just he shall receive, and what is just is the product of his labor; if he has united with others in the labor, it is just that he receive a fair proportion of the product, apportioned in the spirit and upon the principle of the Golden Rule.

Brotherhood means, in the first place, mutuality of respect: respect by the hand laborer for the superintendent who directs the factory, for the drummer who sells the product; respect by the superintendent and the drummer for the hand laborer who works at the loom or the bench: respect by the Republican for the Democrat and for the Democrat by the Republican—a respect which the debates of a so-called "campaign" cannot destroy and may do much to increase, as the last war increased the mutual respect of North and South. It means respect between the religious sects. The Protestants will not have to be converted to Roman Catholicism; the Roman Catholics will not all be converted to Protestantism.

But they can all be converted from the attitude of hatred and contempt to the attitude of mutual respect and kindly fellow-feeling. Agreement is not necessary to brotherhood, but agreement in disagreement is. Just now the official organ of the Socialistic party in the United States is making a venomous attack on the Roman Catholic Church. Whether this truly represents American Socialism or not, it certainly does not represent brotherhood. There are approximately ten million people in the United States who hold the Roman Catholic Faith. That faith is entitled to respect simply because it is a genuine human experience. My brother's faith is entitled to my regard because it is the faith of a brother man.

Brotherhood means, not that all men shall possess alike, any more than that they shall think alike or be alike; but that they shall all have a common interest, because every man will be interested in his brother's prosperity. It means that the wealthy will not be satisfied in their wealth while their brethren are suffering from preventable cold, hunger, or disease. He who has and does not share, who is contented to possess and leave others uncared for in their want, is not a good Jew: "If there be one with thee a poor man, one of thy brethren, thou shalt not harden thy heart nor shut thy hand from thy poor brother, but thou shalt surely open thy hand to him." He is not a good Christian: "Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

Brotherhood no less means that the poor man will rejoice in his neighbor's prosperity. Brotherhood levels up, never down. It inspires the strong to strengthen the weak, the wise to counsel the ignorant, the rich to aid the poor; but it never inspires the weak to weaken the strong, or the ignorant to envy the wise, or the poor to pull down the rich. The consciousness of brotherhood and class consciousness are enemies each to the other.

Brotherhood means sympathy, for the lame, the blind, and the halt of the community; for the men and women of weak body who have not the physical strength to keep their place in the march, but are ever falling behind; for the men and women of weak mind—of poor taste, ill judgment, untrained intellect—who are no match in the struggle for their shrewder neighbors; for the men and women of uneducated conscience, of feeble will and strong passions, who of all life's invalids are the most pitiable and the most need hospital treatment. Brotherhood looks upon crime as Jesus looked upon it, as a disease to be cured; and seeks to make all punishment remedial. The spirit of brotherhood toward the criminal is always, "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself lest thou also be tempted." Brotherhood may punish the wrong-doer, but it will punish never for revenge, always to protect society, to prevent the repetition of the wrong, and to cure, if possible, the wrong-doer.

These instances may serve to illustrate Brotherhood, not fully to describe or define it. It cannot be fully described or defined. Brotherhood is a spirit, not an opinion. Brotherhood does not have a definite plan for curing pauperism. Different men, actuated by the same spirit of brotherliness, entertain different opinions as to the best method of preventing—not merely mitigating—cold, hunger, and pestilence. Communism is not brotherhood; but a communist may belong to the brotherhood. Socialism is not brotherhood; but a Socialist may belong to the brotherhood. Individualism is not brotherhood; but an Individualist may belong to the brotherhood. Brotherhood is not a system of sociology or penology. It is the spirit of humanity; the spirit that looks, not every man on

his own things, but also on the things of his neighbor; it is the spirit that weeps witn those that weep, and rejoices with those that rejoice; it is the spirit which not only in its avowed charities, but in its industries as well, in the factory as in the church, in its acquisition as well as in its expenditure, seeks to promote the common wealth, to make this world a wiser, better, and happier world.

In so far as Socialism is an endeavor to promote the spirit of Brotherhood and pervade society by it, we welcome Socialism. In so far as it is a specific method, and involves the abolition of all service rendered in hope of personal reward, we do not welcome Socialism. In reply to the urgent call of this Socialist Conference to all ministers to "search the Scriptures and study the philosophy of Socialism, that they may see if our belief be not indeed God's very truth," we reply: The Outlook, through its editorial staff, has been pursuing this study with some care for over a quarter of a century and its judgment is that much of the spirit of Socialism is derived from the teachings of Jesus Christ, but that the specific method proposed by the American Socialism of today—the abolition of industry "based upon profits as the rewards of service"—is not derived from the teaching of Jesus Christ, and would be neither economically practicable nor ethically advantageous.—The Outlook.

GROWTH OF "MORMONISM."

AN ADDRESS BY ELDER REED SMOOT, AT THE LIBERTY STAKE CONFERENCE, IN THE SALT LAKE TABERNACLE, SUNDAY, OCTOBER THE EIGHTEENTH, 1908.

(Reported by F. W. Otterstrom for the Deseret News.)

I am delighted my brethren and sisters, to have this privilege of meeting the Latter-day Saints of the Liberty Stake of Zion, for it is the first time that I have had the privilege since the organization of this stake; but I find, as I fully expected to find, the same spirit here made manifest in the remarks of the brethren who have spoken, that I find in all the stakes of Zion. Therefore, I take it for granted that you have the same purposes, the same aspirations, and that you have the same faith and the same God that we all worship and love so well.

I was somewhat struck with the remark that was made by Elder Pack at the opening of this meeting that there were people who actually believed that the Mormon problem was a thing of the past. I am now 46 years old, and ever since I have had enough intelligence to understand or even take notice of what was going on in this world, I have heard this same statement made by uninformed persons time and time again. To me, my brethren and sisters, Mormonism is the liveliest problem that there is in this world today, and though we may be few in number—scarcely enough in all the Church to make a good sized American city as far as population is concerned—yet in every part of this world the people are studying the question of Mormonism and the influence that it is having upon the peoples and concerns of this world.

While Elder Pack was calling our attention to this particular subject, I thought of the first revelation that was given to the Prophet Joseph in this dispensation wherein God says: "Now, behold, a marvelous work is about to come forth among the children of men;

"Therefore, oh, ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

"Therefore, if ye have desires to serve God, ye are called to this work,

"For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single in the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask and ye shall receive, knock and it shall be opened unto you."

That revelation was given in February, 1829, a little more than one year before the organization of the Church. It seems to me my brethren and sisters, that if this work was to have been destroyed, or this great problem made a thing of the past, then was the time for the evil one to have accomplished it. If the growth of this marvelous work, which the Lord said was to come forth, could have been stopped, it could have been done then, if at any time. It is too late now. The Church has grown from that day until the present. As I traveled recently through Belgium, Holland, Switzerland, France, Germany and England, I noticed that Mormonism, as the world likes to call it, is growing more rapidly than it has grown for years and years past. In every great city that I visited the missionaries called upon me and gave me an account of their labors. All the reports were to the

effect that the missionaries were interested in their labors, and as a result of those labors they were bringing many souls into the Church, and they saw before them a harvest greater than they had ever anticipated in the earlier part of their mission.

Phenomenal Growth.

I visited London. I was there 17 years before, and I recall at that time the headquarters and meeting place were located at 42 Penton street, a side street in a poor part of London. It was a very poor place indeed in which to meet or invite strangers. Upon every occasion that I was there to attend conference or meeting there were but a few people gathered to hear the testimonies of the elders, and there were very few members of the Church in the conference at that time. What a surprise it was to me to find our people located now in a magnificent building in a fine part of the city. The rooms were clean from top to bottom, freshly painted and beautifully papered with all the conveniences that are necessary for the people and with conditions favorable for the worship of their God. No one need be ashamed to invite any person into our present meeting-house. I happened to be there at the time of its dedication. There was a congregation of nearly 800 people and it seemed to me that the principles of Mormonism were appealing to the better judgments of the people present. Reports from the missionaries showed that only the week before there had been 43 baptisms in that conference alone.

Before returning home I visited dear old Liverpool. When I was there 17 years before, our meeting-house was located at 15 Bittern street, and consisted of one stuffy room next to a stable. If we ever had more than five people in attendance at any meeting we thought we were fortunate. But on my recent visit, what did I find? I found headquarters and a meeting-house that would be a credit to any people. They are located at the very entrance to one of the parks of that city. I also discovered that at the very first meeting held after my arrival, instead of having five people in attendance, the great room of that building was not large enough to hold the people who came to hear the testimonies of the elders. People were standing in the halls, outside on the lawn, and strangers, not by one or two, but by half hundreds and hundreds, were eager to hear something about Mormonism. I found quite a branch there. The Church had grown and it seemed that there was an altogether different spirit in Liverpool toward our people than there was 17 years ago. To me this proves that Mormonism is not a thing of the past, but is a living reality, and it is taking root in the hearts of thousands of the honest people of this world.

I went over to Birkenhead, and how often have I, with others, visited there for the purpose of testifying of and preaching the gospel of Jesus Christ, and we absolutely failed for the want of people to listen. But what a transformation in 17 years! I was invited to speak there one Wednesday evening. As I entered the hall every seat was occupied. In that city which was so bitter against our people a few years ago, I found an active branch of the Church. The Sunday school, the Relief Society and all the auxiliary organizations of the Church were complete.

How Religious Freedom is Won.

My brethren and sisters, not only did I find this condition in England, but when I went into Switzerland and even into Germany, where the elders are not allowed to publicly preach the gospel of Jesus Christ, there was a friendly feeling among the people for the elders and a desire to hear of the principles of our Gospel. I was also glad to learn of the result of an arrest of four of our elders in Switzerland upon the complaint of some of the religious preachers on the ground that the elders were distributing literature and preaching doctrines contrary to Christianity. Our elders contested the case in the lower court, and it was carried up to the highest court in that country. It was decided that the charge against our missionaries were false, reversing the decision of the lower court, and that they were entitled to the same religious liberty that is given to all other preachers of Christianity. Our elders had some hardships to pass through to secure that decision. When first arrested they should not even learn definitely what the complaint against them was. These four missionary boys were the strangest offenders that were ever brought before a court of Switzerland. They were not cast down; they did not feel like men guilty of crime; and every person connected with the court or the prison knew that they were not criminals. Instead of having a long-drawn face, the boys were singing praises to God and testifying of His mercy unto them. About the third day after their arrest, when they were out under guards, not having been put into jail, they decided that it was about time if they were prisoners, to be prisoners, and if they were not prisoners they wanted freedom. Finally the officers decided that they would put the elders in jail, and the boys then decided to fight the case. They secured the services of an attorney. Switzerland has some very strange customs respecting the identification of prisoners. The prisoner's absolute measurement is taken, a record is made of every defect of the body and of every peculiarity of his physique, the size of his ears, the condition of his teeth, the color of his hair and eyes, every scar on his body. He is compelled to lie down, and his size is marked upon paper or a board. Among these elders was Brother Kirkham of Lehi. When he was placed upon the board, the officers looked at him with wonder, for when the little Swiss men commenced to mark his length from the tip of one finger to the other, they were indeed surprised, for they discovered his measurement was greater than that of any other man who had ever lain upon a board in Switzerland to be marked

for identification. They wondered what kind of a man he was. I want to tell you, my brethren and sisters, that before our elders were released from that prison, every jailor knew what kind of men they were; for every night and morning their prayers were heard in that dungeon, the songs of Zion were sung, even though they had to sleep upon the hard floor with scarcely a cover over them or mattress under them. Not only did their prayers ascend to the Father in heaven, but the jailors around heard them, and they also listened to the songs of the boys. They thought what a strange people and what a marvelous work and a wonder that would produce such results. Before they left that jail they bore testimony to every one around it, and not only did they bear testimony, but some of the men acknowledged to them that they believed the testimonies which they had given. So it was not altogether an unmixed evil, but rather a blessing in disguise; for when the court of last resort decided the case—and these boys remained in prison until it was decided—then every Latterday Saint in all Switzerland had a perfect right to speak and preach the gospel of Jesus Christ without molestation. There are still some countries in the world where that cannot be done today, but I feel just as sure as God lives that the day will come when there will not be a country on this earth but will welcome the elders of the Church of Jesus Christ of Latter-day Saints, and allow them to preach the truths that have been revealed in this dispensation through the Prophet Joseph Smith.

Silent Believers in Mormonism.

Elder Pack referred to an educator with whom he had conversed who admitted the philosophy of "Mormonism." Why, my brethren and sisters, while I was crossing the ocean I had a conversation with a gentleman from one of the New England States. He stopped me one evening about 12 o'clock just as I was about to enter my room to retire. He asked me if I was too tired to talk awhile. I told him I would be delighted to do so, and we spent almost the entire night in a discussion of what the world calls Mormonism. He is a man who stands almost at the head of the bar in that section of this great country—a man of great wealth. He has been blessed with a family and in every other way temporally, and strange to say, he said to me at the beginning of our conversation that he desired to confess to me that he was a believer in the doctrines taught by the Latter-day Saints He said, "I have been studying them for years: I have a library of all the works that I could find in this country, both for and against the Mormon religion; I have read these books and I have stood upon the street corners and have heard your elders testify of the goodness of God to them and of the restoration of the gospel in this dispensation: I have heard them speak upon the first principles of the gospel, faith, repentance, baptism, the laying on of hands for the gift of the Holy Ghost, I have heard them defend the principle of revelation; and I have heard them teach all the principles that your missionaries are called upon to preach. Mind you, I have studied your religion and when I say that I believe it, I say what is in my heart and soul." I said to him: "I can't quite comprehend your attitude. You say that you believe it; you say that you know it is the Church of God, then why don't you affiliate yourself with the Church, why don't you become a member and help fight its battles, why don't you come out and say, 'I shall fight for the principles that I believe to be the principles of truth and from now on I will fight for the Church of God?" He said, "I expected that was what you were going to say." Before I said that, however, I thought I would test him and see if he did know anything of Mormonism. We entered into a discussion of it; we talked of all the principles from beginning to end, and I was surprised to learn he was so well posted in relation to them all. He said: "I have thought of my attitude as outlined by your questions a thousand times, and I have asked myself it I was not a coward in not announcing my belief, and I have wondered whether I would have the strength to take the step. Every time I would speak of it my family—and they are the only ones that know aught of it with the exception of yourself—I have felt from the position that they have taken that it was more than I could do. I would lose my standing at home, I would lose my wife and my children more than likely, at least their lives would be a burden to them, and a burden to them would mean that life would be a burden to me. I care not so much about the property, but I haven't the heart to take this step."

My brethren and sisters, he is not the only one. I know scores of men in the same condition. Every time I visit Chicago and go into a certain great manufacturing establishment there and walk up to the manager's desk, if he be there, I am greeted almost every time with these words: "There comes the man who has made me so unhappy." And why? Because he believes that the message I have carried to him and the testimony I have borne to him time and again are absolutely true, and yet his condition is similiar to that of the other man. He cannot make the sacrifice. It was so in the days of Christ; it will be so as long as men think more of worldly goods than they do of the gift of salvation, which is the richest gift that God gives to man.

Ingersoll Effectively Rebuked.

Mormonism is here to stay. It means nothing more or less than advancement; it means education not only to ourselves but to the whole world. Ingersoll upon one occasion challenged the Rev. Dr. Thomas to a discussion. Ingersoll opened the discussion and for nearly two hours the eloquent tongue of that man pictured to the vast audience present the absurdity of believing in God, or accepting a creed on this earth. The

Lord had blessed him with a flow of language that few men in this world are blessed with, and he used that blessing almost solely for the purpose of pulling down the little faith the people of his day had in Christianity. Dr. Thomas in his answer—and by the way, it was the only answer that was ever made to Ingersoll where he absolutely confessed that he was beaten—did not occupy more than 10 minutes of the time, and the substance of what he said was as follows:

"Mr. Ingersoll, I cannot command the beautiful language which you have used here to picture your side, but I can in simple language and in a few words show the people your position. I can only compare your position with that of a robber. He breaks into a man's home; he steals his silverware; he takes it away, leaving nothing in its place; you rob the Christians of their faith and leave nothing to take its place."

He labored to rob the people of the country of the faith they had in the Lord and Master, Jesus Christ, and he left nothing in exchange.

Mormonism Uplifts World.

Mormonism comes to the world and does not try to rob it of one known truth; but adds to the truths already known more truths as revealed by Almighty God. It uplifts mankind, it makes him better, it makes the world better, and it seems to me that the fruits of this great movement will yet prove to the world that it is of God. When people begin to talk about the Latter-day Saints being so ignorant and controlled by men of strong character, I often say that they do not know what they are talking about. It is charged that the people are a wicked people. I deny it, and pray for God to hasten the day when this people will be known as they are and not as they are represented. I have often said that a people cannot be very bad who believe in education who believe in taking care of their poor, who believe in the cultivation of the divine art of music and of all the arts, who believe in honoring the aged people, and I have been proud of the fact that I could point to this state and say—though the people are gathered from all parts of this world—that the government statistics show less illiteracy in Utah than in any other state of the Union with the exception of three. The prophet said we could not be saved in ignorance and that statement is true. My faith is that we will teach not only those directly under our immediate charge, but that we will yet teach the world what Mormonism really means and what it actually stands for.

I trust that in these stake conferences the instructions that are given you, the appeals that are made to you, will be carried out in your every-day life: for I know that no teacher in this Church is ever going to stand before a congregation of Latter-day Saints and advocate a principle that will not be for the advancement of the interest of God's kingdom. I have absolute faith in the authorities of this Church, I have absolute confidence in their integrity to this work, and I know as well as I know that I live that they would sacrifice, if necessary, all that God has given them for the cause and for the advancement of the work of the Lord here upon earth. Such loyalty must of necessity appeal to the people, and I know that they can see it in all the works and in all that has been done for the furtherance of this work in these last days.

I ask God's choicest blessing upon you, my brethren and sisters; may peace be with you, and may you remember that God is the giver of all good, and may you acknowledge His hand in all things, is my prayer in the name of Jesus Christ. Amen.

Mission News.

SOUTHERN STATES MISSION.

Ohio: A. E. Tolton, president, Box 41, Station D, Columbus. Elders C. D. Gray and C. Frischknecht are laboring in Xenia, visiting the members in their branch. A Mutual Improvement Association has been organized. A very favorable report comes from Elders W. H. Woodbury and A. S. Hall, who are laboring in Adams county. Company A, with Elder J. R. Green in charge, are meeting with success in Newark. Politics have given way to a more settled condition, which makes the opportunities for good work much better. The health of the elders is good.

North Carolina: Robt. B. White president, Box 547, Wilmington. A successful open air meeting was held on the streets of Statesville by company A. A large and intelligent congregation listened to the elders preach. At the close of the meeting a Rev. (?) gentleman stepped up and attempted to show the elders the error of their ways. Instead of so doing he showed his own ignorance of the gospel, and made a failure of his attempt. He left amid the jeers of the crowd. The mayor of Lexington gave the elders permission to hold meeting on the streets. A series of good meetings were held at Fuquay Springs. Company work has been suspended, owing to the inclemency of the weather.

East Tennessee: Wm. K. Soelberg, president, Box 688, Knoxville. The elders report much success in all their work; in every county in which they are laboring school houses, also church buildings of every denomination, being at their disposal in which to hold meetings. Work in the city of Knoxville has been resumed by Elders Soelberg and J. G. Jensen. The people are manifesting a friendly spirit, more so than a year or so ago. Elders E. Osguthorpe and C. E. Jensen have ten school houses in Bledsoe county in which they have obtained permission to hold regular meetings.

Florida: O. W. Hyde, president, 1324 Claude street, Jacksonville. A Mutual Im-

provement Association has been organized in Jacksonville. A social was given on the initial evening and the work had a good start. A district conference was held at McDonald, Ga., where nine elders were in attendance. The meetings were all well attended and a very profitable time had. A number of the elders, including Pres. Hyde, and Jas. Moore have been visiting the members of the church, and report finding them well, spiritually and with a desire to continue to live faithful.

Middle Tennessee: D. S. Dorrity, president, Box 246, Memphis. Two baptisms were reported by Elder J. A. Crosby. Elders D. S. Dorrity and J. E. Johnson were called to the home of Sister Ross in Memphis to administer to her baby. After the administration the child quickly mended and was soon enjoying complete health. While canvassing in Dyer, Gibson county, Elder C. Bendly had a door slammed in his face by a minister. Last year the elders were forbidden to tract in Britts Landing. They are now meeting with success in that city. The work in Memphis is progressing nicely.

Kentucky: Thos. E. Secrist, president, Box 554, Louisville. Two converts were baptized at Liletown by Elders C. G. Longhurst and J. A. Decker. Reports from all parts of the conference show the work to be progressing satisfactorily.

Alabama: H. A. Gardner, president, Box 705, Montgomery. At Blue Springs, Elder B. H. Waldron and Bert L. Pope blessed two children. The little child of Brother James Carroll of the above place, took suddenly ill, was administered to by the elders, and was immediately restored to health. At Brindige the above brethren stopped over night at the hotel. During the evening the guests were invited into the parlor and the elders much to their surprise were asked to preach. They gladly accepted the opportunity of explaining their mission. After the meeting a young lady played the piano while Elder Pope sang a number of songs. Mrs. Ellen Nora Banks, wife of John W. Banks of Macedonia, died on Oct. 23. Brother Bank's home was always a home for the elders, and Sister Banks has many times administered to their comfort. She died as she had lived, a faithful Latter-day Saint. Elder A. O. Stoker and Jno. M. Peart report one baptism at Patsburg. The home of Mr. and Mrs. Alfred Hicks of Montgomery has been open to the elders for the past six months in which to hold meetings and for which they feel grateful. Elders J. D. Brown and Leo W. Child held seven very successful meetings in one week at Braggs. The infant child of Sister Wallace of Independence, passed away on Nov. 8. Elders Nathan H. Stevens and Amos F. Pace have been holding successful meetings in a large Methodist church at Newahitcha, Fla.

Mississippi: Elder D. Wm. Stowell, president, 416 George street, Jackson. Baptismal services were held at Beechwood by Elders B. P. Johnson and Willard Brugger, two converts were baptized. A Methodist minister of Lewisville purchased a Book of Mormon from the brethren and stated a desire to learn of its contents. The anti-"Mormon" spirit which in the past prevailed in Alcorn county is giving way to a friendly feeling on the part of the people, who are becoming acquainted with the truth with reference to "Mormonism." A series of mixed meetings were held in Brookhaven. The paper of this place kindly advertised the meetings and a young "Christian" minister helped to draw a crowd to the services by distributing the elder's announcements.

East Kentucky: G. F. Ellsworth, president, Box 422, Lexington. While traveling through Clark county, Elders J. E. Pickett and E. J. Solomon met an old gentleman who claimed to be one of the teamsters in Johnson's Army. He was very friendly to our men. On Nov. 7, Sister Mary F. Shelton, wife of B. H. Shelton of Liberty, Casey county, passed away. The Shelton home has sheltered the elders for many years. The many kind acts of Sister Shelton will be greatly missed. She lived a true Latter-day Saint and has undoubtedly gone to that reward which awaits the faithful. Funeral services were held by Elders R. E. Bunker and B. F. Cowley. All the missionaries are in good health and report success in their labors.

Atlanta: Paul E. Nelson, president, 29 Connally St., Atlanta, Ga. In Jackson county, Elders J. A. Hunter and J. W. Starley are having success in their labors. Elders A. G. Gunn and J. A. Smith report conditions in Chatooga county very favorable. The work in Atlanta moves smoothly along. We are glad to say that every family belonging to the Atlanta branch with but one exception are represented on this year's tithing list and every family with no exception are paying their fast offerings. President Chas. A. Callis, paid a pleasant visit to Atlanta on the 3rd of November.

South Carolina: Frank Paskett, president, Box. 276, Columbia. Elder R. A. Meeks, who presided over the conference for some time past and who has been faithful and energetic in all his labors, was honorably released to return home. During Elder Meek's presidency the conference has advanced very materially. One hundred and five baptisms have been reported for this year. Elder Frank Paskett has been selected as his successor. The people of Columbia are taking a greater interest in the gospel message than ever before. Elder Wm. Decker and W. G. Ogilvie, while canvassing along one of the main roads of Harry county met a number of men who were working their road tax. The elders were invited to hold meeting during their noon hour, which they did and were granted a respectful hearing.

Georgia: L. L. Myers, president, 454 Oak St., Macon. Four successful meetings were held at Toomsboro by Elders Myers and

A. E. Mortenson, all of which were well attended. There was noticed in the congregation some people who remarked a few months ago, that they would sooner entertain a negro than a "Mormon" elder. They are now quite friendly-disposed. Successful meetings and a baptismal service were held at Union Point, a number of people being in attendance, who had previously been quite bitter. Elders Geo. M. James and T. L. Richeson are holding good meetings in Bullock county. They recently baptized two converts. Favorable conditions exist in all parts of the conference. There are nine different school houses and churches in which the elders hold regular monthly meetings.

NORTHERN STATES MISSION.

One of the Unsung Heroes.

Brother Edward T. Britten departed this life Nov. 5, 1908 at Evansville, Indiana. He was passed 61 years of age. His illness was of short duration and when the end came he passed peacefully away. Brother Britten was baptized over 25 years ago while living in eastern Tennessee. In 1905 he was ordained an elder and called to take charge of the Evansville Branch Sunday school. In this branch he has always been an energetic worker, ever ready to do his part in spreading the truth in that locality. The missionaries who have labored in Indiana during the last ten years will remember this man with gratitude in their hearts. His door was always wide open to them and his hospitable and genial disposition ever made them love him. He leaves a wife and two daughters who are faithful Latter-day Saints. The elders and friends extend their sympathy to them in their bereavement.—Pres E. W. Marchatt.

A Conference Greeting.

Southern Indiana conference finished their country work for the year 1908, on November 7. The elders gathered in Petersburg, Pike county, and held their last regular open air conference. Although the preceding week was election it was spent by them in tracting through the rural districts and holding meetings. The night before election each pair of elders held an open air meeting. Good results were reported from the week's work. The meeting in Petersburg were attended by large crowds, who listened with interest to the principles of the gospel and its restoration. The spirit of persistent labor and a desire to teach the way of life has characterized the work in this conference during the summer campaign. We started our cross-country work May 1. Since that time almost every town, hamlet and cross-road in Southern Indiana has been visited by our men. Large numbers of people have attended the meetings. The mission of the Prophet Joseph Smith has been aired to the people. The spirit of this season's work has been one of warning. The brethren in visiting the towns went there determined to do their best in spreading the word. They know that the Lord has blessed them with health and strength and with the spirit of their calling. The elders of the Southern Indiana district send warm greetings and congratulations to their fellow laborers in the Northern States mission and to their brethren in the whole world. They feel that whatever good is being accomplished is a part of their work and they rejoice in the work of the Lord. They know that it is forging ahead as never before. Their prayers are that the Lord will bless his servants in the mission field that all may be filled with the power of the Holy Ghost that they may conquer the world with the truths of "Mormonism."

Elder J. A. Allerton.

How it is in Wisconsin.

Conference of the elders and Saints of Wisconsin was held in Milwaukee, Oct. 31, and Nov. 1. Three public and three priesthood meetings were held. Pres. G. E. Ellsworth and wife and Elder W. D. Petty were here from Chicago. Also Brother and Sister J. L. Brown and Brother and Sister Harvey Fletcher were in attendance from headquarters. At the Saturday evening service we listened to the following speeches. Elder John Wendel, on Apostacy and Restoration, Elder W. D. Baird, on Faith and Works. Elder Wm. Ogden, on Baptism, and Elder H. M. Olmstead on the Book of Mormon. Sunday morning service commenced at 10:45 and addresses were given by the visiting brethren and sisters. Brother Brown, who had formerly labored in Wisconsin, was glad to return to his old field and visit old friends and acquaintances. In the evening the little church was well filled and a good turn-out of strangers were in attendance. Many gospel truths were made plain by Elder Hyrum Stocking, Mary S. Ellsworth and Pres. Ellsworth. Priesthood meetings were held Sunday afternoon and Monday at which Pres. Ellsworth dispensed good counsel and encouragement to press on in the work of the Lord. A good spirit obtained in all the services and many friends were made among the auditors. This gathering marks the end of the summer's work, yet from the good time the elders have had they are sorry it has drawn to a close. Since the 4th of July, they have been divided into companies of four and six and, going from city to city have so remained from three days to a week, preaching to the people every night. By this means the work has quietly and steadily gone on. Many Books of Mormon have been left in new homes and thousands of people have listened attentively to the exposition of the Plan of Salvation and with their hearing it their hearts have been turned to us, causing many friends to raise up from all sides. It seems as though a wave of sentiment is passing over the minds of the people and they are becoming more and more susceptible to the message of "Mormonism."

To keep the people warm in the faith the elders have now been sent out in the different cities to complement the good work done. The idea is always to leave the Book of Mormon if possible, because those who have it read it, also tract among the people and hold cottage meetings. The onward march of the gospel is gladly read from the pages of the Liahona and each copy is a glad message to us. The Milwaukee branch is well in line with the work, having a progressive Relief society and an enthusiastic Mutual Improvement association, whose members are searching with a vim for great truths.

A word might be said of the good labor being done by the Bureau of Information at Salt Lake City. We have met many who in their travels in the west have gone to the "City of the Saints" and with the treatment they received there, cannot forget the good time they had. Have heard such remarks as these,"The visit to Salt Lake City was the gem of all our trip," and "the work of the people of Utah seems next to the work of the Lord."—Pres. D. A. Latimer.

A Record of Achievement.

It may be of interest to readers of Liahona The Elders' Journal to know how greatly the Lord has prospered the work in this part of His vineyard. The New and Everlasting Covenant represented by the Book of Mormon has been widely distributed. During the months of July, August September and October, sixteen and part of the time only fifteen elders made this showing, 1,859 Books of Mormon disposed of, 7035 small doctrinal works, which is an average per elder for the four months of 117 Books of Mormon and 4445 small books or an average per elder per month of a little better than 29 Books of Mormon and 111 smaller books. During this time we also distributed 26,558 tracts, visited 18,733 families and had 24,188 gospel conversations. We feel to thank our heavenly Father for this prosperity and pray that this blessing may continue. While we have been so greatly blessed in sowing we have done no harvesting. Yet we know the ingathering will come. One may plant, another nurture, but God giveth the increase.—Louis Fugal, Iowa conference president.

The Other Side of Mission Work.

November 11, 12, a baazar was held in the Latter-day Saints church, Chicago. It was given under the auspices of the Relief society, Chicago branch. A good program each evening furnished entertainment after which a social time was had, eating ice cream, drinking lemonade and purchasing the useful and ornamental articles on sale. Sister Bedtker and her assistants in the candy booth kept the crowd sweet. The good fudge made by some of our young ladies was a favorite, although some exceptionally fine candies were on the market. The house-wives of the branch who contributed home-made jelly, pickles, and etc., will long be remembered. The many useful articles in the domestic boothe found ready sale. The boothe presided over by the young ladies was a picture, with its dainty articles of needle work. When the closing hour came all articles not sold were auctioned off—Student Cragun acting as auctioneer. Mr. Behringer, one of our friends, presented the baazar with a medicine case, hand carved and polished. It was an exceptionally fine piece of work and the gift was much appreciated.

Many new friends visited the baazar and were impressed with the good spirit prevaling. The gospel can be preached in many ways and the Saints of the Chicago branch try to teach by example as well as precept. The sisters of the Relief society are to be congratulated upon the success of their bazaar, for it was so both socially and financially. The officers of the society are: Caroline Dennison, president; Margaret Johnson, first counselor; Marie Bedtker, second counselor, and Daisy Marsh, secretary. This association has for its avowed object the creating of means for the relief of the needy of whatever creed.

Still on the Firing Line.

Since May 1, the elders of Michigan have been earnestly and successfully prosecuting the cross-country work. and though but little has been said of our work in this conference we want the readers of Liahona The Elders' Journal to know that the Lord is not without a band of faithful workers in Michigan and that their efforts to spread the word are being requited with sheaves. While it has not been our privilege to lead many into the waters of baptism, yet a great amount of prejudice has been allayed and friends are being made on every hand. During the summer's campaign we have traversed almost the entire Southern Peninsula and with but few exceptions the brethren have traveled without purse of scrip. The people are hospitable and liberal in their views and though converts come rather slow at present we believe that the seeds that are being sown by our faithful soldiers of Christ will result in a bounteous ingathering by the future workers.

A summary of the summer's campaign shows the following results, since our spring convention which was held March 5, and 6th: 1224 Books of Mormon sold, 5492 smaller doctrinal books, 28,402 tracts distributed, 27,431 families visited, 3,656 revisited and 706 meetings held. On Nov. 7, 8, the sixteen elders met at Kalamazoo in conference. Two impressive and soul inspiring priesthood meetings were held Sunday in the parlors of the Masonic Temple. The spirit of Jehovah is with us. Strong testimonies were borne by the laborers and many interesting experiences were related. Pres. G. E. Ellsworth commended the elders for their faithfulness, and spoke sentiments of cheer and exhortation.

With the inspiration and encouragement

gained at our meetings, we are determined to press into the fray. The Lord has indeed blessed us during the summer season and we hope to merit greater blessings in the future.—J. C. Roberts, Conference Pres.

A Little Minister And A Big One.

West Lebanon, Ind.,Nov. 17, 1908.

To Liahona The Elders' Journal:

We are now laboring in small companies of from four to six elders each.

Thursday, Nov. 12, four elders arrived at West Lebanon, a town having a population of about eight hundred inhabitants.

We hung out our notices that we would hold a series of meetings. All went well until Saturday evening; while holding forth a minister interrupted the speaker by asking a question. This was answered and he was asked to save his questions until the meeting was over and we would be pleased to answer any he might care to ask. He persisted in talking, however, and finally started to slander, but being unable to break up our gathering, and as the marshal stepped into the crowd, he disappeared. After meeting he was asked for but was nowhere to be found.

This of course had the usual effect of making friends for us, as well as advertising us, for many uninterested people became curious and wanted to hear "Mormonism."

Presently a Presbyterian minister came forward, and in a gentlemanly way asked several questions. After talking with him for a short time he gave us an invitation to attend service at the Presbyterian church the following evening which we accepted.

During the course of his speech he spoke of us and our work with the greatest respect and said it did his heart good to see young men out in such a noble cause. After meeting we thanked him for his fairness toward us.

We left him with a "God bless you boys" on his lips.

Although we didn't sell many books we feel that God has abundantly requited our efforts to do his will. We leave many friends here and many invitations to return again whenever we can.—Elder Franklin Call.

CENTRAL STATES MISSION.

The Lord Blesses an Amateur Effort.

Elder A. L. England writing from Troy, Mo., rejoices in the fact that the Lord prospered himself and companion, Elder Kern, inexperienced missionaries, in their amateur effort in Briscoe. On Nov. 14, they felt "blue" though the air was full of the falling white flakes of "the beautiful." But they found a Union church and secured it to hold meetings in. They preached in it Saturday night, the next morning after Sunday school and again at evening, feeling that their efforts were very successful. They left a Book of Mormon and 16 smaller volumes though there were but 14 families constituting the hamlet. They were showered with good wishes and importunities to return and preach again.

Convention.

The southern Texas elders and their friends convened Nov. 14-15, in their regular four-times-a year conference at Betram. Pres. S. O. Bennion was there accompanied by mission secretary Earl Whitely who has just finished a long mission and whom the brethren way down in the tropical wilds of Texas were glad to meet there. Elder P. D. McArthur says that an altogether profitable and refreshing time was had and that they have the "Holiness" people to thank for tendering them the use of their building in which to hold their five good meetings. Elder M. J. Hixon was appointed presiding elder with Elder J. D. Pratt as assistant and Elder P. D. McArthur clerk. The brethren feel they owe a debt of gratitude to Brother and Sister Lewis, Sister Harper and the good denizens of Betram generally for their hospitality, aid and good feeling shown. The elders now propose to work the row of counties bordering the coast infused with a purpose to win out in their calling as soldiers of the Lord.

Our Retiring Secretary.

Nov. 24 Elder J. Earl Whitely returned from a two weeks tour of the six states that constitute our mission, whither he had accompanied Pres. S. O. Bennion. Elder Whitely retires from the secretaryship of the mission, bearing the laurels of a 29-month's gratis service for the cause of truth. On the evening of his return to headquarters he was greeted by his fellow-laborers and friends at the mission parlors with a pleasing farewell social in his honor. A most entertaining program consisting of vocal and instrumental solos, a burlesque quartet happy speeches and harmless but side-splitting games were the order of the evening. Refreshments were served and a gala time enjoyed; if the line could be drawn we would say that it was the banner relaxative occasion of the year here in the Independence colony.

Brother Whitely was the recipient of a profusion of just tributes for his fidelity as an official, for his excellent traits as a man. The best that can be said of him, however, is that he was a whole man, an all-sided personality. The most desirable thing about any man, we think, is that he does not lop over at any point, is not over-balanced. Hence the result means duty well done, and all dealing with his fellows wrought in love and the kindly, tolerant spirit. Our departing secretary was all of this. Our best wishes for his future follow him home to his anxious loved ones and we pray God to prosper him. He left for his home in Lindon, Utah, Nov. 25.

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A CHRISTIAN ATTITUDE?

BY D. HENRY.

A patron of the Christian Standard, organ of the Christian (Cambellite) church, forwards to its editor this query:

Please explain, through the columns of the Christian Standard, Rev. 14: 6. A Mormon brother says that that angel appeared to Joseph Smith and gave him that gospel. Please give information regarding the fulfillment of this prophecy.—B. H. Markham.

And in its issue of Nov. 21, the Standard essays to answer thus:

For heaven's sake, give the Mormons a rest. You can not please them better than by exploiting their vagaries in the press. We have repeatedly said that we do not understand the symbols and imagery of the Book of Revelation, and we are quite sure that the Mormons do not. That Joe Smith ever saw the angel here spoken of, or any other angel, is a claim that is as fraudulent as a thing can possibly be. That such a reprobate as Smith was known to be, and has been shown to be again and again, ever had communication or association with good angels of any kind, is a thing that no man who is both sane and honest, can believe for one moment. For the most part, Mormon preachers are ignorant, and they prey upon ignorant and superstitious people, who can not be influenced by argumentation.

The chief value of this answer, we take it, is the little harmless merriment that it causes to bubble among those on whom it reflects. We will be excused, I trust, for indulging a little silent mirth, as well as sincere regret, when we read it. Mirth because lo, the editors of the Standard have at last hit with a dull thud upon the fact that the "Mormons" like to be advertised, or rather like "Mormonism" to be. Regret to think that there are yet a few Christians(?) so small of soul and withal so devoid of the sweet charitable spirit of Christ, as to stoop down and grovel with their hands in the mire of hate-infused slander and character-assassination. We have been possessed with an all-abiding faith that the day is soon coming when the man or woman that would tear down, reflect upon or even belittle the cherished creed of other worshipers, to say nothing of those that blacken the characters of their fellow men, just because the latter prefer to believe and teach something which the former cannot subscribe to, will not dare, for the indignation of the people, to label themselves "Christians."

But, good friends, don't think we are mortally wounded over this thing. Oh no, we do not deem it worth while. Paul got used to the Pharisees who reviled him as "the ring-leader" of the sect that was "everywhere spoken against." If we haven't the fortitude of Brother Paul, we are given to the purpose of developing a little of it. No, rather do we rejoice (with him) that we have been accounted worthy to sacrifice our tender feelings for Christ's sake. We are only aggrieved in spirit that the day of Christ, the golden age of brotherhood and fellow feeling seems yet so far away. And yet are we again consoled with the thought that the world moves on today at a tremendous pace, that vast changes are being and will be wrought in an incredibly short time, so fast is intelligence and the knowledge of the Lord with their attending power, increasing in the earth.

Yes, brethren, we like to see "Mormonism" advertised. Why shouldn't we? If a man has a light does he hide it under a bushel? Or does he put it

on a candle stick to be seen of men?

We prefer to believe Christ was right in announcing the great principle that when a man has light he wants to let the world see it. Can you of the "Christian" church find any fault with this?

Verily "Mormonism" courts investigation. It has never gone through a rigid one yet but that it has come out stronger than ever. If any man thinks to gainsay this, we point him to the late Smoot senatorial investigation. There "Mormonism" was probed before the nation and has since been gathering strength at a manifold greater rate than before. It is now being considered favorably by the level-headed, all-sided, well-balanced people of our country, though a few "virtuous" folks with "Christian" frills, reared their noses high in air and threw up their "righteous" hands in horror at the "disclosures" of that inquiry. But there were pained visages and righteous hands thrown up in horror in the time of Christ, and the Pharisees were their owners.

No, as you say, I guess you don't understand the Book of Revelations. We are sorry you don't understand the New Testament generally better, and that you do not go ahead and prosecute your work as you see it, in the spirit of love and kind tolerance toward fellow-men, which was the crowning glory of the lowly Nazarene's ministry. We deplore this—for your devotee's sake.

It seems to us that there is not much ambiguity or "imagery" about the scripture passage that this good man, your querist, asks you to explain; namely, Rev. 14:6. It simply predicts that an angel should come bringing "the everlasting gospel," which is the gospel in its fullness and primitive beauty and entirety to be preached to men. As to when this should be, it is not so very difficult to determine. In the preceding chapter John says that "the beast" or power of evil, was given power to "make war with the Saints and to overcome them." The Christian (Cambellite) people, we understand, contend that the ancient Saints of the Lord were persecuted to the death and their doctrines defiled, changed and lost sight of soon after the death of the apostles. That is true. And it was necessary that these truths should be revealed from the Head of the church again in their present purity. He sent the angel to do this. Joseph Smith received them and power from on high to send them abroad to the ends of the earth.

John goes on to say that after this angel had flown, another angel announced the fall of Babylon, by which the Book of Revelations symbolizes "the mother of harlots," etc., meaning the kingdom of the devil that has corrupted, changed and fought against the pure principles of the primitive church of Christ. The realization of that phase of the prophecy is yet future, but not so very far hence.

Now we come to the attack upon the character of Joseph Smith, the man whom hundreds of thousands of honest, virtuous people have looked upon as one of the most important figures that the world has ever seen. Suppose, Christian brethren, that we should commence a campaign of slander against the founder of your church, Alexander Campbell; suppose we should insist on blackening his character? How would you like it? We believe Mr. Campbell was a good man who felt that he had a message for the people. That he did have a message for the people we have no doubt, though like most other men. he was not right about everything.

At first the enemies of Joseph Smith tried to crush out the principles of truth that he stood for. Utterly failing in this, and finding that these truths spread rapidly, his enemies began to try to destroy his character. Unsuccessful in this, they began to plot to annihilate the man. At last they succeeded in accomplishing this fell deed; they killed him, as their ancient compeers killed Jesus Christ.

But the Prophet's principles lived, and grew faster than ever, so the chief resort of his enemies was to return to their unholy work of besmirching his character. And they have tried to paint it every shade of black that the ingenuity of ingenious men could devise. But it has remained white and beautiful and unsullied, when the lime-light of truth is turned on it.

Hear this, ye who have ears to hear: Joseph Smith was harrassed continually by his enemies and was arrested and stood trial before the bar of justice some forty times on some trumped-up charge or other. Well? Hear this also, Joseph Smith *was acquited as many times he was tried.* No fault was found with him.

The assaults and attempts on his life and liberty and his finally being hounded to the death form the nearest parallel to the case of the Savior that we can call to mind. The scribes and Pharisees could not destroy what the Son of God stood for, though they manufactured the most foul and venom-actuated aspersions upon His character. Neither can you, friends, nor all the world, destroy what the Prophet of God gave us.

Come now, brethren of the Christian Church, be men, large, whole-souled, *Christian* men; from whose souls the sweet, loving spirit of the bleeding Christ radiates, mellowing all your words toward your brother men. We "Mormons" are honest, and no honest man was ever deluded long. If "Mormonism" is a delusion, it will die out; if it is of God you can't kill it.

It rapidly gains ground.

How do you know we're wrong? There have been many surprises since the world began.

You are doing some good in your sphere. Why stoop to malign other people? Shame on you for this thing. If you have anything for us, come to us with a light from the mount of Olives on your brows, and we will sit down with you and listen to you.

No human being ever came to us so, but learned something himself and never after had aught to say against us or our founder. Never!

"Mormon" preachers ignorant? and they "prey upon ignorant and superstitious people?" In answer to this injustice, we say, go to Utah and see with your own eyes and hear with your own ears and be informed that Utah stands second only to old Massachussetts in education—See if statistics won't impress you! It is too late in the day to again take up this hue and cry about ignorance and superstition!

"BE YE THEREFORE PERFECT."

BY R. B. SUMMERHAYS, ASSISTANT BUSINESS MANAGER LIAHONA THE ELDERS' JOURNAL.

It has been said that the surest way to success is to "do everything the best you know how, and when done, carefully criticise, not only the thing done but the 'way' it was accomplished." In the progress of the business world the "way" a thing is done often has much weight in determining its commercial value.

Many years ago the process of printing a magazine was not only slow and expensive, but ignorance of present methods rendered those formerly used crude indeed. It was not an uncommon thing for a home to be without a newspaper, much less a magazine, and the common people generally, to a great extent, went uninformed of the daily occurrences around them. Compared with our day, it was a slow age, for now it is a poor family indeed that cannot afford a daily or weekly paper—one that contains all the news of the civilized world printed on the same day that it happened, or at latest, within the next few days.

The great newspapers and magazines of the day are the result of untiring effort on the part of all interested to do away with all unnecessary detail and to improve existing methods. Today the printing art is almost perfect, which perfection was only reached by following the laws of progression, eliminating imperfections and adopting new methods as discovered from time to time—the step by step process by which perfection is reached.

But the underlying principle of progress in the printer's art, as in all progression, was the following of prescribed laws of growth. Just as the acorn takes a little nourishment each day and ultimately becomes a towering oak, so the art of printing has progressed gradually until now it is following as near as possible the grand law assigned by God to all material things, "the line of least resistance."

It is the design of the Almighty that mankind shall receive a fullness of joy. But how to reach the capacity to receive such a fullness (for at present

his joy is meagre compared with what it is his destiny to realize) is the question confronting him. Men are born into an imperfect world in an imperfect condition, and just as fast as each one eliminates imperfect methods from his life and replaces them with perfect ones, just that fast is he climbing toward the goal of complete happiness, or a "fullness of joy," and is learning to do things along "the line of least resistance."

God knows that in order to appreciate the sweet, one must first partake of the bitter, and in order to understand perfection he must go through imperfection. It was for this reason that man was born an imperfect being. In as much as things are accomplished as a result of effort, present conditions naturally give each individual an incentive to excel and to do more and better work than his fellow. It is this desire, and the resultant untiring effort to reach the end, that have produced a Lincoln, an Edison, or any of the great and noble among men.

If the life of a great man is analyzed it will be found that his efforts were not only untiring, but were organized. He followed a systematic course, and always used the best known methods to accomplish all his acts, and the result is greatness and the realization of ambitions.

The ways of man however are necessarily imperfect and the greatest of the great have spent valuable energy in accomplishing things in an imperfect manner. But Jesus instructed His apostles thus: "Be ye therefore perfect, even as your Father which is in heaven is perfect." If the laws of man at best, are imperfect, we must either credit the Creator with giving a commandment that it is impossible to fulfill, or to admit that He has a method or code of laws prescribed, whereby man might obey this unconditional mandate.

When the Master commanded mortals to become perfect even as God is, He did not intend that they should, then and there, and all at once, attain perfection. No. He desired to teach them that there was a perfect way of doing everything and that they should endeavor to find and follow that way to the best of their ability. Doing one's very best opens up an avenue of new knowledge to him, for after a given thing is done and criticised, the doer will see many faults that he failed to see in the beginning; and when the feat is undertaken again it will be an improvement over the first attempt. In fact, his "best" will be a higher standard each succeeding time. If he fails to do his best and to criticise his work he will be blinded to improvements and will follow in a rut, without any up-building.

The natural tendency of man is to do this. If left to himself he will retrograde rather than push ahead. He will forget, when he makes a second attempt, even some of the good qualities of the first, making his standard lower each time until his strength to accomplish the act becomes less, and insufficient to do it justice.

God however, has ordained that man should enter His kingdom, the place where all things are done perfectly: and to be contented in that sphere of perfection man must understand and do all things by its perfect laws—along "the line of least resistance," which is perfection. If a man is unacquainted with the celestial law, and is not able to abide by it, he will feel unhappy in the celestial kingdom; he will condemn himself, and take his place lower down where he is able to abide the law.

God, knowing that the natural law was understood by man only in a limited sense, and that the laws of a mortal world were imperfect when compared with the laws of His celestial world found it necessary to provide a separate code of laws in order that man might comply with the great command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." As a result we have the gospel of Christ, which gospel is a perfect plan, hence sufficient to guide man into the celestial kingdom with intelligence and acquired strength sufficient to abide its laws.

But the gospel is a benefit to man only so far as he puts into practice its laws. If he will take the information contained in the gospel as his director, and apply it to his every act it will not

be long until he will be able to follow the "line of least resistance" in many things, and in all things in the world to come. Herein lies the "way" to obey the commandment of the Lord, "Be ye therefore perfect."

PSYCHOTHERAPY NOT RELIGION.

The development of the idea of Christian healing by suggestion rather than by medicine has been more sober and reasonable than some other experiments in the border land between mind and body. Dr. Worcester, of Boston, has won the confidence of many careful observers by his modest and reverent treatment of what he believes to be a divinely appointed agency for healing. He has earnestly deprecated misinterpretation of what he has taught and what he has done. He has always advised with physicians, has dealt with his patients simply upon the ground of the reasonableness of faith, trust and hope in the goodness of God. And in so doing he has commended his theories of health in body and spirit to very many Christians who are shocked by the imbecilities and assumptions of Christian Science or like deceptions.

Into the discussion of this subject has now come one who argues that psychotherapy, as practiced by Dr. Worcester or others, is not religion, nor religious, but purely a matter of the natural constitution of men and of the influence of mind over body. Rev. Chauncey J. Hawkins writes in the "Congregationalist," with some earnestness, to persuade us that it is mistaking the whole matter to put religious considerations into it at all. He does not deny, but rather emphasizes the fact, that cures are wrought by the mental or spiritual process, only in his view the process is purely a psycho-physical one and not religious. He says that European physicians, some of them scornful of religion, accomplish by mental treatment results quite as marvelous as any obtained by the true or mistaken religious treatment in this country. "It must be self-evident to the person who faces these facts with unprejudiced mind that these cures are accomplished by forces which reside in the mind, and that the religious creed or philosophy of life are only means to bring these forces into action." "The pathos is not in the fact that thousands of our people have followed the healing cults, but that they do not know that what they accomplish by a particular religious dogma is being accomplished more satisfactorily in the quiet, unostentatious way of science."

It would seem that Mr. Hawkins has only put more stress upon what Dr. Worcester and others like him have said all along, while he has missed understanding their exact position with regard to the religious character of their healing. We do not understand that they claim a religious character for their processes, but only that by the presentation of the religious considerations, they persuade the patient's mind and spirit to such healthful action that it induces the healing. And that is precisely what Mr. Hawkins says when he writes that the religious creed or philosophy brings the mental or spiritual forces into action. Only, Dr. Worcester's treatment of the matter so emphasizes the importance of the religious thought that it makes the healing, in a sense, itself religious.

Mr. Hawkins' setting forth of the scientific view of this important matter tends rather to fortify than to discredit the sober and spiritual-minded practice of Dr. Worcester and his associates. It may help some who are mistaking psychotherapy for religion itself to understand more clearly the truth of the matter. And if so it will do something to discredit the perverted teachings of Mrs. Eddy and others, who use mental and spiritual facts for the furthering of their own ends, rather than for the good of their followers or the honor of the Christ whose grace and mercy are back of the healing.—The Presbyterian.

If thou shalt find that which thy neighbor has lost, thou shalt make diligent search till thou shalt deliver it to him again.—Doc. & Cov.

Thou shalt be diligent in preserving what thou hast, that thou mayest be a wise steward: for it is the free gift of the Lord thy God, and thou art his steward—Doc. & Cov.

Liahona The Elders' Journal

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Editorial

TITHING.

To the Saints of the Central States Mission:

Dear Brethren and Sisters:—The end of the year is near at hand, and before the new year opens every Latter-day Saint who has earned or received from any source an income during the closing twelve months, should see that a sum equal to one tenth of it, is paid as tithing. The proper way to pay tithing is in weekly or monthly payments as one's income is earned or received; but many scattered Saints do not pursue this course; they pay the year's tithing in December. Farmers usually pay most if not all of their tithing when their crops are harvested.

Whether or not partial payments of one's tithing have been made during the year, a sum that will make up a full tenth of the income for the year should be paid on or before the last day of December. Of necessity it must be left chiefly to the tithe-payer to determine what amount would be an honest tithing; but if he or she be at all doubtful or uncertain on this point, it might be well to counsel with the president of the branch or conference, or with some of the traveling elders, or with the undersigned by letter. The tithe-payer will always do well to give the Lord the benefit of the doubt by making the amount of tithing paid so large that the payer will be absolutely certain that it is a full tenth.

Presidents of conferences and of branches, and traveling elders, have authority to receive and receipt for tithing in this mission; and Saints who are not in touch with any of these brethren should forward their tithes to the undersigned. Remittances may be made by registered letter, post office order, or draft. The tithe-payer in all cases should give his or her full name and address, that a proper record of the same may be made.

Our Church takes scrupulous care to keep full and correct records of all tithes paid, and the names and residences of all who pay them; because we believe that, in a day to come, these records will be of great importance in determining who is entitled to the blessings of the gospel and of the House of the Lord.

Now dear brethren and sisters, the men who hold presiding positions in our Church did not make the law which requires its members to pay tithing; the Lord of Hosts made it; and

He has promised great blessings to all who will obey it faithfully, even to the opening of the windows of heaven and the pouring out of such a blesssing that there shall not be room to receive it. (Mal. 3:10). Do not be afraid to trust Him. He will never disappoint you when you comply with His word. In the language of good old Bishop Hunter, who was taught the gospel by the Prophet Joseph Smith, "pay your tithing and be blessed."

Your brother in the New and Everlasting Covenant,

Samuel O. Bennion,
President Central States Mission.
302 South Pleasant St., Independence, Mo.

BAPTISM OF FIRE.

A number of correspondents have asked us to state what is the "baptism of fire" spoken of in the scriptures; and although we have several times, in articles dealing with kindred topics, made this explanation, we will again, at the request of a brother in Washington, D. C., give the views of the Latter-day Saints upon this subject.

John the Baptist "came preaching the baptism of repentance for the remission of sins." (Luke 3:3). This was baptism by immersion in water. But he taught an additional baptism:

> John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire.—Luke 3: 16.

This saying by John the Baptist is thus recorded by Matthew:

> I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.—Matt. 3: 11.

John the Baptist's message, of which this declaration was a part, is also given by Mark, who uses these words in reference to the additional baptism:

> I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.—Mark 1: 8.

It will be noticed that Mark promises a baptism "with the Holy Ghost," but omits the words "and with fire," which are used in that connection by Luke and Matthew. In the first chapter of the gospel of St. John is given still another version of the message of John the Baptist, from which we take the following:

> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
>
> And I saw, and bare record that this is the Son of God.—John 1: 33, 34.

In this passage John the Baptist speaks of Jesus as the one "which baptizeth with the Holy Ghost," but the words "and with fire" are again omitted. According to Luke and Matthew, Jesus was to confer a baptism "with the Holy Ghost *and with fire*;" but according to Mark and John a baptism "with the Holy Ghost" only was promised. Do the teachings of two of the gospels clash with those of the other two, or do all four of them mean the same thing? According to the belief of the Latter-daySaints, there is no conflict between the several versions of John the Baptist's message given in the four gospels. They all mean the same thing. The baptism "with the Holy Ghost" and the baptism "with the Holy Ghost and with fire," are the same baptism. The only difference concerning it is in the language used to designate or describe it.

The two baptisms spoken of by John the Baptist are set forth by the Savior in His conversation with Nicodemus, as recorded in the third chapter of John; He compares each to a birth:

> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

The two baptisms taught by John the Baptist, as recorded in the four gospels, are the same two baptisms taught by the Savior to Nicodemus, namely, the baptism in water by immersion for the remission of sins, and the baptism of the Holy Ghost and of fire. The baptism in water is performed in the following manner: A servant of the Lord who holds the necessary authority from Him, leads the candidate for baptism "down into the water;" and after pronouncing the proper ceremony immerses him, taking care that the whole body is under the water at the same instant.

The baptism of the Holy Ghost and of fire is administered as follows: After the convert has been baptized by immersion in water for the remission of his sins, one or more servants of the Lord, who hold the requisite divine authority, lay their hands upon his head, and in appropriate words confer upon him the Holy Ghost.

Such was the usage of the apostles whom Jesus chose. They had received power from Him to perform both baptisms. Thus we read in the eighth chapter of Acts that Philip went to Samaria, preached to the people there, performed many miracles among them, and baptized many converts. Although Philip had power to baptize with water for the remission of sins, and to perform many astonishing miracles, none of his converts received the Holy Ghost. The presumption is that he did not have power to baptize them "with the Holy Ghost and with fire."

The apostles at Jerusalem heard of Philip's wonderful success, and two of their number, Peter and John, joined him, and "laid their hands on them" that had been baptized in water; "and they received the Holy Ghost." Simon, a sorcerer, who had given himself out as some great one, was one of those baptized. To read a few verses about him will aid in understanding our subject:

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money.

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. —Acts 8: 18-24.

Power to baptize with the Holy Ghost was a most wonderful power, and Simon was eager to purchase it with money; but Peter administered a terrible rebuke to him for his desire to do this; and Simon was so much impressed by the chastisement that he begged the apostle to pray for him.

In the nineteenth chapter of Acts we read that Paul found about a dozen persons at Ephesus who claimed to be disciples. He asked them whether they had received the Holy Ghost since they were baptized and they answered that they had not even heard of such a thing as the Holy Ghost. Then Paul

asked them what baptism they had received. They replied, that of John the Baptist, doubtless meaning that they had been baptized by some one claiming to be a follower of John the Baptist. Paul knew in a moment that they had been misled, and proceeded to set them right by telling them that, while John the Baptist "baptized with the baptism of repentance" he taught the people to believe on Jesus Christ: and this was equivalent to teaching the baptism of the Holy Ghost. These converts were baptized again, this time by Paul or under his direction; and then "Paul laid his hands upon them and the Holy Ghost came on them; and they spake with tongues and prophesied." In other words, Paul baptized them "with the Holy Ghost and with fire."

The Book of Mormon is much plainer than the Bible, even, upon the subject of the "baptism of fire and the Holy Ghost." Nephi, in laying down what he terms "the doctrine of Christ," says:

And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son.

And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.

Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father, that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

But, behold, my beloved brethren, thus came the voice of the Son unto me, saying, After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you, that ye had not known me.—III Nephi: 11-14.

Jesus after His resurrection, appeared to the Nephites in America and taught them His gospel and its ordinances. Here is one of His sayings to them:

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.—III Nephi 9: 20.

Again He said to them:

And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, were twelve,) and behold, He stretched forth His hand unto the multitude, and cried unto them, saying, Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water; and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me, and be baptized after that ye have seen Me and know that I am.—III Nephi 12:1.

In the Doctrine and Covenants we have a passage which makes "fire" and "Holy Ghost" synonymous when these terms are used in connection with baptism:

And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, yea, even the Holy Ghost. —Sec. 19:31.

In defining the duties of an apostle, this language is used:

And to confirm those who are baptized into the Church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures.—Sec. 20:41.

Here is a very explicit yet comprehensive passage:

And this is my gospel: Repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and

teacheth the peaceable things of the kingdom.—Sec. 39:6.

Jesus taught Nicodemus that the two baptisms, of water and of the Spirit, were necessary to salvation; and the Prophet Joseph Smith taught the same doctrine in the following language:

> Might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and it is good for nothing without the other half—that is, the baptism of the Holy Ghost.—Compendium p. 279.

This corresponds with and is confirmed by the 35th section of the Doctrine and Covenants, which is a revelation given to Joseph Smith and Sidney Rigdon, December, 1830. We quote:

> Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work.
>
> Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John, to prepare the way before me, and before Elijah which should come, and thou knewest it not.
>
> Thou didst baptize by water unto repentance, but they received not the Holy Ghost;
>
> But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands even as the apostles of old.—Verses 3—6.

Sidney Rigdon was intimately associated with Alexander Campbell in founding the Christian church, which teaches, as a vital principle, baptism by immersion for the remission of sins. The preaching of this doctrine was a great work in preparing the way for the mission of the Prophet Joseph Smith, and the labors of Sidney Rigdon in its propagation were directed by a divine providence and inspiration of which he was not conscious. But his converts, "baptized by water unto repentance," "received not the Holy Ghost." But power was given to him through the Prophet Joseph Smith to "baptize by water and they shall receive the Holy Ghost by the laying on of hands, even as the apostles of old."

The baptism of fire, the birth of the Spirit, and the reception of the Holy Ghost by the laying on of hands, are different phrases which signify the same thing. They refer to that ordinance of the gospel by means of which a convert to it is put in possession of the agency of communication between God and man, whereby he receives a testimony that Jesus is the Christ, that the scriptures are true, and that the plan of salvation, in all its power and perfection, has been restored by the ministry of angels and new revelation from heaven in modern times.

Every true Latter-day Saint has been baptized "with the Holy Ghost and with fire." The presence of this divine agency within an individual is not necessarily manifested to observers in any manner that seems striking or spectacular to them. But to its possessor it is "a well of water springing up unto everlasting life," so that his soul never thirsts. It is a guide to direct, a tutor to instruct, a friend to counsel, a monitor to admonish, a watchman to warn, a master to chastise, and a Comforter whose unspeakable solace assuages our deepest griefs, and gives strength to endure our severest trials. It is the power by which the servants of God heal the sick, cast out devils, perform miracles and preach the gospel to the joy of the righteous and the confusion of the wicked.

With literal truth and mighty power the Latter-day Saints sing:

> The Spirit of God like a fire is burning.
> The Latter-day glory begins to come forth;
> The visions and blessings of old are returning,
> And angels are coming to visit the earth.

My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion, and he that will not bear chastisement, is not worthy of my kingdom.—Doc. & Cov.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now these are the words which Amulek preached unto the people who were in the land of Ammonihah saying:

2. I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi; and it was that same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God.

3. And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren.

4. And behold, I am also a man of no small reputation among all those who know me; yea, and behold, I have many kindreds and friends, and I have also acquired much riches by the hand of my industry;

5. Nevertheless, after all this, I never have known much of the ways of the Lord, and His mysteries and marvellous power. I said I never had known much of these things; but behold, I mistake, for I have seen much of His mysteries and His marvellous power; yea, even in the preservation of the lives of this people;

6. Nevertheless I did harden my heart, for I was called many times, and I would not hear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling against God, in the wickedness of my heart, even until the fourth day of this seventh month which is in the tenth year of the reign of the judges.

7. As I was journeying to see a very near kindred, behold an angel of the Lord appeared unto me and said, Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God; for he has fasted many days because of the sins of this people, and he is an hungered, and thou shalt receive him into thy house and feed him, and he shall bless thee and thy house; and the blessing of the Lord shall rest upon thee and thy house.

8. And it came to pass that I obeyed the voice of the angel, and returned towards my house. And as I was going thither, I found the man whom the angel said unto me, thou shalt receive into thy house; and behold it was this same man who has been speaking unto you concerning the things of God.

9. And the angel said unto me, He is a holy man; wherefore I know he is a holy man, because it was said by an angel of God.

10. And again, I know that the things whereof he hath testified are true; for behold I say unto you, that as the Lord liveth, even so has he sent his angel to make these things manifest unto me; and this he has done while this Alma hath dwelt at my house;

11. For behold, he hath blessed mine house, he hath blessed me, and my women, and my children and my father and my kinsfolks; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.

12. And now when Amulek had spoken these words, the people began to be astonished, seeing there was more than one witness who testified of the things whereof they were accused, and also of the things which were to come, according to the Spirit of prophecy which was in them;

13. Nevertheless, there were some among them who thought to question them, that by their cunning devices they might catch them in their words, that they might find witness against them, that they might deliver them to their judges, that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime which they could make appear, or witness against them.

14. Now it was those men who sought to destroy them, who were lawyers, who were hired or appointed by the people to administer the law at their times of trials, or at the trials of the crimes of the people before the judges.

15. Now these lawyers were learned in all the arts and cunning of the people; and this was to enable them that they might be skilful in their profession.

16. And it came to pass that they began to question Amulek, that thereby they might make him cross his words, or contradict the words which he should speak.

17. Now they knew not that Amulek could know of their designs. But it came to pass as they began to question him, he perceived their thoughts, and he said unto them, O ye wicked and perverse generation; ye

lawyers and hypocrites; for ye are laying the foundations of the devil; for ye are laying traps and snares to catch the holy ones of God;

18. Ye are laying plans to pervert the ways of the righteous, and to bring down the wrath of God upon your heads, even to the utter destruction of this people;

19. Yea, well did Mosiah say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed by their own voices; yea, well did he say, that if the time should come that the voice of this people should choose iniquity; that is, if the time should come that this people should fall into transgression, they would be ripe for destruction.

20. And now I say unto you, that well doth the Lord judge of your iniquities; well doth he cry unto his people, by the voice of his angels. Repent ye, repent, for the kingdom of heaven is at hand.

21. Yea, well doth he cry, by the voice of his angels, that I will come down among my people, with equity and justice in my hands.

22. Yea, and I say unto you, that if it were not for the prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by flood, as were the people in the days of Noah, but it would be by famine, and by pestilence, and the sword.

23. But it is by the prayers of the righteous that ye are spared; now, therefore, if ye will cast out the righteous from among you, then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the time is soon at hand, except ye repent.

24. And now it came to pass that the people were more angry with Amulek, and they cried out, saying: This man doth revile against our laws which are just, and our wise lawyers whom we have selected.

25. But Amulek stretched forth his hand, and cried the mightier unto them, saying: O ye wicked and perverse generation; why hath Satan got such great hold upon your hearts? Why will ye yield yourselves unto him that he may have power over you, to blind your eyes, that ye will not understand the words which are spoken, according to their truth?

26. For behold, have I testified against your law? Ye do not understand; ye say that I have spoken against your law; but I have not, but I have spoken in favor of your law, to your condemnation.

27. And now behold, I say unto you, that the foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and your judges.

28. And now it came to pass, that when Amulek had spoken these words, the people cried out against him, saying, Now we know that this man is a child of the devil, for he hath lied unto us; for he hath spoken against our law. And now he says that he has not spoken against it.

29. And again: he has reviled against our lawyers, and our judges, &c.

30. And it came to pass that the lawyers put it into their hearts, that they should remember these things against him.

31. And there was one among them whose name was Zeezrom. Now he was the foremost to accuse Amulek and Alma, he being one of the most expert among them, having much business to do among the people.

32. Now the object of these lawyers was to get gain: and they got gain according to their employ.—Alma 10.

In last week's issue the prophet Alma preaches to the wicked city, Ammonihah, a sermon of warning. The people rail on him. In the above chapter, the convert Amulek takes up the repentance cry and supplements what Alma has been saying. They had been angry with the prophet for setting forth to them their true position; but this feeling was changed to astonishment when they perceived the convert rise and corroborate the prophet's statements. The testimony of one of their own citizens added tremendously to the weight of Alma's words, and the people's astonishment again turned to anger more fierce than before, because Amulek's endorsement made the warning cry more convincing.

Then their lawyers take hold of Amulek. They have been trained in all the wiles of their craft and know how to create great issues out of nice points of the law. They begin to question him in a diplomatic way, to see if they can entrap him. But he sees through their cunning as did Christ when the Pharisees sought to catch Him in a snare.

It is this principle or gift of discernment that we want to speak to you about this time. Here is a doctrine spoken of in the Book of Mormon which the Savior and the apostles held as an important gift of the Holy Spirit. The discernment of spirits: What does it mean? How does it come about?

It means that one man can read the character, the thoughts or intents of another without that other's expressing himself. That this is a remarkable gift, will readily be seen. It must imply supernatural aid. For how can a human being perceive the very thoughts

of another, by his own natural powers? However, this thought reading will be much more fully developed than it is now, in our hereafter, when the earth is cleansed and celestialized and our bodies are raised from the tomb. But it is a special gift or power among men in the mortal state. In enumerating the special "gifts of the Spirit," or additional powers that come to the man that lives the better life, Paul names the "discerning of spirits." This is a wonderful power when we come to think of it, and a most useful one. The Apostle says these special gifts are distributed among men according to their needs of their peculiar make-up, implying that sometimes, one person may possess but one of them.

This whole thing is in harmony with the laws of nature, or scientific laws. We know that generally each individual has some very pronounced trait in his character, that he is much stronger in some particular attribute of mind than in the rest. That is why one man will take to one trade or profession, one line of activity, and another to something else and his neighbor to a third, etc. It is very rare that a man develops all his powers equally.

It follows then, naturally, that when any man, in his life, is doing the will of God, that is, is in harmony with his surroundings, he is in a position to receive additional strength from his Creator. Because he is in perfect accord with the great Source of power, he is like the receiving instrument of the wireless telegraphy apparatus which receives impressions from lands afar only when it is nicely attuned to the instrument that gives the impressions. It follows, too, that as men become developed in godliness or the disposition to do good acts all the time, this power of reading other's thoughts and intentions will become more prevalent: for man will naturally become more evenly balanced as he lays his life open to doing the will of His Creator. He will daily grow more like his Creator. God is a finely poised Personality: man is a one-sided creature, almost invariably inclined to "lop over" at some point. So hereafter when absolute righteousness prevails in the earth, it will be easier for us to read one another's thoughts, at least of our inferiors.

Some men have had and do occasionally have, that ability, even now. It is because they have put their souls in harmony with God so that He can lend them power in that line.

So may it not be said that this Amulek, of Book of Mormon fame discerned the intentions of these lawyers in just such a way? And that Jesus also read the hearts of His enemies likewise? And that this is why "the discerning of spirits" is given by Paul as one of the possible gifts to men that do the Lord's will?

THE CODDLING HABIT.

Richard Croker's horse Orby, that won the Derby in England, never had a blanket on him all winter. The windows and doors of his box were always open. The English horses which lost in that race were kept from drafts, and coddled in all sorts of ways. They wore thick blankets, and the boxes were seldom opened except for feeding. But Mr. Croker believed in giving Orby plenty of fresh air.

People who are always coddling themselves, who are afraid of drafts, afraid of this food or that food, afraid of water, afraid of malaria, afraid of germs—people who take all sorts of medicines, who live in constant fear that something is going to hurt them, are not nearly so healthy as people who rarely think about their health. Robust health is impossible to the person who is always thinking about it—worrying for fear this thing or that thing is going to injure him. Concentrating one's mind upon oneself, studying symptoms, only aggravates physical discords.

The best thing to do with one's health is to let it alone—think about it as little as possible. A watched stomach is a dyspeptic one. People who are always afraid that their food is going to hurt them never have good digestion, for they swallow a bit of fear, a little dyspepsia, with every mouthful of food. —Success.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

What Good is "Mormonism?"

Is it any good to bring children up infused with the idea that they ought to do some good to their fellows? Is it of any value to rear them with the story of Jesus in their mouths, along with their mother's milk? Is it worth while to instill into young people that they should make it their all-absorbing thought to live an honest, moral life? If all these questions may be answered in the affirmative, then "Mormonism" is not such a reprehensible thing after all, dear righteous, "Christian" friends. It may be that the religion of the Latter-day Saints does not perfect its adherents in the production of the drawn, woeful countenance, or the sepulchral, tearful voice, or in the inclination to raise a wail and cry in the synogogue; but it cheerfully foregoes the pleasure of nurturing these "virtues" in favor of something else.

It has been one of the marvels of modern sociology why the young men. old men or middle-aged men of "Mormondom" cheerfully leave their comfortable homes, break ties near and dear, turn their back on chances for worldly gain and go to strange lands and carry strange people a message, not only free but paying out of their own pockets several hundred dollars each for expenses of the travels of two or three years. "What's the incentive?" is asked.

While the student of human nature is looking around for the solution of this enigma, let us register a few suggestive thoughts on the subject. Did you ever read a book that appealed to you as being intensely interesting or a grand and helpful work? Or did you ever receive anything that proved to be of great worth to you? You have? All right. Were you ever possessed with the wish on such an occasion, that your friend receive the same pleasure or profit as you had, knowing that the friend's receiving it would not detract from what you, yourself, had obtained? If so then you can in part understand why "Mormon" elders go out into the world.

In one sense it is not wholly an unselfish motive. These missionaries know that to go and teach the truth that they value very much will not take any of it away from themselves. They can give it to others and come out with none the less themselves. In fact, the more they give truth to their fellows, the more they have in store as their own possession. You see we are not an entirely self-sacrificing people when it comes right down to bottom facts; we invariably receive more worth than we give out, as do all real teachers of righteousness. True, we each make an expenditure of a few hundred of

money, but the Lord has blessed the Latter-day Saints in basket and store, as a whole people, far above any other people. Then there is the joy of giving good things to others, which is ample reward of itself.

If you want to give us any credit, give us credit for tearing loose from the endearing ties of wife, children, parents and others whom we love, to go out into an unappreciating world with unwelcome tidings. This thing does try our metal.

Mr. Sociologist, there are other considerations. You must remember that along with the story of Jesus the Christ "Mormon" boys (and girls) are taught from infancy, almost, that they ought to set apart a portion of their lifetime and means to do a little good to others, to go out among other people and give them the truth they know. Our youth soon grow to sense the worth of the doctrines of the Restored Gospel of Christ. They see that, by its reasonable and hopeful teachings it has helped them to live the better life more nearly than they could have done without it. Convinced of this, it is not very much trouble to get them to see that to go among strangers that know not of it, and teach them this helpful knowledge, is a laudable and inspiring purpose. And when the call comes they go. It is the crisis of their lives to start, but after they are settled down to their work in the mission field, they experience a peace and satisfaction in living that they never realized before.

But is this any good to the world? Well, what has helped a Latter-day Saint to live a more upright, moral life, ought to help anybody else to as far as anybody else will receive it. "Mormonism" is the primitive, *whole* gospel of the world's Redeemer. We cheerfully invite anyone to prove the contrary. It has never been done, nor can it be. If, then, it is the sum total of the Savior's life-plan philosophy it is the thing that will elevate mankind the most. Has it not uplifted its devotees? We are not saying; we will leave that to others.

But we do invite the world to go to our homes in the heart of the Rockies and see for themselves. And the more of you that visit us the better we like it.

Suffice to mention one item: The religion of the Latter-day Saints holds that sexual crime is just as shameful and just as wrong, for the man as for the woman. For either sex to commit it, is esteemed by us as next to the committing of murder. And it is very rarely found among "Mormons," young or not. They are too much absorbed with the business of life. This is an illustration of the value of principles that induce a person to practice them.

Very "religious" people of the world have been so anxious to believe that the religion founded by Joseph Smith contained all that is bad and unholy that they have little mental room for the truth about it. But every stranger that studies the question first hand, with a mind and heart wide open to fairness suddenly wakes up. This prejudice has given way to astonishment at "how different" it is to what he thought it was.

The grand old man, the retiring president of Harvard University, Charles W. Elliot, one of the greatest educators the world has ever known, scandalized a lot of "good" folk a dozen years ago or so, according to the Hartford (Connecticut) Courant, "by speaking up for the Mormons of Utah as industrious, worthy people.

But what is "Mormonism's" stand on education? Does it believe in it? Rather than reply that it believes in education, let us go further and say, "Mormonism" *is* education. Enlightenment is the very warp and woof of it. If you don't believe this, go and see.

Take the element of education out of the ecclesiastical system of the Latter-day Saints and it is dead.

If you want to get a disinterested, unbiased opinion of what "Mormonism" is, ask such educators and authors of national reputation as James M. Hughes, Ella Wheeler Wilcox, Jeremy Taylor, Henry Ward Beecher (though dead) or Elbert Hubbard.

To show that "Mormonism" is not a corrupt, immoral or selfish institution, but is what we claim for it, and that it is mindful of the general good, let us quote from Hubbard's estimate given in the Philistine for December, 1907:

The Mormons are distinctive, primitive Christians. Christians with social frills, and Christians with pagan proclivities may be Presbyterians, Episcopalians and Baptists, but they are not Christ-Christians, argue you ever so loudly.

The Mormons are semi-communists, who lead active, industrious, simple, useful lives with always and forever a desire to help themselves by helping others.

* * *

Brigham Young was a very great and practical man. He had the brain of a prophet and the soul of a seer. He looked upon a dry desert plain, and with his imagination saw it clothed with verdure and peopled with a prosperous and happy folk. He struck the rock of natural resources and the water gushed forth—poetically and actually.

He was an engineer, and the first man in America to put irrigation on a scientific basis. He said to his people, "If you dig for gold a few of you will get rich; if you raise vegetables, fruit and live stock, and feed the miners, you will all grow rich. Miners camp out. But you will own homes."

The Mormons made money faster than it ever has been made in the history of the world: irrigation did it. And let me say an undeniable thing, and it is this, a base people never did or can grow rich and prosperous by producing grain, vegetables, fruit and flowers—ask Luther Burbank! Brigham Young worked for the generations that were to follow, not for himself or for a transient good.

All Utah and more are his debtors, and are now partaking of benefits, ofttimes forgot, that he provided. Even the people who hate him are partners in the bounties that his brain and skill provided—as if you should drink at a well and curse the man who put in the pump and provided the gourd!

Come now, let us be honest, have not these people been libeled enough? Are we a nation of liars that we should do this thing?

If we are going to damn the Mormons, ought we not in common decency to give them credit for what they are—the good they have done? Oh, ye whited, churchly sepulchers full of dead men's bones, speak up loud and high, of the good ye did for the sons of men or ever ye can do, and let use see how it compares with that of Brigham Young!

A creed is best known by its fruits. What the fruits of "Mormonism" are we want the world to see. We are open to and encourage investigation. That is argument enough. Light does not hide under a bushel. Only evil fears the scrutiny of men.

"We believe in doing good to all men," says our creed.

To any or all that ask: "What good is 'Mormonism,' we answer as did Galileo. When his persecutors reviled him for the new truths he uncovered by means of his telescope, "come and see."

NO EXCEPTIONS TO THE RESURRECTION.

C. W. P. IN MILLENNIAL STAR, NOV. 5. 1908.

The doctrine of universal resurrection from the dead is among the first principles of the doctrine of Christ. It has been proclaimed, expounded and explained by the elders of this Church ever since its organization, and set forth clearly in the Doctrine and Covenants, in the Book of Mormon, and in the New Testament. Articles almost innumerable have been written on the subject and published in the Millennial Star, the Deseret News, the Improvement Era, the Juvenile Instructor, and various other Church publications until it might be reasonably supposed that every Latter-day Saint, as well as many thousands of persons outside the Church, would know that it is one of our tenets that every individual born into this world who has breathed the breath of life and become a living soul will, after passing through death, be resurrected and receive a place, a position, reward or punishment according to the acts performed in mortality, whether they be good or evil. Yet, every now and then letters of inquiry come to us concerning the resurrection of those rebellious souls who are called "The Sons of Perdition."

Those queries have been answered over and over again, but still we receive inquiries which imply a doubt, at least, in this universal doctrine of resurrection. The only quotation offered as a reason for this dubiety is from Doctrine and Covenants, Section 76, verses 37 to 39. Speaking of those wicked ones who deny the Holy Ghost after having received it, who have known the Lord's power and have been partakers thereof, and then have denied the truth and defied His authority who "have crucified Him unto themselves and put Him to an open shame," who have sinned willfully against light and truth and have be-

come servants unto Satan, it is said that they are the "only ones who shall not be redeemed in the due time of the Lord after the sufferings of His wrath. For all the rest shall be brought forth which he or she is raised from the dead. through the triumph and glory of the Lamb who was slain, who was in the bosom of the Father before the worlds were made." The strained inference is drawn from the words "all the rest shall be brought forth by the resurrection of the dead" that these doomed beings are not to be raised from the grave. Why this one sentence, or part of a sentence, should be construed in this way in the face of all the texts that might be, and have been, cited to the contrary is really amazing.

The section now referred to contains one of the most glorious visions that was ever unfolded before the gaze of mortal beings. It depicts the various degrees of glory and other conditions which await the whole race of Adam in eternity. It vindicates the justice of God the Father, the sacrifice, obedience and triumph of His Only Begotten Son, the power and influence of the Holy Ghost, all for the salvation and exaltation of the human family, according to wisdom, mercy, equity and truth, which are everlasting principles embodied to perfection in Deity. It shows how all mankind will be ultimately redeemed and placed in a condition of happiness and progress in some of the "many mansions" of the Father, and that the only exceptions will be those who are unredeemable and will have to go away with the devil and his angels, being utterly banished from the presence of God in outer darkness, which will be the second death.

All the rest are to be "brought forth" out of sorrow and suffering, and darkness and misery into one of the degrees of light and bliss, according to their merits and demerits and capacities for advancement. But the words "by the resurrection of the dead" are added to the words "brought forth," and this seized upon as an intimation that the Sons of Perdition will not be resurrected. Even if the text was not made clear to the contrary of this notion by other scriptures, it would not follow because all the rest who are brought forth by the resurrection are to enter into some degree of glory, that these condemned souls will not also be resurrected. It simply shows that they will not be brought forth into some degree of glory by the resurrection from the dead. It does not give any ground for the supposition that they will not be resurrected.

That the resurrection is to be universal is clear from a number of revelations. See Section 29, Doc. and Cov., verse 26: "But behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even *all*." That the word "all" includes those who are to be banished from the presence of God with the devil and his angels may be seen from the verses following, 27 to 29, also verse 41. See also Section 88, verse 102; Book of Mormon, II Nephi 9, verses 11-16, Alma 11, verses 41-44 Chap. 41, verses 19-21; also New Testament, John 5, 28-29; I. Cor. 15:22, 51-54; Rev. 20.

The true doctrine of the resurrection is that, as all die as to the temporal death through the transgression of Adam without respect to their individual acts, so all will be raised from the dead through the atonement of Christ irrespective of their personal doings. Death came by one, the resurrection comes by One. The atonement for the sin is complete. The remedy is as great as the disease. The triumph over death will be perfect, but the course taken by each individual in mortality will have effect upon the condition in which he or she is raised form the dead. Everyone will be raised from corruptible mortality to an undying state of eternal existence of body and spirit, but each ever-living soul will be placed in that kingdom or dominion or place for which it is adapted and qualified by its own doings.

Each grade of being will be occupied by those of a similiar status; as light cleaveth unto light, and intelligence unto intelligence, purity to purity, goodness to goodness, so their opposites will affiliate, on the principle of natural and

spiritual affinity. Only those who have become like God and Christ will abide in their immediate presence and enjoy their society and glory. To enter into that celestial kingdom, its laws must be obeyed. The gospel of Christ must be received and He must be followed along the strait and narrow way which leads unto the fulness of life and perfection. The obedient believer must endure unto the end of his mortal career. He must overcome all things in order to inherit all things.

There are different degrees of glory in the eternal world as there are different luminaries shining in the firmament. All the posterity of Adam who have reached years of accountability before the Lord will be judged and rewarded or punished according to their works. They will receive that which eternal justice, tempered with mercy, metes out to them. All will be raised from the dead in their order. They who die in Christ, having lived in Him, will be raised first. Others will follow according to their deserts. There will be a general resurrection of the just at the coming of Christ in His glory. There will be a general resurrection of the unjust after His millennial reign.

The last of all to be raised will be those who remain "filthy still." They come forth from the grave, but not unto that redemption which will bring them into any degree of glory. They will be banished from the presence of the Lord and the ministrations of divine messengers and ministers, into the place and condition prepared for them and their kind. The horror of their doom is unspeakable. It is indeed beyond the full comprehension of man. It is of no use to speculate upon it or to query about its nature, extent, height depth or end, for the word of the Lord is that "no man knows," neither will it be revealed unto those who are not made partakers thereof, so that they could tell it to others, but all the inhabitants of the earth, from the beginning to the end of time, will be raised from the dead, and then will be elevated into that kingdom or state of glory to which they are entitled and prepared, except the Sons of Perdition who, having become "a law unto themselves, abiding altogether in sin, cannot be sanctified by justice, mercy nor judgment, but will remain filthy still," and go to their deserts, the determination of which remains in the hands of the Eternal Judge.

There is no need for any individual, saint or sinner, to be concerned over the doom of the Sons of Perdition or of Perdition himself, unless they anticipate partaking of it; and this will come to none except the wilfully wicked and corrupt and abominable, who have received power to rise to the highest pinnacle of exaltation and eternal glory, but have turned away therefrom, wilfully, and have gradually gone down to the lowest depths of infamy, "denying the Lord that bought them," imbibing the spirit of murder against the innocent and becoming subject to the Prince of darkness.

Let every soul be subject to the higher powers, serve God, receive light and walk therein, seek for the spirit that comes from above, practice righteousness, reach out for knowledge, cleave unto that which is good, and though they may exhibit many infirmities and weaknesses, they will eventually triumph over the world, the flesh and the devil, come forth in the first resurrection and inherit glory, and immortality, and eternal life in the Divine Presence.

THE LIFE THAT COUNTS.

The life that counts must toil and fight;
  Must hate the wrong and love the right;
Must stand for truth by day, by night—
  And this the life that counts.

The life that counts must aim to rise
  Above the earth to sunlit skies;
Must fix the gaze on Paradise—
  And this the life that counts.

The life that counts must hopeful be;
  In darkest night make melody;
Must wait the dawn on bended knee—
  And this the life that counts.

The life that counts must helpful be;
  The cares and needs of others see;
Must seek the slave of sin to free—
  And this the life that counts.

The life that counts is linked with God;
  And turns not from the cross—the rod;
But walks with joy where Jesus trod—
  And this the life that counts.

—Exchange.

Mission News.

EASTERN STATES MISSION.

East Pennsylvania: The time looked forward to by all the elders, Saints, and friends came, and conference was held in Baltimore on Nov. 8. Every effort had been made to make it a success. Three of the leading newspapers of the city were visited, and, after an explanation of the object and purpose of our conference, they were glad to give us short write-ups. In this way, several came who had never heard, or seen, a "Mormon" before, and we are sure that thousands were made aware of the fact that, in their midst, there was an assembly of the Latter-day Saints. All the missionaries of this district came to Baltimore, and made their headquarters at 1301 Myrtle Ave. Our friends also, who had been notified by the laborers came from far and near and filled our hall to its limit. Two public meetings were held, and, at both sessions, that Spirit which always pervades our conferences, prevailed. The members received that spiritual food which up-builds them and enables them to better live their religion. Some of the visitors seemed to expect the promulgation of some strange doctrine, others an exhibition of ignorance and superstition, while others were greatly disappointed to learn that we were teaching the doctrines of Jesus Christ in their primeval simplicity. All in all. the little branch at Baltimore will realize great profit from this gathering. and it will act as a stimulus to its growth and development.

Northwest Virginia: On the 10th of November we had a flying visit from Pres. Rich, who held an excellent priesthood meeting with us. The presidency of the conference and their corps of ten elders intend to make their battle-ground second to none in the mission as to results. The missionaries have again resumed their country work with the exception of Elders Chester Johnson and Eugene Curtis. Three counties have been assigned to each pair, for their field of labor this winter. and they intend to travel without purse or scrip. Elders H. C. Frank and R. J. Barton report good success from Monongalia county. They write: "Mr. and Mrs. Bowen entertained two 'Mormon' elders about four years ago, and through purchasing the Book of Mormon and some other books, were thoroughly converted to the divinity of the mission of the Prophet Joseph Smith, and the truth of the Book of Mormon. But owing to the fact that this couple are over eighty years of age. and Mrs. Bowen has been sick and not strong enough at the present time, they were unable to enter the waters of baptism. But when we left his home, he gave us $5.00 to assist us in our work. May God bless these aged people."

Southwest Virginia: Elder Frank Leavitt is appointed conference president—Elder Wm. J. Green having been released—and Elders Ira S. Russell and C. D. Davis first and second counselors, respectively. Elders W. F. Dayton and Osborne Hatch have returned from administering to a sister who was very ill. After the administration, she had a good night's rest and was up the next day. While the brethren were at this place, they held a cottage meeting and they were able to explain the doctrines of Jesus Christ to a good number. Being in a strange district, Elders Ira S. Russell and Wm. J. Hiatt lost their way, and, while resting a few moment thinking what to do, they were surprised to see a man coming up the canyon toward them. The man, also, was surprised to see two men in such a lonely place. The elders soon told him who they were, and where they intended to go if they could only find their way. After conversing with him for some time, they left him with a Nephite Record in his possession. The elders continued their journey and in a few days arrived at Davy. President Rich held a priesthood meeting with the missionaries on the 11th of November. All enjoyed associating together once more.

West Pennsylvania: Nov. 9, the elders of West Pennsylvania were favored with a visit from President Rich. A priesthood meeting was held in the afternoon, and, after each had reported his labors for the past six months, the president gave many valuable and pointed instructions which should be remembered by every one who heard them. He said in part: "Elders, be diligent and faithful, ever remaining true and loyal to the great missionary cause, and in all the good you accomplish, never take any honor to yourselves, but give all the glory to your Father in Heaven. Be humble, prayerful, and exemplary with an earnest desire to do the will of your Father. You elders think your mission hard and feel that you are making great sacrifices, but not so; your wives and parents at home are the ones who are making the sacrifices and undergoing hardships by laboring and struggling day after day, doing all in their power to keep you in the field until your mission is completed. Then when you are released. you return home with soft white hands, and are called to the stand by your bishop to receive the honors of a well spent mission, while they, who have struggled so hard and to whom the greater part of the honor rightly belongs, only sit looking on with an anxious eye from some obscure place in the audience. Remember your wives and loved ones at home; never allow a day to pass without the sweet loving memory of them and a prayer for their safety and success. If you will always do this you will never be led astray, but will always be found in the line of your duty as elders in Israel; and no elder will be homesick who constantly has before him the memory of his loved ones at home praying

God to soften the hearts of those whom he may meet, and asking Him to give their son, brother, or husband, strength in the cause of right. Always honor and respect the authority of the priesthood; never try to do anything over the heads of those called to preside over you. If you desire any instructions, go to your conference president, and do not write to the mission president, for, if you do, your letter will just be sent back to the former for his consideration." Elders W. H. Steed and A. G. Jewkes, Jr., were sustained as first and second counselors, respectively, to President A. E. Jacobson. The elders were assigned to their several fields of labor for the next six months. In the evening, a sociable and picnic was held at the conference headquarters; all the elders and a large number of Saints were present. We regretted that Pres. Rich had to leave early on his way to West Virginia, but all enjoyed themselves. The good sisters must be credited for the picnic on this occasion, but the missionaries may rightfully be charged for consuming the greater portion of it. On Nov. 16, Elder W. H. Steed baptized sisters Myra Geitz and Matilda Mallick in the Allegheny river.

Arrivals and Assignments.

Elder John T. Steele, to the Brooklyn conference; Elder Albert C. Gardner to East Pennsylvania; Elders William T. Borup and Thomas A. Spackman to New England territory; Elders Orsen P. Bates, B. Leroy Jenson, Heber C. Rich, Jr., Edward T. Lamb, Lafayette Sessions and Samuel T. Nilson, to New York; Elders Thomas J. Oldroyd, James O. Gibbons, and Wilford A. Heninger, to northwest Virginia; Elders Norval A. Sorensen and Charles Wright to south West Virginia; and Elder Heber Harker to West Pennsylvania.

Utahns in New York.

On Monday evening, Nov. 23, about seventy of Utah's people gathered at the Mission house at the request of President Rich. The purpose of the entertainment was to listen to the musical talent of our Utah artists who are here. All enjoyed themselves, and were well pleased with the singing and the refreshments. It was the intention to have all the Utahans in New York present, but we regret that a few, whose addresses we could not get in time, were not here.

Once Prejudiced, Now Commending.

The following is thankfully received from a non-"Mormon" lady of Providence, R. I. Lillian M. Hammond, whom we congratulat for being teachable enough to be able to reverse her opinion about a despised people when she found unfavorable current gossip about them untrue:

"It has been my pleasure to meet Elder E. J. Grange, L. E. Elggrem, E. A. Thorley and others of the Latter-day Saints, in this city, Providence, R. I. They are earnest, zealous workers and in their daily walk examples of manliness and sterling worth.

"I must confess I was full of prejudice (up to a year ago), having read literature presuming to be standard works, detrimental to polygamy and 'Mormonism.' That was before I met the good 'Mormon' elders the strangers within our gates, who having left home, friends and family, all ties that the heart holds dear, it is an appeal to our homage and good fellowship. Love, harmony, peace and good-will to all men, is God's creation, and that is the heaven within our self. 'Seek and ye shall find.' If we only seek we shall find all these attributes that help us to live the better life. The 'Mormons' are living this life because the way has been made so clear, and the light of truth is ever within them.

"The hearts of these people are filled with gratitude as they look back to 1830, when the Prophet Jos. Smith, organized the 'Mormon' Church, founded on the rock of knowledge inspired by God, a knowledge that is growing in great strength and power, that is being shed broad cast throughout the world. May the time be near, when the people at large will open the door of their hearts and cast aside the veil of prejudice that obscures their mental vision.

"The 'Mormons' are generally misunderstood. There are none whose religion plays such an active part in their entire life as these people. Their daily sacrifices and earnestness are ideal, their radiating influence is full of power for God, and this power is felt by all who come in contact with them.

"Life's journey abounds in sunshine and shadows—sunshine that warms the heart and fills us with sweet thought, shadows that cloud the life for a time. Yet these very trials will bring out the refined gold in our nature. Continuous prosperity makes one selfish, and it is sacrifices and trials that help to make us better men and women. Bless the mother in the love and care of her children, for upon her largely hangs the great responsibility of moulding and training the child's mind; and in passing into manhood and womanhood these holy hours will, in later years, ever stand out as red letter spots in their lives. To the praise of the 'Mormons' let it be truly said there are no people whose love of childhood and motherhood is so evident.

"Josiah Quincy seems to have truly prophesied when he said: 'Who of all the Americans have exerted the greatest influence for good upon his fellowman?' And will be answered, Joseph Smith, the Mormon Prophet."

In a note to the editor this good lady explains:

"Although I am not a member of the 'Mormon' Church I believe in the 'Mormon' religion, because the lives of the elders with whom I have come in contact prove it to me."

NORTHERN STATES MISSION.

Arrivals.

Elders, John M. Smith, James G. Browning, Jr., Albert J. Banks, Roy T. Carruth, Junius O. Freeman, Eugene W. Polsen, Warren Baird, and Sister Mary C. Bean have reported at the mission headquarters ready for action.

Baptisms.

Emma Negerra Cox, Robert H. Robinson, Bertie Q. E. Wall, and Creel Robinson were baptized at Linton, Ind., Thanksgiving Day, by Elder James A. Ollerton, and confirmed members of the Church by Elders E. W. Marchant, James A. Ollerton, F. A. Fraughton, and J. C. Greer.

Change of Sentiment.

That the attitude of the people toward our missionaries and their message has greatly changed and is still rapidly changing, is shown by the following incident: About two weeks ago six of them visited a town in northern Indiana where a few years ago the elders were not permitted to preach but were compelled to leave the town. This time everyone seemed pleased to see us, even the ministers. Although the weather was cold and somewhat stormy, we held six large street meetings. Many people expressed themselves as being surprised that we had so many truths to offer them. We left about 50 copies of our books, a dozen of which were Books of Mormon.—W. L. Wanless.

Visiting and Spreading Truth.

Pres. Jos. Campbell and Elder R. J. Murdock spent last week visiting Saints and friends. At Kewanee they found the members of Christ feeling well and trying to live the gospel. At Galesburg, among people of note, they had the pleasure of conversing with a professor of Lumbard college, a school of theology. He was much interested in the subject of Authority. They explained it to him as taught by our Church, comparing the source of its authority with that of the other churches. He expressed a desire to know more of the subject and said he should like to go to Utah to study the economic question there. At Monmouth a number of meetings were held with the Saints. The visitors went to Nauvoo. We have no elders laboring there at present. but the friends are anxious to have them return. It was Elder Murdock's first visit to the city and with President Campbell all the old landmarks of the place that are so interesting to the young men of the Church because of their association of early Church scenes, were reviewed. The brethren could not help comparing the town as it is now with what it was, when Nauvoo was one of the greatest cities in the state of Illinois

Died in the Harness.

Elder Oliver A. Hansen, of Bear River City, Utah, enroute home from Norway, arrived in Chicago late Wednesday night. Nov. 26. He was released from his mission on account of illness. The elders who accompanied him had him rest in Boston a few days, then came on to Chicago. He was so weak when they arrived here, they took him to a hotel near the station. Prest. Ellsworth and Dr. H. J. Sears called to see him and finding him incapable of proceeding farther had him taken to the hospital in the hope that a few days rest would give him strength to go on his journey homeward. All that skilled hands and loving hearts could do was wone for him, but he did not rally. Prest. Ellsworth, Elder Jos. E. Campbell, Secretary W. D. Van Dyke and other elders constantly visited the hospital. Saturday, Elders Van Dyke and J. Morgan Anderson did not leave his bedside. At 5 p. m. he fell quitely asleep. Elder E. F. Sturm was also at the hospital when the end came.

We extend our sympathy to his parents and loved ones at home, and pray our heavenly Father to comfort their hearts for He alone can give them peace and consolation in their sorrow. Elder Hanson has been working for the Master, doing his part that all the sons and daughters of our God might hear the tidings of life. He has been called home in the morning of his life. but he will go on with his work in the happier sphere. His reward is sure for the Lord has said, "And whoso layeth down his life in my cause, for my name's sake shall find it again, even life eternal." Pres. Ellsworth will accompany the remains home.

Ready for the Latter-day Truth.

Elder———,

Dear Sir:—

I will introduce myself: name, ———. age 58 years, am a one-armed man, lost arm railroading, good health. I have read two lectures and "Plan of Salvation" over carefully several times. I feel that I must know more of this gospel and earnestly pray for more light. I humbly ask you for advice. I am willing to devote my time all in the service of my Master. I want to live in a community of Latter-day Saints. I have carefully read the Articles of Faith and can say that I believe them. I hardly know how to tell my experience in this matter. I commenced reading these books out of curiosity, but for some unknown reason, I could not stop. They were continually in my mind, so I read and re-read them many times. I have thought of writing to you many times but have put it off. Still every night I felt that I had not done my whole duty. I am prayerfully reading everything I can get that I think will help me. I carry the little Book. "Plan of Salvation" with me all the time. I ask you to pray for me; I earnestly pray for myself. Give me advice. Direct me to some teacher that I may learn more of God's blessed promises. I pray that you will receive this letter in the right spirit and see your way to help

me. I have failed to find anyone to help me here.

Thanking you for placing these precious books in my possession, I await an early answer. Again I ask an interest in your prayers.

From an earnest seeker of salvation, I am,

Yours,

———————.

Anniversary Gathering.

The elders of south Illinois met at Hill, Nov. 14, 15, 16, 17. The first meeting commemorating the first anniversary of the dedication of the chapel at Hill, was held Saturday evening. Pres. Rasmussen in a fitting speech welcomed the Saints and friends. A number of the brethren were called upon for addresses or musical selections. Sunday, Pres. German E. Ellsworth and wife arived at Hill. Elder J. C. Dyer, who is the local presiding elder, gave a report of the condition of the branch. Brother Dyer and the Saints were commended by President Ellsworth for their integrity and faithfulness. We were given invigorating sentiments of encouragement and counsel, which if properly followed out will result in great good.

Between the morning and afternoon sessions we were banqueted at the church by the good Saints and friends. The delicious luncheon that was served was duly valued. At 2 p. m. and again at 7 p. m. meetings were continued and Pres. Ellsworth and wife each addressed the Saints.

A business meeting was held Tuesday morning, and in the afternoon Pres. Rasmussen gave the elders their appointments for the coming month. The method of work is somewhat of a change from that followed during the summer. The last session was held Tuesday night. The church was well filled and the principles of the gospel were elucidated by a number of the brethren. A good work is being done by the Saints who reside at Hill and we expect a number of applications for baptism. One or two have already asked for this privilege. May God speed the day when more shall see the light and join the ranks of "Mormonism." The elders left Hill Wednesday for their various fields of labor, all feeling well and ready to put forth a greater effort, if possible, to spread the gospel. We are grateful to the Saints and friends who entertained us while in their midst.—James Rasmussen, Conference President.

WESTERN STATES MISSION.

Condolence.

Elder Nephi Harker, of Magrath, Canada, who has been laboring as a missionary in this mission, received a telegram informing him of the sad and unexpected death of his wife. He, in company with Elder Zebulon N. Skouson, left Denver for home on the evening of Nov. 20. Elder Harker had been married but a few months when he was called to fill a mission. He responded to the call and as a token of the high esteem in which he was held by the elders of the western States, they drew up the following resolutions which were adopted by an unanimous vote and signed by each of the conference presidents:

"Recognizing the great sorrow that has come into the life of our beloved co-laborer, Elder Nephi Harker, in the unexpected death of his dear wife, necessitating his immediate release from this mission, where he has labored with exceptional fidelity and earnestness, for the past twenty-five months: It is

"Resolved that, our heartfelt sympathy be, and is hereby extended to Elder Harker in his hour of profound grief, and may our Father in Heaven who doeth all things well, give to him such solace as He alone can bestow.

"Resolved further that this resolution be spread upon the minutes of this mission, and a copy be forwarded forthwith to Elder Harker."

Mission Conference and Achievements.

Denver, Colo. Nov. 28, 1908.

The elders of the Western States Mission have just concluded a very successful conference.

President Joseph A. McRae will be released in the near future, and Elder John L. Herrick of Ogden, Utah, will succeed him. Because of this change, President McRae planned a general conference of the elders. It was appointed for Nov. 19, and by the blessings of the Lord and a great deal of perseverance, every elder reported at headquarters on the morning of that date, with a glad smile and a hearty handshake for his co-laborers. In covering the distance from their fields of labor to Denver some of the brethren walked 450 miles "without purse of scrip."

A happy time ensued, such as is only enjoyed by those who have a keen sense of having done their duty. They count and re-count their many experiences with the ring of conquerors. They mingle mirth and tears with the innocence of children, while "bravery and valor" are stamped on every brow, and mark them men in very deed. To those who have never labored as elders in the mission field, let me suggest that you take a small grip containing several Books of Mormon, with smaller doctrinal works in proportion, and with your companion start out through a strange country; walk day after day, depending entirely on the hospitality of the people, (who at times are not very hospitable, although in the main, we have no cause to complain); imagine yourself tired, worn and hungry, standing on the street corner, speaking to an audience whose only idea of "Mormonism" has come from the enemies of the "Mormons" and from whom you can expect no favorable report; kneel down by the roadside and pour out your soul to God in supplication for a place to sleep, something

to eat and someone to listen to your message; look till your eyes are weary for a familiar face; then meet in conference with your friends. the elders, and if your heart does not melt with gratitude, it is stone.

It was under these conditions that the report-meetings of the conference opened. One conference president (Wm. Redd), said that his men had sold 1,600 Books of Mormon, and 4,000 smaller doctrinal books. Two other elders (Roy Chipman and H. W. Perry). have sold two hundred Books of Mormon to the Indians of Nebraska. One missionary has sold 100 copies of the Nephite record in seventy days. The Mission has sold since January 1, 6,000 Books of Mormon and 25,000 minor volumes on "Mormonism." All reported having had a good time and were hopeful of seeing the good work continue. Sixty-five elders have done this work.

The climax of our conference was reached when we held our testimony meeting, Saturday, 21. For six hours the 81 present spoke as they were moved upon by the Holy Ghost. Strong men broke down and sobbed under the influence of the good Spirit present; every heart swelled with emotion from Joseph McRae, Sr., the father of our president, to the youngest elder present. who is but 19 years of age.

Brother and Sister John L. Herrick were present. They expressed themselves as being well pleased with what they both saw and heard. Elder Herrick said, "I have attended many meetings under various conditions, but never in my life have I witnessed such an out-pouring of the Spirit of the Lord." The singing under the direction of Elder A. Williams is to be highly commended.

In recognition of the good work done by the elders, and as a token of remembrance. President Joseph A. McRae, presented to each one of them, a splendid likeness of himself, and in return the elders and lady missionaries made President and Sister McRae a present of a book-case and a beautiful bound set of "Plutarch's Lives" and a polished sideboard. Cleo McRae who has been acting as organist at the mission headquarters, was given a set of furs.

The following laborers were released:

David F. Fawns, of Raymond, Canada, who has been presiding over the Pueblo branch; Henry D. Pincock of Sugar City, Idaho, president of the West Colorado conference; Walter D. Gledhill, president of Pueblo conference; John M. B. Higbee, of St. David, Ariz., president of the Nebraska conference; Jos. W. Smith of Provo. Utah; Wellington Wood of Spanish Fork, Utah; Isaac M. Evans of Riverdale, Idaho; Elmer E. Rigby of Alta, Wyo.; Zebulon N. Skouson, of Magrath, Canada; Nephi Harker, of Magrath, Canada; Robert L. Whicker, of Deseret, Utah; Geo. N. Larson, of Manti, Utah; and Francis Bingham, of Huntsville, Utah, president of the New Mexico conference.

Appointments of conference presidents were as follows: Elder Geo. H. Bennett, Pueblo conference; Elder H. W. Perry, North Colorado conference; Elder William Redd, Nebraska conference; Elder Nephi Anderson, Dakota conference; Elder W. E. Morrell, West Colorado conference; Elder Jos. E. May, Denver conference.

Jos. E. May.

CENTRAL STATES MISSION.

Gone Home.

These elders have been released to return home and take up their further labors for truth there: Clyde L. Messenger, of Beaver, Utah, and Otto A. Kofoed, of Preston, Idaho, whose field has been the Arkansas conference; J. J. Bodine, of Kelsey, Texas, Louisiana conference; Lewis J. Carpenter of Park City, Utah, released because of ill health.

Spirit of Investigation.

A good illustration of how the spirit of inquiry into heretofore despised "Mormonism," is contained in a letter recently received at mission headquarters which is here reproduced:

Alsuma, Tulso county, Okla.
Nov. 22, 1908.

"Gentlemen: Some time ago I got to read a part of a book called the Voice of Warning and I just liked it so well that I would like to have all the literature you can give me for information about the Church of Jesus Christ of Latter-day Saints. I am willing to pay for the information. Please send to ______________

Visit of an Apostle.

Sunday, Nov. 29, we in Independence were the happy recipients of a visit from Elder George A. Smith who made a brief call on us and then pursued his journey to the east on a tour of Church business. Apostle Smith delighted the Sabbath school with a short inspiring address after the close of class-work. He also brought us the cheering word that the First Presidency and apostles were pleased with the work Liahona The Elders' Journal is doing, and desire it to continue to be a power in this country for the on-rolling of God's work, and the spread of the new enlightenment that the Lord has modernly given to earth. We are indeed deeply appreciative of such sentiments and greetings.

Bad Storm at Kelsey.

We have information under date of Nov. 23, from Elder W. H. Heaton, president of the North Texas conference, that a heavy storm of hail, rain and wind struck Kelsey, where a colony of Saints is located, and played havoc with their houses. At least four buildings were entirely demolished and carried away, many others were wrenched and twisted. Elder Heaton thinks the damage may amount to about $2,500. Many of the town's inhabitants felt very keenly the

financial phase of the blow, for some were already very poor in worldly goods. The remarkable feature about it, however, is that not a soul was hurt physically in any way. We extend sentiments of deep sympathy for the sufferers.

The elders and Saints had just held an excellent conference there, which will be noticed more fully in another issue, for lack of space in this.

Anti-"Mormonism" Not So Popular Now.

Elder W. D. Wilcock indites a description of an experience that company A of the St. John conference had in the town of Liberal, in the southwest part of Kansas, in about this phraseology:

"After discussing the four cardinal principles of the gospel, 'Divine Authority' was promulgated. About the close of our meeting a 'Christian' minister in an abusive way challenged us to a debate. We accepted and Elder Loren J. Robinson, Jr., divided time (two and a half hours) with him. At the close of the contest the minister found himself pretty well out of the fight and hence next day appeared with an armful of yellow backed anti-'Mormon' works.

He read some of the worst of their contents. But instead of people's purchasing his, they bought the elder's books. In all they left 28 Books of Mormon and about 100 smaller books with these people.

"But best of all was the kindness shown us. The elders were furnished with free board each day by friends who gave them special invitation; and on Sunday evening a special treat was extended to all the company by Mrs. J. B. Dewey who had sheltered several of the brethren in times past."

A welcome is extended for the "Mormons" to return again.

Death of a Convert.

St. Louis, Mo., Nov. 21, 1908.

On Tuesday. Nov. 10, 1908, Miss Pink Ellegood succumbed to the ravages of quick consumption. She is the second member of the family to be called to the great beyond within the last two months through this dread disease. While she was not baptized into the fold of Christ, she was converted to all the principles of the gospel and when she found it was impossible to recover from her sickness, she asked Elder Staker to read and explain I Cor. 15:29. After it had been explained to her satisfaction she requested that one of the lady missionaries be baptized in the Temple of the Lord for her, and told her sister not to put off being baptized as she had done. The contemplation of these expressions should bring consolation to the hearts of the grief stricken family.

The funeral services were held at Pocahontas, Ill., under the direction of President Cahoon of the Missouri conference, and have caused a spirit of investigation to possess the people there. Invitations were extended to the elders present to come back and hold a series of meetings with the people. "God moves in a mysterious way His wonders to perform."

Brother Ellegood is the only one out of a large family of kin-folks that has become a member of the Church, and his family have a great many sympathizers both in St. Louis and Pocahontas.

Your Brother for Christ,
Elder C. R. Walter.

SOUTHERN STATES MISSION.

His Reason.

Elders George M. James and Thos. L. Richardson, under date of Ellabelle, Ga., Nov. 20, forward us a very readable item which amounts in substance to about this:

Nov. 8, they held a baptismal service on the banks of the Ogeechee river near Stilson, Ga. About 20 spectators assembled to witness it, and after Elder James had expounded the principles of life to them for an hour, Brother John Shuman, who with his wife, Cora, were then and there to be reeived into the fold by water immersion gave this testimony to his neighbors gathered there:

"Dear brothers, sisters, fathers and mothers: I have a testimony to bear to you. I know Joseph Smith was a true prophet of God, for I have seen him in a dream and have talked with him, and if I did not know that I was doing right I would not be here at this time. The Prophet told me that the Church of Jesus Christ of Latter-day Saints was the only entirely true church of God upon the earth, and that I was neglecting my duty by rejecting it.

"I was also shown four long tailed stars and was told that that was the beginning of destruction, that I would see more blood shed than I had ever seen before, and that the 'Mormon' elders were preaching the gospel for a witness unto all nations and that they will not always be among us to take the scoffs, jeers, ridicule and slander of the world."

WASH YOUR OWN WINDOWS.

A certain woman of censorious mind,
To criticise her neighbors was inclined:
Their dingy houses with discolored paint
And dirty windows was her chief complaint.
Her righteous soul became at length so vexed
She called her pastor, Rev. Take-a-Text,
Told him her trouble, and besought advice;
The wise old doctor answered in a trice;
"Get soap and water and remove the stains,
And dirt, and fly-specks from your window panes."
The woman did so, and, to her surprise,
Seemed to be looking out of other eyes;
Her neighbors' houses, now no longer seen
Through dirty windows, all were white and clean,
The moral of this story seems to be:
Who looks through dirty windows dirt will see;
Wash your own glass then, as like as not,
Your neighbor's window panes will have no spot;
Extract the beam before you vainly try
To take the mote from out a brother's eye.
—Charles D. Crane in the Advance

Liahona The Elders' Journal

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THE LOVE BESTOWED BY THE GOSPEL.

BY GEORGE Q. CANNON, IN THE WESTERN STANDARD, MAY 3, 1856.

"A new commandment I give unto you," said Jesus to His disciples before His death, "that ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another." This was to be so distinctive a trait, that by its presence men might know His disciples from those who had no claim to the title. Love, abiding and unchangeable, through the enjoyment of which men would lay down their lives for their friends, was to be an accompaniment of the gospel of Jesus, and was the fruit of the Spirit He bestowed upon His followers. It was to be exclusively enjoyed by His disciples, or those obedient to His commandments, hence it was to be a sign by which they might be distinguished from all others. The apostle John, also, gives the love the disciples had for their brethren as a sign, by which they might know they had passed from death unto life. It is a portion of the Spirit of the Deity—represented as being Himself the embodiment of love—which He bestows upon His obedient children to unite them in one, to produce that state of harmony and peace necessary to cause His will to be done on earth as it is done in heaven, and which they are taught to expect they will enjoy in its fulness when they return to His presence. If mankind were in possession of this love, the views of the prophets, when they prophesied of the reign of peace, would be fulfilled. Swords would be beaten into plowshares, and spears into pruning hooks; nations would not lift their sword against nation, neither would they learn war any more, and there would be nothing to hurt or destroy in all the earth; for the lion, forgetting his carnivorous propensities and partaking of the love which would abound in the bosom of his lord and master, man, would eat straw like the ox, and the wolf and the lamb, the leopard and the kid, the cow and the bear, with natures which at present are in direct antagonism to each other, would lie down together, and their young would gambol and play together without fear or injury. The arts of peace, of manufacture and of agriculture would supersede the arts of war; and the instruments which are now used to desolate the earth's fair surface, would be converted into instruments to beautify and embellish it, and make it a suitable residence for her Lord and King—the Prince of Peace.

Prophets and poets have prophesied and sung, and looked forward in happy anticipation to the time when this dispensation should be ushered in. They understood the principle upon which it would be brought about. It was not an unsolved chimera with them—they knew it to be practicable on natural principles, and that the time would come when it would be accomplished. The gospel of Jesus was to be the means through which it would be done: these were to be the effects which would follow its adoption. The prophets and apostles in various generations have earnestly striven to bring about this state of things, by teaching men the principles of righteousness

and, thus, making them the recipients of this heavenly love; but without success. Moses, according to Paul's testimony, tried it in his generation; "But," as he says, "the word preached did not profit them, not being mixed with faith in them that heard it." The law was, in their opinion, too onerous—they could not abide by it; and, consequently, Moses' attempt to introduce this era was unsuccessful. In obedience to the command of the Lord above quoted the disciples showed, by their intercourse with each other and by the laying down of their lives—the strongest exhibition of love possible for them to give—that they really possessed this distinguishing trait of the gospel, and they endeavored to establish on the earth, upon a firm foundation, the principles whereby all men might obtain it; but as the results have proven, they were likewise unsuccessful. Peace and good will to men, was the proclamation heralded by the angels to that generation: they were not prepared, however, to receive such blessings and they were only enjoyed by the few who obtained them through obedience. Jesus and His disciples were aware that this would be the case—they were aware that the world would not receive and enjoy this love, because they would not receive the principles by which alone it could be produced. They prophesied, therefore, to that generation, and described the confusion and troubles that would follow the rejection of the principles of His gospel—the feelings of enmity and hate that would prevail, because of the withdrawal of that love which Jesus said should characterize His people. The inhabitants of the earth would be so utterly devoid of it, Jesus prophesied, that wars, rumors of war, commotion and bloodshed would be common: that nation would rise against nation, and kingdom against kingdom; and that wickedness would be in the ascendant and triumph.

These results were to be in consequence of the nations' ceasing to be obedient to His gospel; for, if they were obedient to it, they would be His disciples; and if they were His disciples, they would enjoy this love and it would be apparent in all their actions, and through it men would know they were His disciples. But, notwithstanding this falling away which was to take place, and the consequent loss of this love, the prophets, looking down the vista of future time, through the spirit of revelation and prophecy, saw the time when the principles, so long lost from the earth, would again be restored, and love and its concomitants, peace and harmony, again begin to reign in the hearts of the children of men: when the foundation would be laid for the introduction of that happy era that they had striven to usher in; when universal love and peace would prevail; when the time would come that it would be unnecessary for one to say to another, know the Lord—for all should know Him from the least to the greatest—and when the earth should be filled with the knowledge of God. Their experience had taught them that, to bring about these desirable results, a perfect system would have to be restored— a system of power recognized by the Lord—and they knew that anything short of that would be insufficient. Therefore, they prophesied of its restoration to the earth by means of a new covenant that He would make with man—and it was not only to be new, but it was to be everlasting also: as the prophet says, it was to be unlike the covenant which the Lord made with Israel when He brought them out of Egypt, which covenant they broke. They also described its advent as a marvellous work and a wonder, which, though it might be declared unto many, they would not believe. John, while on the isle of Patmos, also beheld in vision its restoration again to the earth by an angel, and records it, in the 6th verse of the 14th chapter of his Revelations, as an event to be fulfilled at a period subsequent to that in which he wrote. It was to be the everlasting gospel—the same gospel which John, himself, then preached, but which was to be driven from the face of the earth by man's transgression and wickedness. This corroborates the words of Jesus to His disciples, when He said that this gospel of the kingdom should be preached in all the world, for a witness unto all nations, before the end could

come. Of course, when He said "*this* gospel of the kingdom," He meant the gospel which He and His disciples then preached; a gospel of gifts and blessings, obedience to which would cause peace and joy, with love such as the Savior commanded His disciples to have, and which none but they who kept His commandments could have. Under its influences men would cease to desire war, contention and bloodshed. And if the nations would receive and cultivate it, they would not rise against each other in deadly strife, for they would bury every fued, and seek to promote good-will and harmony by being of one heart and mind.

Eighteen centuries have elapsed since the utterance of the commandment we have quoted, yet it has lost none of its truthfulness; it is as correct a sign by which the disciples of Jesus may be recognized to-day, as it was when given by Jesus to them. It is true that it is not commonly enjoyed or witnessed, neither has it been for centuries; but this is in consequence of the total departure of the people from the principles by which it could be obtained. The disciples of Jesus were to be known by it, consequently when men ceased to be His disciples they ceased to possess or exhibit it. Every reflecting man who has carefully perused the Scriptures, must have been struck with the great disparity there at present exists between the systems called Christian in these days, and the system known by that name in the days of the apostles. But why this change? Why is it that nations, professedly Christian, go forth to battle with their neighbors, who also profess to be Christians—in utter contempt of the commandments of Jesus to His followers to love one another—offering up prayers to the same God, in the name of the same Jesus, through ministers of the same church, that each may be victorious, although arrayed in deadly hostility against each other? Why is it that societies and individuals carry out the same principles in their intercourse with each other? Do these things follow because the Lord has changed, and ceased to bestow the same Spirit and blessings which He so abundantly bestowed in former days upon His people? Surely not; but this state of things exists because men have ceased to observe and believe in the pure principles of the gospel of Jesus. To restore these principles once more to the earth—to reveal them again in their purity that man might obtain the Spirit which confers this love to which we have alluded, and that the words of the prophets and apostles might be fulfilled, the Lord has committed His Priesthood unto man in these days, and revealed the fulness of His gospel from the heavens by the administration of angels, and the same effects follow its present dissemination that followed its dissemination in the days of old.

AS A FREE THINKER VIEWS "MORMONISM."

To the Editor:

Dear Sir: Through the kindness of Elder Wm. Wood, of Magrath, Canada, I am in the possession of a Latter-day Saint library. There is but one work I have not read, "The Pearl of Great Price." I like all the books. As for the Book of Mormon, I adopted it quickly. But let me say that the Book of Mormon and the Bible are made for readers, and they are few in number. Millions profess to believe the Bible to be the inspired word of God who never read one whole chapter in it and never will. It is a sort of fetich with them; if it is a fine one, it occupies a prominent position on a center table in the best room and is the receptable for any little trinket the family wish to keep sacred.

In all there are two classes to be dealt with for weal or woe; one professes to believe everything in the Sacred Book, the others swear they don't believe a word of it. Neither know anything about it. Which of the two are the better off I don't know. That you believe in the Scriptures as far as they are correctly translated, I like, but how I'm ever going to find out the true and the false is more than I will know in this life. There are so very few parts of scripture which we can even dare to apply the test of human reason to. The state of our first

parents as described in II Nephi 2:22, 23, is convincing to any reasonable mind—too much so in fact for thousands of truly priest-ridden ones who, if they read or are told anything about scripture which they feel in danger of understanding, immediately cast it aside as unorthodox or of the devil. Gen 1: 26—29 and Gen. 2: 7—25, have always appeared unreasonable to me, not in any sense a stumbling block, still something which it is too late in the day to inquire into. That Adam and Eve were the only beings in all God's world is not borne out by swiftly moving events after the fall. George Bancroft, the historian, whom I knew, on being reproached about some mistake or inaccuracies in his history said: "When a young man I was sent to the scene of a bridge washed out between two towns on the Susquehanna. I got there two hours after the disaster and the information I could get together was so conflicting that it was nearly useless. How can I presume to be correct about events taking place 200 years ago." The scriptures old and new, have been to all intents and purposes kept from the eyes and ears of man longer than the Book of Mormon. But instead of being kept safely and intact, as it was, were written and rewritten, altered and made to suit the so-called church of each epoch, many whole books thrown away and nearly whole ones added. The original Greek or Hebrew has today no significance. Nothing could come through the reckless and sordid handling the Bible has had and remain correct. Hence I am more than pleased with the Book of Mormon, and with all the "Mormon" or Latter-day Saint doctrines. I cannot help being a free thinker—the dear Lord made me so.

Sometime ago I was thinking of the parable of the prodigal son, and found, right or wrong, that the whole story wore an entirely different aspect to me. The returned son was a spirit returning to his Father after an earthly life of failure and sin, and now I cannot look at it any other way. I am an old man of 70 years. My friend Elder William Wood. I never saw. But he and I sailed in ships that were much together in the Crimean war. After that he sailed for China and Japan and I took in the rest of the world. It would make a pretty story how we got acquainted, without any personal knowledge of the Latter-day Saints. I am as much a Latter-day Saint as possible under the circumstances. Brother Wood was converted when a young boy. I am to all intents and purposes "a shut in." He is one and one half years older, but able and spry.

I think that most of this disjointed screed was called forth by reading "The Fall" in last Liahona and "Priest-Ridden," which I could have answered in very few words, very much fewer than D. Henry used, not having nearly so much patience as he has. I say it is a good thing to be so "priest ridden" when the results to priest and laymen or followers, are so beneficial. And as the Latter-day Saints are all more or less teachers if not all priests, they are not hard on each other as reason shows forth.

Please accept this offering, it is intended as an exchange of thoughts and as a very poor evidence of my good opinion of the Saints.

Yours in Christ.
W. B. Williamson.
Ames. Okla

NOW'S THE TIME.

If you have hard work to do.
Do it now.
Today the skies are clear and blue.
Tomorrow clouds may come to view
Yesterday is not for you;
Do it now.

If you have a song to sing.
Sing it now.
Let the tones of gladness ring
Clear as song of bird in spring.
Let every day some music bring:
Sing it now.

If you have kind words to say.
Say them now.
Tomorrow may not come your way.
Do a kindness while you may.
Loved ones will not always stay:
Say them now.

If you have a smile to show.
Show it now.
Make hearts happy, roses grow.
Let the friends about you know
The love you have before they go:
Show it now.

—Exchange

DIED IN THE FIELD.

Note—Elder Oliver A. Hansen, of Bear River City, Utah, aged 22 years, arrived in Chicago on his return from a mission to Norway, Nov. 25, 1908, in a critical state of health, having been released because of illness. Unable to travel, he was taken to a hospital, where he died Nov. 28. Sister Mary S. Ellsworth of Chicago assisted in the last sad offices, and, in her anxiety to see the bereaved parents comforted, she wrote to Liahona The Elders' Journal, advising that something looking to that end be written and published. The following verses are the response to this sympathetic suggestion:

Hush, brothers! With uncovered heads bow low;
Upon a bed of death a comrade lies;
A call has come from heaven and he must go:
An angel waits to bear him to the skies.

As duty bade, we prayed to the Most High
To spare his life, his mission to fulfill;
But he has been appointed in the field to die:
Such is our heavenly Father's holy will.

Bring forth the royal robes of shining white;
For he an angel's raiment now should wear;
Clothe his cold form with their soft folds so bright,
And gently lay it on the waiting bier.

Then to his native mountains speed the clay
Where dwelt a soul so noble and so brave;
There to await the resurrection day,
Within a holy, consecrated grave.

A father's prayers shall sanctify that spot;
A mother's tears like jewels there shall shine;
And loved ones plant there a forget-me-not,
With never dying blooms upon its vine.

A boy in years, his fair young life he gave
That men might hear the gospel's sound and live.
He gave his life that others he might save;
What more than this could any martyr give?

A mission field far wider than this sphere,
Now claims this hero's true and faithful zeal;
Vast hosts of eager souls from him must hear
That testimony which his death did seal.

Weep if ye must, fond parents, weep and mourn;
But mingle with your grief a holy pride;
For 'tis an honor greater than a crown
To have a son die as your son has died.

Death broke no ties; your son is still your son;
And soon you'll claim him in the courts on high,
To share with him the glory he has won,
And then you'll know why he was called to die.

Liahona The Elders' Journal

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Editorial

SAVED BY FAITH.

Prior to the reformation the Roman Catholic church, virtually if not by explicit teachings, held that salvation could be attained by works, without an intelligent faith in and understanding of the principles of the plan of salvation laid down in the scriptures. For centuries before Luther entered upon his mission, that church had taught that such works as rites, penances and ceremonies would accomplish the salvation of a human being, if received or performed under its auspices. Such a belief is so unreasonable and unscriptural that it seems wonderful to us, who live in an age of greater light, how it could ever have been received by the millions that adopted it.

The reformation carried with it a theory of salvation which was, to say the least, quite as unreasonable and unscriptural as was the Roman Catholic system which it sought to supplant. The new error was the doctrine that men could be saved by faith alone without any works at all. Certain passages in Paul's epistles were depended upon to sustain this belief, while other passages, far more numerous and quite as explicit, which Paul himself and other inspired writers recorded, and which make salvation a reward for righteous works, were ignored.

The doctrine that men are saved simply by believing that Jesus is the Christ, and without the performance of works of righteousness, is one of the most dangerous delusions that ever gained credence among mankind. The practice on the part of ministers of the gospel of assuring a murderer that his soul will be saved in the kingdom of God as soon as he is executed for his crime, provided that, on the scaffold, he will profess to believe in Jesus, is a grotesque and horrible travesty on religion.

Multitudes of honest and intelligent people, who have been led to believe that this preposterous doctrine is actually taught in the New Testament, have thereby been impelled to manifest derision and contempt for all forms and systems of divine worship. And who is to blame?

Many Protestant ministers to-day teach that a cold-blooded, red-handed murderer, who will "confess Jesus" at the moment when the halter begins to draw, will go straight to heaven, while his victim will be consigned to hades if before death, he failed to make this

confession. That the scriptures should ever be wrested into a form that will make them seem to support a theory of salvation which violates as flagrantly as this one does the fundamental laws that govern the human mind in forming rational conclusions concerning the attributes of God, is almost as wonderful as it is deplorable; and as long as this wresting of the scriptures is continued, infidelity will flourish and the cause of true religion will languish under the contempt of many of the intelligent and honorable inhabitants of the earth,

That men are saved by faith is a true doctrine, abundantly taught in the scriptures, perfectly consistent with human reason, and confirmed in a thousand ways in human life here in this world. But unless we understand what is meant by the word "faith" when used in this connection, we shall never be able to interpret the scriptures, and shall forever flounder in error. Faith means that state of mind which impels to action; that form and degree of belief or conviction which gives its possessor no rest until he expresses it in words and deeds. The faith spoken of in the scriptures as producing salvation, is in reality, "the principle of power and of action in all intelligent beings." For this reason it is perfectly true to say we are saved by faith.

But that kind, or form, or degree of faith which does not cause its possessor to perform the works of righteousness, to be true, chaste, honest, virtuous and law abiding, is dead, and hence is worthless as a means of salvation. Men who die with that kind of a faith in Christ, die in their sins, and are as far from being saved after they are dead as they were before.

A faith to be a saving faith, must cause its possessor to be obedient to all of the commandments of God as fast as they are made known to him; it must cause him to conform his life, his walk, his conversation, his dealings with his fellow-men, and his attitude towards God, to truth and righteousness. In other words, it must cause him to repent of his sins, which means to abandon them and cease to repeat them.

Such faith as this comes by hearing the word of God preached, and can be exercised only by persons who are old enough to realize what sin is, and to form a resolution not to indulge in it. But what of the sins committed by the individual before the creation within him of the faith that produced repentance? He may be cleansed from them, and escape their consequences, by making with God a certain covenant in a certain form. That covenant means, on the part of the man who makes it, that he will no more repeat the sins of his past life, and that he will in the future keep all of the commandments of God; and on the part of Deity it means that the sins of that man are remitted, and that he is restored to that state of innocence he was in when he was first born into the world.

This covenant is baptism, and the proper form of it is a burial in water symbolizing the burial of the body of the Savior in the sepulcher, accompanied by appropriate words; and it must be administered by a servant of the Lord who has the necesary authority.

The faith by which the scriptures say we are saved will lead to repentance, reformation of life and a true and proper baptism. A faith which does not produce these results is not a true and living faith, and will not save any human being.

All of the descendants of Adam who

did not obtain a true and saving faith, repent of their sins, and make the covenant of baptism, while they lived in mortality, will be obliged to do all of these things in the spirit world before they can be saved; and they will have this privilege. Of murderers it should be said they cannot be saved until they have made an atonement for the blood they have shed.

Salvation in a full sense, does not come instantly, as many sectarians suppose. It is a process that requires time for its accomplishment. It need take only a very brief time, that occupied by a single sermon or conversation, to enable a person to resolve to enter the way of salvation; but to accomplish one's salvation in the kingdom of God, requires an education, a preparation, an evolutionary development, a gradual ascending from higher to still higher things, all of which consumes time, even a life time. And the greater the progress made in this life the greater the salvation in the life to come.

THANKS.

The following note was accompanied by a substantial check, for which we wish to return an expression of sincere and grateful appreciation. It will pay for several hundred "coupon subscriptions," and an effort will be made by our business department to send them where they will do the most good:

Lehi, Utah, December 5, 1908.

Zion's Printing & Publishing Co.,
Independence, Mo.

Brethren:—Have just received instructions from the president of our Missionary society to turn over to you the net proceeds of our reunion held some time ago. It is our desire that this money be used for the distributing of your journal among people who are hungry for its contents, but who are unable to pay for it. We ask that you use this in the very best way.

Sincerely yours,
Northern States Missionary Society.
By John Russon, Secretary.

Should Latter-day Saints living where tornadoes occur, build storm houses for protection against them? Some of the members of our Church say we should rely on God for protection. I argue that God has warned us of disastrous storms and other troubles and it is our duty to prepare for such things as far as we can, and then rely on the Lord. Of course I will admit that the best protection is right living.

Your brother in the gospel.
H. B. McE., Braggs, Okla

Latter-day Saints who are exposed to danger from tornadoes, or any similar cause, should by all means adopt such forms of protection as experience or their natural intelligence may suggest as likely to be beneficial. The Lord always disapproves of both laziness and fatuity, and He is far more willing and likely to help those who help themselves than those who sit supine and do nothing in their own behalf.

We want to ask you a question about the Word of Wisdom: Is it right to take coffee as a medicine for headache? We have been asked this question.

The above query is put by two teachers in a branch of the Church in a western state. Opinion is divided among good men in our Church, as to whether tea and coffee should be used for medicinal purposes. One class holds that they are herbs which may properly be so used under verses 10 and 11 of the Word of Wisdom (Doc. and Cov. sec. 89) which say: "All wholesome herbs God hath ordained for the constitution, nature and use of man, every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving." Other elders hold that the active principle of either tea or coffee is a habit-forming drug which ought not to be taken into the system at all because it is liable to create a craving difficult to resist, and that these herbs are not "wholesome" in a true sense. In the opinion of the present writer a better answer to the question lies between these two views, and

is as follows: If a person is suffering from a headache so severe that it requires medication, and knows that a cup of coffee will cure it, without causing a craving that will be a temptation, it is permissible to drink a cup as a medicine. But if the cup of coffee is likely to cause an appetite stronger than the will, it is better not to take it, but rather to endure the headache. The severity of the case and other circumstances should be considered. A still better answer is: Choose a remedy which does not contain a habit-forming drug.

There are brave, sympathetic souls who go through life scattering sunshine and fragrance, to whom the present is always the time for action. Conscious of their own purity and integrity, each soul they meet is but another child of God, having need of what they can give. They give themselves as the gift. Out of a heart overflowing with kindly impulse, throbbing with the consciousness of the brotherhood of man, these souls obey the impulse of the divine in themselves, and the wedding feast is gayer, happier because they are there; their presence cools life's fever of ambition, haste and greed. In their presence the tongue of slander, misrepresentation, pique is silent, because they speak an unknown language. The grave is but the body's receptacle, so clearly do they see above it, while the strangers who meet them in life's journeyings feel their hearts burn within them with new love, new sympathies, new experiences. Never to them is the neglected moment, never for them is the neglected opportunity. What a man thinks of them is never their standard of action, but ever present before them is the measure of God's trust by the blessing and opportunities life gives them.—Outlook.

It is astonishing how soon the whole conscience begins to unravel if a single stitch be dropped. One sin indulged in soon makes a hole you could put your head through.—Buxton.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be Judges, should receive wages according to the time which they laboured to judge those who were brought before them to be judged.

2. Now if a man owed another, and he would not pay that which he did owe, he was complained of to the Judge; and the Judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and the evidences which were brought against him, and thus the man was compelled to pay that which he owed, or be stripped, or be cast out from among the people as a thief and a robber.

3. And the Judge received for his wages according to his time; a senine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.

4. Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites: for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews, but they altered their reckoning and their measure, according to the minds and to the circumstances of the people, in every generation, until the reign of the Judges; they having been established by King Mosiah.

5. Now the reckoning is thus: a senine of gold, a seon of gold, a shum of gold, and a limnah of gold.

6. A senum of silver, an amnor of silver

an ezrom of silver, and an onti of silver.

7. A senum of silver was equal to a senine of gold; and either for a measure of barley, and also for a measure of every kind of grain.

8. Now the amount of a seon of gold was twice the value of a senine:

9. And a shum of gold was twice the value of a seon;

10. And a limnah of gold was the value of them all;

11. And an amnor of silver was as great as two senums;

12. And an ezrom of silver was as great as four senums;

13. And an onti was as great as them all.

14. Now this is the value of the lesser numbers of their reckoning:

15. A shiblon is half of a senum, therefore, a shiblon for half a measure of barley.

16. And a shiblum is half of a shiblon;

17. And a leah is the half of a shiblum.

18. Now this is their number, according to their reckoning.

19. Now an antion of gold is equal to three shublons.

20. Now, it was for the sole purpose to get gain, because they received their wages according to their employ; therefore, they did stir up the people to riotings, and all manner of disturbances and wickedness, that they might have more employ; that they might get money according to the suits which were brought before them; therefore they did stir up the people against Alma and Amulek.

21. And this Zeezrom began to question Amulek saying: Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was expert in the devices of the devil, that he might destroy that which was good; therefore, he said unto Amulek, Will ye answer the questions which I shall put unto you?

22. And Amulek said unto him, Yea, if it be according to the Spirit of the Lord, which is in me; for I shall say nothing which is contrary to the Spirit of the Lord. And Zeezrom said unto him, Behold,here is six onties of silver, and all these will I give thee if thou wilt deny the existence of a Supreme Being.

23. Now Amulek said, O thou child of hell, why tempt ye me? Knowest thou that the righteous yield to no such temptations?

24. Believest thou that there is no God? I say unto you, Nay: thou knowest that there is a God, but thou lovest that lucre more than Him.

25. And now thou hast lied before God unto me. Thou saidst unto me, Behold these six onties, which are of great worth, I will give unto thee, when thou had it in thy heart to retain them from me; and it was only thy desire that I should deny the true and living God, that thou mightest have cause to destroy me. And now behold, for this great evil thou shalt have thy reward.

26. And Zeeszrom said unto him, Thou sayest there is a true and living God?

27. And Amulek said, Yea, there is a true and living God.

28. Now Zeezrom said, Is there more than one God?

29. And he answered, No.

30. Now Zeezrom said unto him again. How knowest thou these things?

31 And he said, An angel hath made them known unto me.

32. And Zeezrom said again, Who is he that shall come? Is it the son of God?

33. And he said unto him, Yea.

34. And Zeezrom said again, Shall he save his people in their sins? And Amulek answered and said unto him, I say unto you he shall not, for it is impossible for him to deny his word.

35. Now Zeezrom said unto the people. See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come, but he shall not save his people, as though he had authority to command God.

36. Now Amulek saith again unto him. Behold thou hast lied, for thou sayest that I spake as though I had authority to command God, because I said he shall not save his people in their sins.

37. And I say unto you again, that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved. except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins

38. Now Zeezrom saith again unto him. Is the Son of God the very eternal Father?

39. And Amulek said unto him, Yea, he is the very eternal Father of heaven and of earth, and all things which in them is; he is the beginning and the end, the first and the last;

40. And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else;

41. Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

42. Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death;

43. The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God knowing even as we know now, and have a bright recollection of all our guilt.

44. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and

the righteous, and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.

45. Now, behold, I have spoken unto you, concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.

46. Now, when Amulek had finished these words, the people began again to be astonished, and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written.—Alma 11.

It is interesting to learn how the Nephites counted money values. It is logical too to suppose that they would create a currency system of their own, not using that of their mother-country progenitors, the Jews. Just as the United States of America, though to all intents and purposes a child of Great Britain, found it desirable to formulate an entirely different coinage system from that used in England. As this old time American historian says, the standard mediums of exchange (or money system) of a people are determined "according to the minds and circumstances of the people." This was true of the Nephites.

The historian says that it was the love of money that led Zeezrom, the most skillful lawyer of that time to try to make a case out of the fact that Alma and Amulek were preaching the gospel to the people. He did not seem to care much about the doctrine, but it was his own pocket he had in mind. If he had no case, he had no pay.

How often has the truth been opposed for just such reason: To bring more of the golden shekels into the purses of its opposers! Do you remember the case of the silversmiths at Ephesus who had been enjoying a lucrative income out of the manufacture and sale of false gods, images formed out of dead, cold metals? When they saw the success Paul achieved in persuading the Ephesians to believe in the true God, these craftsmen met together and in their conclave deplored the fact that their business was in danger and determined to fight the Apostle and his principles to the bitter end. (Acts 19: 23,28).

They had a craft to protect!

When God committed new light on the gospel of Christ to Joseph Smith, and when it was soon discovered that that light was finding many to joyfully receive it, who were the foremost to raise a hue and cry against it? Who fought it most bitterly? Those that had a craft to protect. According to the divine word received by Mr. Smith the gospel of Jesus Christ should be preached and its ordinances administered free of charge, its ministers to make their living in some other way, as St. Paul did. When we remember that the salaried clergy have declaimed most wildly against "Mormonism," led mobs against its founder and have gone farthest out of their way to find weapons to cudgel it—rather looks like they've a craft in danger!

There is an assertion in this chapter that may require a side-light thrown upon it, in order that readers little acquainted with the Book of Mormon, may not carry away the idea that the Book does not recognize the existence of a triune God. Zeezrom asks Amulek: "Is the Son of God the very eternal Father?" Amulek replies: "Yea, he is the very eternal Father of heaven and earth, and all things which in them is." Our enemies have charged that the Nephite Scripture destroys the Holy Trinity. If it does then the Jewish Scripture also destroys the Holy Trinity, if we are to consider isolated passages without the side-lights of explanation. According to St. John, Jesus declared to Philip who wanted to see the Father, that he had already seen the Father (in Christ's person). To quote the Savior's words: "Have I been so long with you, and yet hast thou not known me Philip? He that hath seen Me hath seen the Father. How sayest thou then, show us the Father? Believest thou not that I am in the Father and the Father in Me? (John 14:9,10).

That is the way Amulek meant it. Amulek does not say Christ constitutes

the person of the Father; neither does John. These celestial Beings each have a body. Note that Amulek says Christ "is the very eternal Father *of heaven and earth and all things that in them is.*" He means that the Savior had the work of the creation of the earth and all things in it in charge, as Edison might be said to be the father of the graphophone, or Madison the father of the Constitution—they were their creations. So are the earth and what it bears the creations of the Son as the beloved disciple testifies. In speaking of the Redeemer's coming into the world, he says, "All things were made by Him; and without Him was not anything made that was made. * * He was in the world, and the world was made by Him, and the world knew Him not." (John 1:3,10).

We hold that this is literally true: Christ had the work of creation in hand but doubtless by the appointment of the Father and under His direction.

Like the New Testament, the Book of Mormon elsewhere makes it clear that the great unified God is one in mind and purpose, but consists of three members, each distinct in personality. Through many chapters of the third book of Nephi, wherein the visit of the Messiah to the western continent is described, the Savior is represented as often referring to what His Father had told them to say to the people, showing that the Father and Christ were as distinct personages as any other parent and son. An example or two:

Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me.—III Nephi 20: 46.

And for this cause ye shall have fullness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one;

And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.—III Nephi 28: 10, 11.

Keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers, the God of Abraham, and of Isaac, and of Jacob.—Doc. & Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

All vs. a Part.

We believe all things.

So said Joseph Smith of the Latter-day Saints. Doubtless St. Paul was not far from right when he indicated in his great essay on charity that a person whose soul is mellowed by charity "believeth all things." "A man whose soul is mellowed by charity" is but another way of saying, "a man whose heart is right toward God and man." And such a one, Brother Paul seems to think, is disposed to believe

all things, hope all things, endure all things. (I Cor. 13:7).

What a world of meaning there is in this short saying! Do we usually get that out of it as we hurriedly scan over this greatest of all chapters on brotherly love? A somewhat remarkable statement here, when we look at it twice. The apostle says "charity believeth all things." Of course he must mean that a human being who possesses the quality of charity or abiding love for his fellow-creatures, is inclined to believe "all things." To be sure we do not maintain that this inspired man would have us accept everything we are told, good, bad or indifferent; but rather be open to all truth, a believer instead of a doubter, instead of a denier. It seems to us, that he here tells mankind to be broad-guage, with a heart wide open to receive anything that is good, to give the creed of a brother man the benefit of the doubt, to look there for some belief-worthy feature, instead of looking for points in it to condemn.

It comprehends, too, the thought that man should keep in view the whole past, the whole present and the whole future and their relationship to each other, in weaving the fabric of his religious belief—or any other belief. The Jews of those past days in making up their creed seemed to have in mind only the past and what it brought. It was this thing that the apostles strove against, and with might and main tried to get the people to take the past and associate it in its true connection with the present. But no. These old Israelites were wholly blind to anything God was doing then and there. They believed ardently in the dead prophets, but wanted to tear the living ones limb from limb.

It was the result of their hearts not being right toward God and man. That is, their hearts were not softened and their souls were not enlarged by charity. Hence they had not the capacity to receive the good things of their present: they could only contain what the dead past had brought.

We do not wish you to infer that we Latter-day Saints are any too mighty in charity. There are large spaces around the persons of many of us in which to expand in love for our fellows. But we do claim some hold upon that phase of charity called tolerance. That means that men and women have room enough in their souls to entertain, consider and weigh every principle that may be proffered them, whether concerning the past, present or future. And to have room to entertain, consider and weigh it in the light of reason and perfect impartiality, no matter who teaches it or who believes it, not wrathfully cast it out as heresy and a damnable thing before time is taken to justly weigh it. It does not follow that one should accept every doctrine one hears, but only that one should in tolerance weigh his brother man's belief when presented, weigh it in the balance of human reason associated with what one already knows. Then cast it out, if error, and not proscribe or knash on it if truth, just because it is "different" from what one has always thought.

That there is thus a close relationship between charity and the inclination to "believe all things," there is no doubt. We need not juggle with Paul's words very much to come to that conclusion.

The trouble with a large portion of the human race today is that it can hardly receive the new knowledge that is all the time coming to it, especially that which appears to conflict with its pre-conceived ideas. The world is better in this regard at present than in past ages. But it is yet hard for us to change our minds. However, if we keep our souls bathed in the balm of charitable feeling they will have the capacity to believe any or all truth that comes along.

Yes, the "Christian" world to-day is yet largely similar to the Israelitish world of yesterday. Apostle Paul pleaded with the latter to look at the past in the light of the present and to associate the two together so that they could arrive at the *whole* truth. But no—they locked up their breasts to what the great author of truth was sending them in the present; they could only believe in prophets in sepulchers The message of Jesus of Nazareth was most repugnant to them, though it was

only the outcome, the fulfillment of the ancient prophets' words and works.

Even so in present time. The bulk of Christendom hails with almost hilarous piety the message of Jesus and His disciples, who have been dead for nearly two thousand years, but look with horror on kindred divine truths that divine beings have brought to earth today. We venture a prophecy that when Joseph Smith shall have been dead two thousand years (and much less) he will be as much revered in his mission and station as a prophet, as Jesus now is as the Messiah.

We "Mormons" are said to be a peculiar people. Which is true. But what constitutes our greatest peculiarity? If you thoroughly dissect the whole question, we venture a guess that you will come to this conclusion: "The 'Mormons' believe all things; that is, all the divine truths of present and future that have come to them as well as those of the past."

They believe in the dead prophets and sages, and also in the living ones. They accept the inspired words and the wisdom of the past and the inspired words and wisdom of the present. They value the prophetic and poetic books of the entombed past and they value the prophetic and poetic books of the living, burning present. In fact these of the *now* make those of the ***then*** seem more dear and valuable.

They believe in Abraham, Moses, Isaiah, Christ, Peter, Paul and all the other ancient divines; they believe in Nephi, Alma, Mormon, Moroni, Joseph Smith, Brigham Young and the rest. They accept the inspired words of the Old Testament, the New Testament, the Book of Mormon and the Doctrine and Covenants. In truth the Book of Mormon and Doctrine and Covenants impel them to prize and value the ancient Scriptures—far more than they could without them.

The new Scriptures corroborate, explain, enlarge upon and moreover complete and *fulfill* the old. The divine revelations that God has vouchsafed to mortals in this generation strengthen faith in those of yore. These of the present cause those of the past to rise and shine in splendor before our eyes, make those of the past seem real and powerful and alive with a fresh significance.

Like Paul who thought the past revelations of truth vastly more clear and symmetrical and beautiful as viewed in the fresh light of that of his time, Latter-day Saints can see a greater significance in God's word of old by surveying it by the livid light of His oracles of this dispensation.

They know the worth of the thought indicated by this good man of old (this not boastfully) they have a capacity to "believe all things, hope all things," or appreciate the worth of being open to the "new" truth of today as well as the "old" truth of dead centuries.

EDISON ON THE FUTURE.

The next era will mark the most wonderful advance in science and invention that the world has ever known or hoped for. So vast will that advance be that we can now have scarcely any conception of its scope, but already a great many of the inventions of the future are assured. It is only of those which I regard as practical certainties that I speak here.

First—within the next twenty or thirty years—and it will start within the next two or three—concrete architecture will take enormous strides forward; the art of molding concrete will be reduced to a science of perfection and, what is equally important, of cheapness; there will rise up a large number of gifted architects and through their efforts cities and towns will spring up in this country beside which Turner's picture of ancient Rome and Carthage will pale into nothingness and the buildings of the Columbia exhibition will appear common. But great expense will not attend this: it will be done so that the poor will be able to enjoy houses more beautiful than the rich now aspire to, and the man earning $1.50 a day, with a family to support, will be better housed than the man of to-day who is earning $10.

Second—Moving picture machines will be so perfected that the characters will not only move, but will speak, and all the accessories and effects of the

stage will be faithfully produced on the living picture stage. This, of course, will not be done as well as on the regular stage, but its standard will approach very near to that, and the fact that such entertainment will be furnished for five cents will draw vast numbers of the working classes. The result will be that the masses will have the advantage of the moral of the good drama they will find an inexpensive and improving way of spending the evening, and the death knell of the saloon will be sounded.

Third—In perhaps fifteen or twenty years—depending on the financial condition of the country—the locomotive will pass almost altogether out of use, and all our main trunk railways will be operated by electricity.

Fourth—A new fertilizer will spring into existence, containing a large percentage of nitrogen. This will be drawn from the air by electricity, and will be used to increase the arability of the land. Even now this is done to a large extent in Sweden.

Fifth—All our water power will be utilized by electricity to an extent now almost unthought of, and will be used to great advantage, both industrially and for railroads.

Sixth—A successful aerial navigation will be established—perhaps for mails—and will achieve a sound, practical working basis.

Seventh—We shall be able to protect ourselves against environment by the use of serums and things of that sort so that the general state of health will improve and the average span of life will increase by a large percentage. The grand fight which is being made against tuberculosis and cancer will reach a successful culmination, and those diseases will be entirely mastered.

Eighth—A new force in nature, of some sort or other, will be discovered by which many things not now understood will be explained. We unfortunately have only five senses: if we had eight we'd know more.

Ninth—We will realize the possibilities of our coal supplies better, and will learn how to utilize them so that 90 per cent of the efficiency will not be thrown away, as it is to-day.

Finally, let it be said, hardly any piece of machinery now manufactured is more than 10 per cent perfect. As the years go on this will be improved upon tremendously, more automatic machinery will be devised, and articles of comfort and luxury will be produced in enormous numbers at such small cost that all classes will be able to enjoy the benefits of them.

These are some of the inventions which the world is awaiting which it is sure of seeing realized. Just how they will be realized is what the inventors are working now to determine. —Thomas A. Edison in the New York Times.

CAPITAL, SOCIALISM, POVERTY.

In the socialistic state all the incomes of the year would be pooled. they would make a composite sum out of which every one's stipend would have to be taken. There would be no special and personal profit for any one. The gains that come from improved technique would not be distinguishable from those that come from other sources. Every one would be a laborer, and every one would get his daily or weekly stipend; and if capital had to be increased—if the needs of an enlarging business had to be provided for at all—it could only be done by withholding some part of that stipend. It would be an unwelcome way of making accumulations. It would mean the conscious acceptance by the entire working class of a smaller income than might otherwise be had. If one has heroic confidence in the far-seeing quality and in the generous purpose of the working class, he may perhaps think that it will reconcile itself to this painful self-denial for the benefit of the future: but it is clear that there are large probabilities in the other direction. There is danger that capital would not be thus saved in sufficient quantity, and that, if it were not so, no power on earth could prevent the earning capacity of labor from suffering in consequence. From mere dearth of capital the socialistic state, though itwere more progressive than we think, would be in danger of becoming poorer and poorer. —John Bates Clark, in the October Atlantic.

LETTER FROM LORENZO SNOW

Paris, January 26, 1852.

Dear President Richards,—After a very boisterous and stormy passage over the channel—with its usual unpleasant accompaniments, I am quietly and agreebly cloistered with Elder Bolton, together with a number of interesting and intelligent Saints, and begin to consider that my homeward journey of some twenty-five or thirty thousand miles is now just commenced.

Before leaving London, I had completed the translation of the Book of Mormon, and got the printing forward to the last hundred pages. Elder Joseph Richards, whom I appointed to a Mission to Calcutta to assist Elder Willis, left London a few days before my departure. I repose much confidence in this brother, as one that will magnify his calling, and do much towards establishing the Gospel in that country.

I find it much more pleasant now coming to Paris than formerly. When passing through here a year and a-half since, there were no Saints to bid me welcome; on arriving the other day I found many—a circumstance you can well suppose causing no small degree of satisfaction and rejoicing. I found Brother Bolton quite invalid, but is now much better; his labours and anxieties, I think may have encroached some upon his health. When the interests of his mission will allow a short absence, I dare say that a visit to the merry and warm-hearted Saints of old England would replenish his spirits, and be no disadvantage in any way. The kingdom here does not boast of a multitude of subjects, but it may be said to embrace the good, the virtuous, the intelligent, the determined, the meek and the lowly, yet mighty and powerful. Elder Taylor may comfort his heart with the assurance of having laid a deep and lasting foundation for the spread of the Gospel in the French dominions—though no sea-room is left at present: in fact, I know of no place where the Gospel has been carried, where the difficulties are more perplexing and discouraging. However the time will come when the Gospel will resound through the length and breadth of France. I am much pleased with the acquaintance I have formed with the brethren here; I feel that they will do a great work. I believe Elder Bolton intends making another application to the government, for the privilege of preaching the Gospel with equal liberty with other denominations, a course which I much approve.

I have no need to speak of the political condition of the country, it is well known to all who read the English papers. In passing over the country, and searching the mind of the Spirit in reference to its inhabitants, my heart is pained in contemplating the dark, dreary, and bloody fate and scourge that await this nation. The life's blood of many people is scarcely wiped from the streets, the groans of the dying have hardly ceased, and the flowing tears of the widows and orphans are still seen. As you gaze around and behold the troubled mein, the dark and stormy brows of thousands, see the significant signs, notice the low whisperings and stealthy conversations, and hear of the sudden and mysterious changes that are constantly taking place through the various channels of political power, you are forced to feel that again must be renewed scenes of alarm, of sorrow, of grief and of blood. Would the powers that be but permit the message of life to go forth freely among the inhabitants, there might be hope that the cup of bitterness might for a season be turned away.

I now have my passport "vise," and have just secured my place in the Diligence for Switzerland. Well, good bye, you shall hear from me again as I get a little further advanced in the path of my orbit. May the Lord bless you with all that is good to fill your heart with rejoicing, and may the same blessing descend upon all the good and faithful Saints.

Geneva, Feb. 7.—Bidding adieu to the brethren at Paris, on the morning of the 27th January, I stepped into a Diligence and was soon rolling rapidly in my course towards Switzerland. The country over which I passed the first two hundred miles seemed, though in the midst of winter, to wear the ap-

pearance of an American Spring. France is "un beau pays:" one could scarcely wish to live in a more delightful climate. or a more beautiful and charming country. Everywhere people were to be seen in pasture and ploughed fields, meadows and vineyards, busily occupied preparing for the approaching Spring. What appeared a dark spot in this otherwise beautiful scenery was, the number of poor women slavishly engaged in manual labor, and exposed to all the hardships of out-door occupations. Small towns and villages dotted the face of the country, the foundations of which appeared in almost every instance to be that of some religous Catholic edifice. It would seem that in building these towns. the churches were first erected. then private dwellings piled around. one after another. as each inhabitant arrived. As we approached Switzerland the country became more and more broken. till we began to wind up and descend down the rugged snow covered steeps of the Jura.

About midnight of the 28th. I reached Geneva, where I had the happiness of meeting Elder Stenhouse, whom I found with several of the Swiss Saints, waiting to welcome my arrival. I accompanied Elder Stenhouse to his lodgings. where I had the pleasure of sitting down to an excellent supper, prepared by Sister Stenhouse, with an eye single to the probable condition of my appetite at the completion of a fatiguing journey over the mountains. The following evening we held a very interesting meeting with the Saints, at which several strangers were present. Elder Stenhouse addressed the meeting in French with great fluency. and several brethren gave their testimony relative to their knowledge of the work of the Lord, and their joy and consolation in the principles of salvation. In moving forward the work here. much the same course has to be adopted as at our commencement in London. i. e.. by forming acquaintances, through one to another. and persuading one here and another and persuading one here and another there. to attend our reunions. The people feel that they have had passed among them so many new and false coins, that it is of little use to search for or anticipate anything in the shape of genuine; nevertheless, patience and perseverance will overcome in time all these difficulties. and the power of Truth will triumph through the length and breadth of Switzerland, unto the redemption of the wise, good, and virtuous. Our little family of Saints here now number twenty members. Having had no acquaintance with the language and being a stranger to the manners and customs of the people, and having no friend to introduce him to the confidence and favor of any one, Elder Stenhouse, as one can easily imagine. has had to encounter difficulties insurmountable to any but those who have the most perfect consciousness of the truth and life-giving power and spirit of the cause in which they may be engaged. Through the blessing of the Lord these difficulties are being fast overcome, and I have the greatest confidence that the work will now roll on with accelerated speed. The Saints are full of life and energy. and embrace every opportunity to make known the doctrines of our Church: several of them are persons of education and influence in society. I expect that much good will shortly result from their united labors and testimony.

After having passed a few days very agreeably and profitably at Geneva, I left, accompanied by Brother and Sister Stenhouse, to visit the Saints in the Canton de Vaud. We were favoured with beautiful weather, which made our steam-boat excursion on the clear lake of Geneva very agreeable. Switzerland has a world-wide fame for beautiful scenery; though the winter season is not the most favourable for landscape varieties, we were much pleased with the general beauty of the country. The many fine villas and chateaus. surrounded with gardens and vineyards, that besprinkled the gently rising banks on one side of the lake. formed a beautiful contrast with Mont Blanc. and the lofty snow-capped mountains on the other. Though the works, wonders and beauties of nature drew our minds to contemplation. and raised their springs of gratitude to the Good and Wise Preserver of all. yet there was a still higher theme for con-

templation, a still greater incentive to gratitude—the work of the Lord. We arrived at Lausanne, an ancient town romantically situated upon the banks of this beautiful lake, and spent a few days very pleasantly with several intelligent and interesting Saints, the fruit of Elder Stenhouse's labors. We held meetings every night during our stay, at which we enjoyed much of the Spirit and power of the Lord.

Since my arrival here I have had a pleasant visit from Professor Reta, an Italian gentleman of literay talent and celebrity, who has published some important works in the Italian language, as well as edited some of the first journals in Italy. I presented to him the four hundred pages of the Book of Mormon that I had with me, which he pronounced a correct and admirable translation, and a very appropriate style of language.

I acknowledge with pleasure the benefits we are deriving from Elder Taylor's French publications, which, together with my own, we endeavor to circulate as widely as possible. My visit here has been a great blessing to myself, and I humbly trust it will result in lasting and important good to the interest of the work generally.

In a few days I leave for Italy, the gigantic Alps lay in my route, rearing their snow-capped heads high amid the clouds. I trust, however, they will prove no positive barrier, as passing over them last January in a severe snow storm, has given me some experience and confidence in encountering these unpleasant obstacles.

Brother Stenhouse joins me in kind love to yourself and your brother Samuel.

Yours, very affectionately,
Lorenzo Snow.

As the lark that soars the highest builds her nest the lowest, the nightingale that sings so sweetly, sings in the shades when all things rest; the branches that are most laden with ripe fruit bend lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks deepest in the water—so the holiest Christians are the humblest.—Mason.

Mission News.

SOUTHERN STATES MISSION.

Transfers.

D. J. Spencer, Florida to Virginia. Florence Zundel, Atlanta to Ohio.

Releases.

R. A. Meeks, Chas. L. Foote, Henry O. Kent, Henry A. Pace, Jno. H. Batty, D. S. Dorrity, Wm. L. Knowlton, Jno. W. Willis, Albert Tracy.

Arrivals and Appointments.

Chester E. Hansen and Hy. Brown, Atlanta conference; Leah V. Holt, Thatcher Kimball and Hyrum I. Yates, Ohio; Franklin A. Gerber and Chas. R. Jenkins, Miss.; Niel M. Stewart, Ky.; Tracy G. Richeson, Wm. L. Shelley, Levi C. Parker and Carl Vichweg, Va.; Ernest E. Palmer, Atlanta; Wm. R. Moyes, East Tenn.; George Huskinson, Florida; Mrs. Louisa J. Huskinson, Atlanta.

Review for November.

The following is the statistical report of the work done in the Southern States mission during November.

Books of Mormon sold 181, other books sold 2211; tracts distributed 24,244; Liahonas' distributed 3306, Liahona subscriptions taken 182, families visited 11,217; families re-visited 7,935; hours tracting 4,582; hours gospel conversation 6,396; hours with Saints 5,356; gospel conversations, 12,702, hall meetings 248; cottage 553; open air 45; children blessed 55, baptisms 26.

Death of a Saint in Alabama.

Many elders will grieve to learn of the death of Sister Maggie Holladay of Sulligent, Ala. She had long been a member of the Church, and had a collection of the cards of more than 100 elders whom she had entertained. She was a native of Lamar county, Ala., and was aged 58 years. She had been in bad health for nearly two years, although her demise was unexpected. She leaves one sister and several other relatives to mourn her death. She was a woman of strong faith in the gospel, and died in the hope of a resurrection with the pure in heart.

Florida Conference: Elder O. W. Hyde, Pres., 1324 Claude St., Jacksonville. Four converts were baptized in Jacksonville last week. The ordinance was performed by Elder Thomas Jones, in the St. Johns river. The little church being built in Madison is nearing completion. Elder Riggs and Mangum, who are laboring at this place, are doing a most excellent work.

Kentucky Conference: Elder Thos. E. Secrist, Pres., box 554, Louisville. The general condition of the conference is excellent. The elders in their various fields of

labor are being treated with respect and their message listened to with attention. The members throughout the conference are reported to be living up to the requirements of the gospel.

Ohio Conference: Elder A. Tolton, Pres., Box 41, Station "D," Columbus. A pleasant time was had by Elders J. L. Hubbard and A. S. Hall in New Albany recently, they having gone there by special invitation. Several meetings were held and one convert baptized. Elders J. H. Maxwell and Jordan Stockham are doing good work in the city of Portsmouth; this place is the old home of the latter. His friends treat him with much respect. Street meetings in many of the cities have been suspended owing to the cold weather. Elders laboring in Newark report that the people are receiving them kindly.

East Tennessee Conference: Elder W. K. Soelberg, Pres., Box 688, Knoxville. Reubin Smart, County Judge of Grundy county, gave an interesting lecture on Sunday school work at the North Cut school house. Mr. Smart is a warm friend of the "Mormons." Elders C. R. Sampson and A. T. Thorup have won success in their labors in Marion county, they having distributed 300 tracts and sold 38 books, baptized three converts and blessed three children all in one week. Results of the good work being done in Knoxville by Elders Soelberg, Jensen and W. H. Larson are beginning to be noticed, many interested investigators having been made. Elder J. W. Willis, after filling a faithful mission has been released to return home.

North Carolina: Elder Robt. B. White, president, box 547, Wilmington. The elders, who are visiting the members, report them to be living their religion. In canvassing the city of Wilmington the brethren found the prejudice, formerly existing, considerably diminished. Five converts were baptized at Andrews, Cherokee county, by Elders Joseph F. Tracy and R. J. Bradshaw. While traveling in Duplin county, Elders N. M. Feik and C. C. Martinson were entertained by a minister, who seemed to have a purpose in so doing. During the evening he bitterly arraigned them and the following morning ordered them from the house. Reports from the various counties where the elders are laboring show the work to be progressing. Elder Joseph F. Tracy, after having done a splendid work, has been released to return home.

Mississippi Conference: Elder D. Wm. Stowell, president, 416 George street, Jackson. Three successful meetings were held on the 21st, two at Magnolia and one at McComb City, by Elders D. Wm. Stowell, H. M. Hodgson and Frank Morris. At the conclusion of the McComb meeting, S. W. Bacot, the ex-mayor, invited the missionaries to his home. The following day, Sunday, Mr. Bacot had a large crowd at his residence to hear the brethren expound "Mormonism." At Brookhaven, Hoffin's book store is handling the Book of Mormon. Three good meetings were held by Elders W. W. Clark and George J. Taylor at Mecham Junction, at the conclusion of which two converts were baptized. Eight meetings were held at Beechwood during the past week.

Virginia: Elder S. W. Bateman, president, box 145, Lynchburg. A series of successful meetings were held in Danville, and were well attended. Elders R. B. Major and W. E. Shumway have seen good results in the city of Alto, Amherst county, having held nine full attended meetings in one week. While in attendance at a Methodist service, Elders George E. Marchant and Reese T. Lowder, while traveling in Buchanan county, were granted a special privilege; the pastor heard that the brethren were in the audience and invited them to preach, which they did gladly. At the conclusion of their remarks the minister indorsed what had been said, telling the people present that it was Bible doctrine. On the following Sunday morning the same brethren were approached by the same pastor and requested that they occupy his pulpit at the Sunday services. Needless to say, this invitation was thankfully accepted. When the hour of meeting arrived the congregation was so large that the building would not accommodate them, so an open air meeting was called. Quite a heavy fall of snow has tended to hamper the labor to some extent; however, a good effort is being made by the elders, all of whom are enjoying good health. Elder H. O. Kent has been honorably released from his labors, having filled a faithful mission.

Georgia Conference: Elder Lionell L. Myers, president, 454 Oak street, Macon. Elders A. A. Savage and W. C. Green had a pleasant experience lately. As they were entering the city of Talbotton, they were accosted by a gentleman who asked if they were not "Mormon elders," observing that they appeared so to him, although he had not seen any of them for over seven years. He took them to the hotel for dinner, then took them to his home, where they were treated with much respect. Elder Myers has been touring the conferences, visiting the laborers and members. He reports the conference in excellent shape and the cause prospering to a remarkable degree. Elders E. J. Lee and W. C. Green are realizing abundant fruition. They were requested to hold a meeting in a school house and complied. After a good service a number of the people remained, asking questions and desiring the brethren to sing more of their songs. Among the crowd were two ministers, who commented favorably on the talks of the elders. The next day they held a baptismal service, at which three converts were immersed. Elder A. E. Mortenson, who is laboring in Macon, was requested to visit the home of a lady that was seriously ill. He was asked to offer a prayer. He knelt at the bedside and importuned the Lord in her behalf. In less than half an hour the lady arose from her sick bed and

addressed those in the room thus: "The Lord has saved my life through the prayer of a 'Mormon' elder, for which I am thankful."

Middle Tennessee Conference: Elder J. Elmer Johnson, Pres., Box 269, Memphis. The inclement weather has retarded the work to some extent. Elders J. A. Busby and W. Walker have been visiting the members of the Church in the last end of the conference and report them to be trying to live the better life. The Sunday school recently organized in Hardman county is reported to be flourishing. Mr. J. W. Glimp of Lightfoot, recently passed away—a sad blow to all that knew him. He has been a true friend to the missionaries whose heartfelt sympathy goes out to the bereaved family. Two articles on Repentance taken from Talmage's "Articles of Faith" were read from the pulpit of one of the prominent churches of Memphis, and the same, favorably commented upon by the pastor, who is a frequent attendant at the "Mormon" Sabbath school, where the above book is being used as a text book. Elder D. S. Dority, who has presided over the conference for the past year, has been released to return home. Also Elder Wm. N. Knowlton, who acted as his first counselor. Both brethren have been faithful in the discharge of their duties and the work under their direction has experienced a healthy growth. Elder J. Elmer Johnson, has been laboring in Ohio but now has been transferred to this district to preside.

Alabama Conference: Elder Henry A. Gardner, Pres., Box 705, Montgomery. Elder Albert Tracy has been honorably released from his labors, after having filled a praiseworthy mission. One baptism was reported by Elders H. K. Maxham and D. C. Alleman. The brethren are all well and report achievements.

East Kentucky: Elder G. Franklin Ellsworth, Pres., Box 422, Lexington. In Menifee county, Elders W. F. Larkin and J. G. Palmer have brought results out of their labors; they have baptized many new converts. Company work during the past summer has been successful; more literature has been distributed than in any previous period in the history of the conference. One of the ministers living in Lexington endeavored to show Elder R. L. Cook the error of his way, while the latter was canvassing. However, the report of this conversation shows that he made an utter failure. The reason was obvious—he was battling against truth. Sister Bathsheba Fite of Ribolt, Lewis county, died on the 7th of the month. Sister Fite lived the life of a staunch Latter-day Saint. The elders will miss her, especially, as many of them have enjoyed her hospitality. The mayor of Cynthiana gave the missionaries leave to canvass the city.

Atlanta Conference: Elder Paul E. Nelson, Pres., 29 Connally St., Atlanta. Elders Alfred G. Gunn and J. A. Smith are visiting the members of the Church in the north end of the conference. Sister Florence Zundel has been laboring in Atlanta for nearly a year and now has been transferred to Ohio. Sister Zundel, with her companion, Sister Caroline S. James, have been working wonders for the cause. Sister Louisa J. Huskinson has been appointed to labor in Atlanta. Brother C. M. Hauser of Washington, D. C., was a late Atlanta visitor, speaking in the church Sunday.

President Chas. A. Callis, together with his wife and two children returned from the West on the 9th. President Ben. E. Rich was a visitor at the mission home on the 15th. Sister Laura Pack is visiting with her daughter, Sister Callis.

NORTHERN STATES MISSION

Some Appreciated Repairs.

The lower room of the Church at 149 So Paulina St., has been presented with a new linoleum as a result of the success of our Relief Society bazaar. After the thorough cleansing, and wall papering that has been administered, we believe it would take a very troublesome rain or snowstorm to keep us from attending meeting.

Laborers Receiving Their Hire.

Elder A. K. Kennington and I spent Thanksgiving at Bridgeton and we were treated like kings by a Mr. A. Manning and wife. His brother Edward is also deeply interested in the Restored Gospel.

While tracting in this part last July we went into the little town of Bridgeton and held a quiet open-air meeting on the store porch. We were invited to stay over night by Mr. Manning and the whole family manifested a spirit of investigation. So we went back and arrived there in time to partake of the festive spread, which was duly appreciated.

We attended their Sunday school which convened at two o'clock, immediately afterwards our services commenced. A good meeting was held. We expect at least three baptisms before long.

Elder Thos. E. Orton.

A Fast Meeting.

Our fast meeting, Sunday Dec. 6, was one not soon to be forgotten and brought comfort to those who were privileged to attend. All hearts were linked together by a manifestation of divine power and inspiration. The spirit of testimony was felt so strongly, two or three would rise at one time to testify, and from beginning to end, not a moment's time was wasted. A heavy fall of snow filled our minds with thoughts of the Christmas tide—and brought a spirit of thanksgiving like the one that must have been felt as the first Christmas approached.

In his opening remarks, Pres. Jos. Campbell talked of the improved condition of the branch, the work accomplished by the mission, and mentioned that not a death had occured among us during the whole year. If we are humble and our spirits are in tune

with the spirit of the Lord, we cannot help but feel His blessings, and know that His plans and purposes are fast being accomplished. We feel ready to greet the new dawn with brighter hopes and prospects.

M. I. A. Conjoint Meeting.

Sunday evening, the Y. L. M. I. A. and the Y. M. M. I. A. met conjointly, Pres. Wiley M. Cragun presiding. Elder J. M. Anderson gave a short talk, portraying how through the inspiration of the Lord, the unlettered youth, Joseph Smith, anticipated the world of science in giving forth many important scientific truths.

The original program for the evening was not carried out because of the presence of Sister Laura Bennion who has been away from Chicago for some time, and Bro. Horace S. Ensign, assistant conductor of the Tabernacle Choir, of Salt Lake City, Utah. Sister Bennion spoke of the coming forth of the Book of Mormon and the beautiful truths contained therein.

Brother Ensign sang "Count Your Many Blessings" and all present joined in the chorus. He also spoke, by request, of his missionary experience in Japan, and sang the Japanese national air. In closing he spoke of the loyalty and patriotism of the Japanese to their emperor, and admonished us, if we wish success, to be loyal to God and His servants placed in authority over us

An Experience in Wisconsin.

On entering a city in the southern part of the state, we met a gentleman who enquired of us what our business was. On telling him we were "Mormon" elders he was very glad to meet us. In the conversation that followed he told us he was acquainted with the Prophet Joseph Smith and that he was in Carthage at the time of the martyrdom of the Smith brothers.

As he knew them personally and knew them to be honest, upright men, he remarked "And if there ever was a piece of cold blooded murder, it was at that time."

He also told us of many cases where other people had stolen, lied, and injured and had laid all blame to the "Mormons." Then he gave us a little history of the contending faction who broke away from those who followed Brigham Young to the West, declaring that as men of real character, they were not commendable to lead or instruct any people at all.

Many little detailed incidents were mentioned and after the interview we journeyed on happy to hear a good word spoken about our early leaders by a respectable citizen of an eastern town, who was not of our faith.—A Traveling Elder.

Northern Half of Indiana.

A conference of the Northern Indiana elders was held at Muncie, Nov. 28, 29. Pres. German E. Ellsworth and seventeen of the traveling corps besides quite a number of Saints and investigators were there.

Three public services and two priesthood meetings were held. From the reports of the elders the fact is apparent that a spirit of unity and love has existed throughout the past summer's effort and all testified to having felt to a marked degree the power of the the Lord. During the public meetings Elders Willard Homer, H. W. Henderson, D. A. Banks, W. L. Wanless, W. B. Jacobs, C. J. Sorenson, Wm. M. Barratt, and I. A. Wheeler addressed the congregation upon the fundamental doctrines of the Christ. Aside from the regular singing a double trio, quartette and a duet were rendered by the elders.

We have now stopped country campaigning entirely and will begin the stationary work in the cities with the same vim and ardor that have marked the past season, for truly "the harvest is great and the laborers are few," and we realize that the time is short and must be used to the greatest advantage. We feel to say, let the Liahona come, that all who pass within the radius of its rays of living light might receive an impetus for good therefrom and accept the message of glad tidings, which we bear.

W. L. Wanless, conference president.

President Rasmussen Released.

Pres. James Rasmussen has been honorably released to return to his home in Utah. For thirteen months he has labored faithfully as presiding elder of the Southern Illinois conference, and through his diligent efforts in securing the co-operation of the brethren, has been instrumental in bringing this district up among the leading ones of the mission. Before being called to preside, he labored thirteen months in north Illinois.

Elder Rasmussen has been very successful in placing in the homes of the people, the Book of Mormon. Few if any of the laborers in the vineyard could surpass him in this line. The elders presented him with a set of books, "The History of the Church." as a token of the esteem in which they hold him. It is with a feeling of regret that we say good bye to Brother Rasmussen and we all unite in wishing him a safe return to his home, and pray that he may be as zealous for God at home as he has been here.

Elder Peter J. Hicks, who has for the past twenty months labored faithfully as a missionary in south Illinois, will succeed Elder Rasmussen, and as he has won the love and confidence of his co-laborers, he will be able to carry on the aggressive work now being done. All the brethren join in wishing Pres. Hicks God speed in his new calling.

Elder Lafayette Olson

CENTRAL STATES MISSION.

A New Meeting House.

Retiring president R. R. Church, of the Louisiana conference reports the branch of the Church at Galvez had gotten their little chapel well on the way toward completion

and he was rejoiced that they would soon have an appropriate place in which to worship God.

Baptisms at Hannibal, Mo.,

Elders Samuel Butterfield and G. E. Hulme have been laboring at Hannibal, Mo., for some time, visiting among the people and Saints, tracting, holding cottage meetings, etc. On Dec. 1, they had the pleasure of baptizing three persons, namely George Walker and wife Janie, and Jennie Rarden, Elder Hulme officiating. The baptisms occurred in the Mississippi river, on a very cold day. The elders report bright prospects in Hannibal, and say the Saints there are firm and faithful. A kind word is added about the Liahona.

Releases and Appointments.

Elder R. R. Church, till but lately the president of the Louisiana conference, has been released from his duties here and has repaired to his home in Eureka, Utah after achieving good results. These brethren have also received the word, "Well done, good and faithful servant" and have gone to greet their loved ones at home: Elder Niels E. Mikkelson, of Fountain Green, Utah, and Wallace A. Hale, of Oakley, Idaho; from the Oklahoma conference; Geo. W. Bronson, of Yost, Utah; from the Independence conference and formerly conference president of Arkansas. Elder Mikkelson has presided over the Oklahoma workers and members.

Elder J. E. Coleman has been appointed his successor. Elder John T. Rasmussen is now at the head of the Louisiana forces. Elder Chas. R. Bronson is now president of St. John's.

From a Texas Colony.

Kelsey, Tex., Nov. 24, 1908.

The semi-annual conference of this colony and of the North Texas conference, convened at Kelsey, November 21 and 22. There were in attendance President S. O. Bennion and Elder Whitely from the office at Independence, all the Arkansas elders and all of those of North Texas. Brother A. Anderson and family from Vernon, Utah, were also with us, as were also many of the Saints from the surrounding counties.

The colony is growing so rapidly that we have not room to seat all who attend our services, in our present place of worship.

As an introduction to the event, the Saints gave a pretty and instructive entertainment the night preceding the opening of the religious convention, and those who rendered the program did exceedingly well. Pres. Bennion said he could see a marked inprovement and felt proud of the branch and the Saints.

Six public services were held and the spirit of the occasion and the gospel message poured out upon the speaker and audience. Never was the word preached with more earnestness and power by the elders at this place. Every speaker rejoiced in the truth and as he explained the gospel of our by an angel to Joseph Smith, their coun- Savior and bore testimony of its restoration tenances beamed with intelligence and the Holy Spirit and by the same spirit their words were carried forcibly to the hearts of the hearers.

During the two days occupied by the conference, five priesthood meetings took place, where the missionaries and branch priesthood, consisting of nineteen elders, five priests, twenty deacons and twenty-two teachers reported their labor for the past six months and received rich counsel from Pres. Bennion in return. The president stated he had never attended a conference where he felt better or more joy than at this.

The Arkansas laborers returned to their field of action and they of North Texas were stationed and paired as follows:

Company A: Walter Weber, leader, T. T. Murdoc and C. Knudson. Elder Pitcher and E. Carlisle.

Company B: Wm. L. Johnson and G. H. Toolson, C. D. McLane and R. H. Andrews. J. E. Reid and H. M. Humphreys.

Laboring in counties: J. W. Johnson and J. DeGraw, Shelby county; L. H. Bisel and J. Mathers, Rusk county; P. R. Hansen and J. E. Lee, Narlogdocker county.

Revisiting corps: Timothy Jones and D. G. Robinson, Geo. H. Berry and A. S. Hinchley.

Yours,
William H. Heaton, president

EASTERN STATES MISSION.

Mr. C. W. Keopff, of Salem, Va., would like to know of the whereabouts of Silas Crumb, his uncle, who is a member of the Church and is thought to be somewhere in the west.

Commendation.

This is a sample of the many letters we receive from the men in the field, volunteering their opinions as to the worth of our magazine in its sphere as their organ. It comes from Elder W. W. Favior, of the New England conference and runs:

"During my two years in the mission field, the Elders' Journal has been a great profit to me in preparing me for the defence of truth. And not alone am I to be thankful for the truths of eternal life that I have learned from its pages but many others with whom I have had the privilege of leaving a copy each week have expressed themselves as being well pleased with the way it treats the different principles of the gospel."

CALIFORNIA MISSION.

In San Diego.

Elder Leroy M. Morris forwards an item to the effect that they had a profitable convening at the San Diego branch headquarters Nov. 22. The house was filled and the "Mormon" doctrines of pre-existence of

spirits and salvation for the dead, expounded by Pres. Jos. E. Robinson, so appealed to the audience that the elders now have some earnest investigators of the message. Says our correspondent futher: "The elders now laboring in San Diego and vicinity are Leroy M. Morris, John A. Judd, Elmer E. Kearns and Andrew V. Nelson Jr. We are doing county. as well as city work. In the county we travel without purse or scrip and the Lord provides us food and shelter.

The missionaries and Saints here are glad to welcome back to their little flock Bro. Erastus Clark and wife of Springville, Utah. Brother Clark was a former travelling elder in California and his wife, formerly Miss Arlie Sniff, is a native daughter of San Diego.

All is well in the little bay town of the Pacific coast. This is a fertile field for the propagation of the gospel of Christ."

San Francisco. Cal.. Nov. 30, 1908.

A word of commendation and praise is due word of commendation and praise is due the Saints and friends of San Francisco, for their integrity and zeal in the work of the Lord, and the courtesy and kindness which they show the elders. The latter were royally entertained during Thanksgiving. having several invitations to partake of hospitality which they were unable to accept, on account of previous engagements.

On the eve of Thanksgiving, Branch President Justus Swanson brought to the mission house a box packed with the dainties requisite for a Thanksgiving dinner. not forgetting one of the feathery tribe so much sought after on this proclaimed occasion. On Thanksgiving day, the elders partook of a sumptuous dinner at the home of J. L. Coltrin and F. Tidwell and two days later at the home of Sister Paulina Reugg. There is a feeling of love and devotion among the Saints here that can be felt in the handshake. It is prevalent among the Saints in the branches of this state. The day following Thanksgiving Bro. Z. L. Coltrin took the elders for a ride in his mammoth automobile, through the Presidio, Golden Gate park, and along the beach. The ride was much enjoyed by all concerned. Thanksgiving dinner number two was had at Bro. Coltrin's.

The Lord is continually opening new avenues for the furtherance of His work. On Sunday. Nov. 29, the elders were requested to conduct the funeral services of a corporal of the city police force, Mr. Barrie. They had conducted the funeral services of the little daughter of Mr. Barrie some four months previous. Elders Billings and Magelby delivered impressive sermons on the valor of this officer of the law. and the beauties of the resurrection; also other church doctrines. They were listened to with great interest by those present. A mixed quartet composed of Misses Amelia and Lillian Hooper and Elders Wm. Thompson and F. T. Christensen rendered the singing.

The services were very impressive and some excellent thoughts were left for the contemplation of those present, among whom was a platoon of forty policemen; also friends and relatives of the deceased, with a number of Saints. After the services the body was conveyed in a special car to Mt. Olivet cemetery where the last sad rites were said, amid a profusion of California's beautiful flowers, which gave evidence of the esteem in which Mr. Barrie was held by his friends and comrades.

The Lord thus opened the way for those to hear the gospel, who could not otherwise be reached. and we hope good may result therefrom. The wife and family of the deceased have the sympathy of their many friends among the Saints, in this their hour of bereavement.

A few weeks ago another was added to the membership list, in the person of S. N. Jacobson. an honest, upright young man, and we rejoice when such persons apply for baptism.

The Liahona reaches us every week and is read with much interest by members and Saints.

Elder Fred T. Christensen,
1443 Baker St.. San Francisco.

A TRIP WITH WILBUR WRIGHT.

An account of a brief trip in Wilbur Wright's aeroplane at Le Mans, France is contributed to The Autocar (London, October 17) by the Hon. C. S. Rolls, an English aeronaut of wide experience. This account is valuable as a temperate narrative by an expert who indulges in no heroics, but yet places the value of the Wrights' accomplishments in aviation very high. Says Mr. Rolls:

"After experience with every form of locomotion, including cycle and motor racing, a voyage in a dirigible balloon of the French army, and over one hundred and thirty trips in an ordinary balloon, there is nothing so fascinating or so exhilarating as flying. It gives one an entirely new sense of life. The power of flight is as a fresh gift from the Creator. the greatest treasure yet given to man, and one, I believe, destined to work great changes in human life as we know it to-day."

His narrative of the "flight" runs as follows:

"The roar of the engine commenced, the starting weights were reduced. and off we went with a bound. but not a worse one than when starting on a switchback. Before reaching the end of the rail we had left it and were in the air: we were now flying.

"Once clear of the ground the feeling of security was perfect, and I was able to watch with great interest the movements of the operating-levers. We tore along at forty miles an hour, and soon came to the first corner. Here a point of interest to motorists was demonstrated, viz., that, no matter at what speed a curve is taken, the machine adjusts its own 'banking,' so to speak; at the will of the operator it tilts up gracefully when taking a turn, and is therefore equivalent to a motor car tilting up the road in front of it, so that it is always 'banked' to just the correct angle to suit the speed at which the curve is taken, all liability to skid outward being thus avoided. Those accustomed to motor-racing on road or track will appreciate the effect of this, which is that taking a curve on a flying machine will, instead of being more dangerous, be actually safer than on an automobile.

"On this occasion our flight was more than usually interesting by reason of some strong side-gusts that attacked the flyer on certain parts of the course, and we were flying at what Mr. Wright told me was the most difficult altitude, viz., just below the tops of the trees.

"The prevalence of these and other 'undulations' of the atmosphere rendered very close attention necessary to the two levers controlling the equilibrium and altitude. I noticed that both these were kept constantly on the 'joggle' with slight movements.

"One has been accustomed to consider the atmosphere as a mass of air, decreasing in density with its altitude, but otherwise uniform. Experience on a power-driven flyer, however, shows that, far from being the case, the atmosphere near the earth's surface, even in what we call calm weather, is made up of spiral movements of varying diameter (sometimes vertical and sometimes horizontal), undulations of all sorts, little hills and valleys, and 'streams' of air—in fact, one might call it a new 'world'. conquered by man, a world with 'scenery' of great variation, which, tho invisible to the eye, is none the less felt by the operator of a flying machine.

"To maintain equilibrium and steering control while battling with these complex movements of the air has been the great problem which for centuries has baffled human ingenuity, and which is now solved by the Wright brothers after years of systematic study and experiment."

Going on, Mr. Rolls states his belief that the Wright flyer is the only type of machine controllable against side-winds and spiral currents. These can, of course, be avoided to a large extent by flying high, but the disturbing currents near the ground must be encountered before landing. To quote further.

"Sometimes we flew above the trees. sometimes we flew three feet off the ground, entirely at the will of the operator, who thus showed the most perfect control over his machine that any one could imagine. The side-gusts and varying currents which we encountered at times caused gentle dipping motions not unlike a switchback, but always under complete control.

"Our speed in the early morning caused tears to roll down our cheeks, but with goggles on one would have no difficulty in reading a map, making notes, or taking photographs, etc.

"After a flight of several miles a descent was begun for landing (for a moment the thought of a bag of ballast instinctively came to my mind); at the right moment the engine was stopt. and we came to ground so gently that I found it impossible to tell exactly when the runners first touched the surface. On landing we skimmed along the surface rather like a toboggan, coming to a standstill a few yards from our starting-point.

"The sensation of flight was novel and delightful, and the fact of accomplishing what several eminent scientists have 'proved' impossible gave also an added satisfaction.

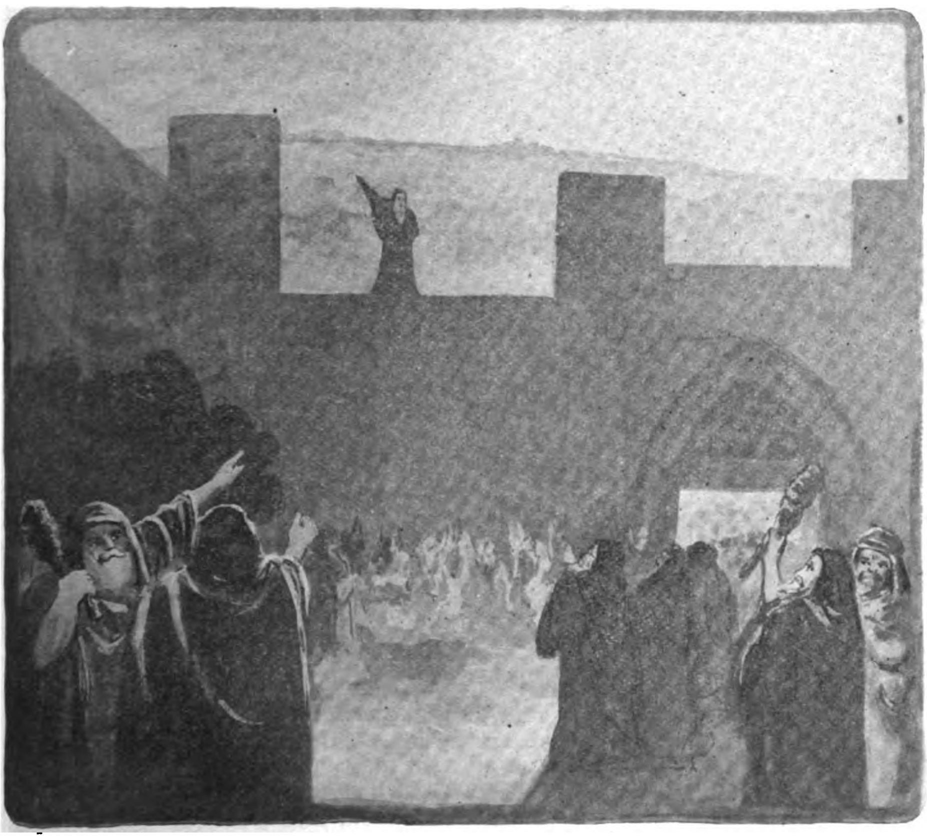
"With regard to the 'art' of flying. Mr. Wright and his machine seem to work together as one unit. The management of a machine of this kind in breezy weather, however, is not at all easy; at the same time it can only require patience and careful practise before any intelligent man possest of coolness and good judgment can learn it."—Literary Digest.

Liahona The Elders' Journal

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Sign of the Nativity.

A STORY FROM THE BOOK OF MORMON.

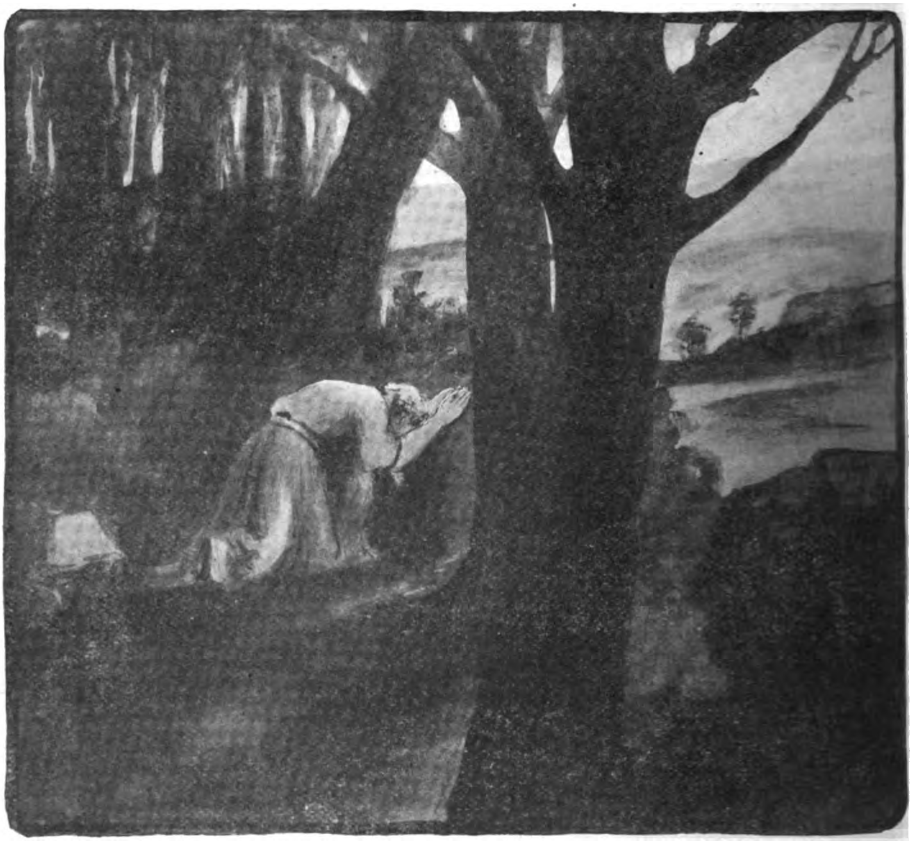


THE PROPHET SAMUEL, THE LAMANITE, FORETELLING THE BIRTH OF CHRIST, FROM THE CITY'S WALLS.

The prophet Samuel, the Lamanite,
Upon the city's walls stood boldly forth,
And to the multitude, in words of light,
A wondrous message bore, for all the earth.

"The Son of God shall come!" In thund'rous tones
The words rang out far o'er the busy scene;
Men stopped amazed, and women stood like stones;
"Who is this babbler, and what does he mean?"

"The Son of God shall come!" the prophet cried,
"Believe on Him, and be redeemed, and live!
Repent! Repent! And in His law abide,
For He alone eternal life can give!"



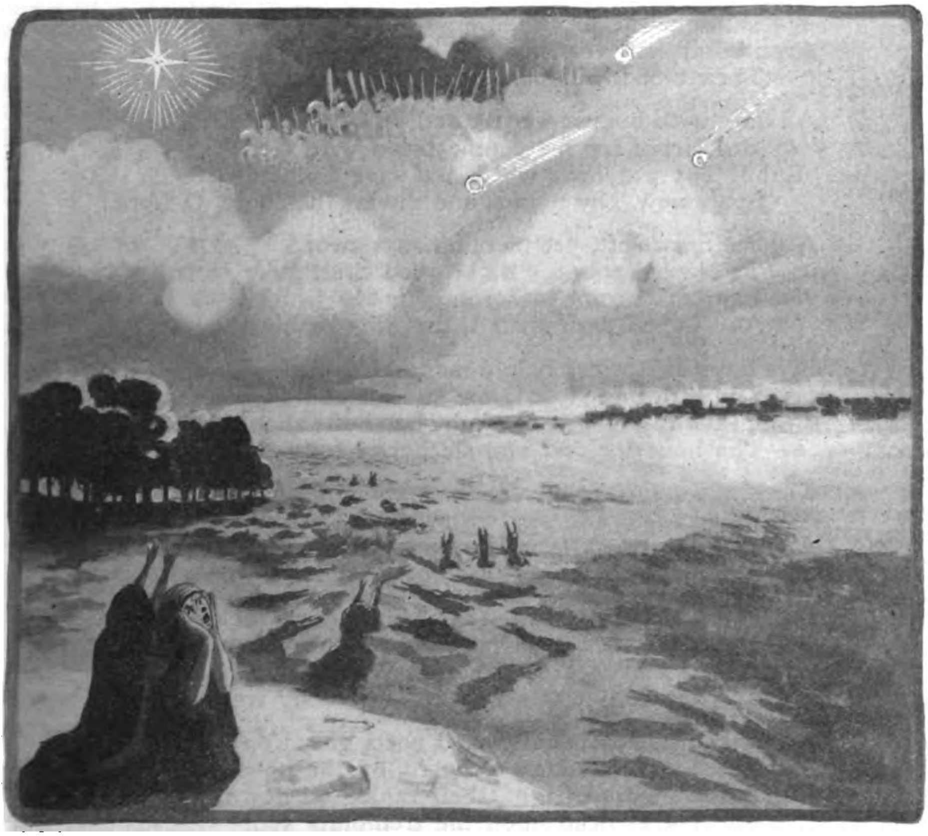
NEPHI PLEADING WITH GOD TO GIVE THE SIGN OF THE SAVIOR'S BIRTH AND SAVE THE LIVES OF BELIEVERS.

"A sign I name by which all men may know,
That Christ, the Son of God, has come to earth;
Five years will pass, and then behold and lo,
The sign from God that will attend His birth.

"The sun will set, but darkness flee away;
The whole night through shall all the sky be light.
A day, a night and then another day
Shall be as if the sun were shining bright.

"A new star, too, the firmament shall pierce,
And wonders fill the hearts of men with dread;
And ye who hear my words, o'ercome by fears,
Shall fall to earth, as if ye were struck dead."

Dire threats and shouts of rage filled all the air:
"Sieze this fellow! Bind him! Send him away!"
But angel guards were with the prophet there,
And he escaped his foes, to their dismay.



THE MIRACULOUS LIGHT, THE NEW STAR, AND THE SIGNS AND WONDERS IN THE HEAVENS, THE NIGHT BEFORE THE SAVIOR'S BIRTH.

Not all who heard, despised the prophecy;
In many hearts it sunk with clinging hold;
And thousands of believers faithfully
Looked for the great events which it foretold.

Disciples of the Lamanite were scorned,
And persecution made their lot severe;
Foul plots to slay them for their faith were formed,
Because they did the name of Christ revere.

"The time has passed, yet no sign has been shown;
Your prophet Samuel did speak a lie;
The sign must come before another sun,
Or all believers on his word must die."

Such was the edict made by those in power,
And death hung o'er the home where faith was found.
It was for Christians truly a dark hour,
But in their loyal hearts hope did abound.

'Twas morn, and should another morn appear
Without the promised sign, an awful death
Awaited all believers, far and near—
Their blood in floods should drench the grieving earth.

All day, with bursting heart and face bowed down,
Did Nephi for his people plead with God:
"Fulfill Thy prophet's word, and save Thine own!
Spare now Thy Saints, and thwart their foes, O Lord!"

A voice most soft, yet piercing as a sword,
To Nephi spoke: "Be of good cheer; e'er morn,
The sign shall come, according to My word,
And in the flesh shall I, the Son, be born!"

Five days of April's* balmy month had fled;
The fifth had closed; the sun his course had run;
'Twas time the Queen of Night her light should shed;
The hour for rest and sleep had fully come.

The sun was gone, but yet an unknown light
Filled earth and sky with noonday's brilliant glare.
Amazing truth! The whole night through was bright
As any summer day in climate fair!

And fearful signs were seen in earth and sky;
A strange, new star in glory did appear;
Among the clouds great balls of fire did fly,
And spectral armies marched in bloody war.

Benumbed by fear, the wicked hosts gazed on
These awful scenes, wrought by the power of God,
Till, palsied with affright, their ranks fell down,
And lay as dead upon the trembling sod.

The home where faith was found with joy was filled;
Belief in Christ a rich reward had won;
The voice of persecution now was stilled;
And all men knew the Son of God was born.

What land, ye ask, did know these wondrous things?
Go, read the record, carved on plates of gold;
The joyful tidings which this record brings,
Were given to redeem a fallen world.

—C.

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* The Latter-day Saints believe that Jesus was born in Bethlehem on the sixth day of April.

GERMAN ZIONISTS.

German Zionists are now not only the most splendid "Landsmannschaft," having an enviable organization and contributing the most to the movement but they have become, so to say, the brains of Zionism, laying its plans and carrying on its strategy. Another feature of the German Zionists deserves notice. The German Zionists were in Herzl's time the most stubborn adherents of political Zionism and the boldest denunciators of "Culture Zionism" and the immediate activity in Palestine theory. Now they are the most ardent promotors of Jewish culture, forming clubs for Jewish music, giving exhibitions of Jewish art, establishing courses of Jewish literature, and they are the most vigorous and systematic workers for the rehabilitation of Palestine. And these endeavors are indeed rewarded by splendid results. Jewish nationalism is gradually extending its infiuences over everything in Germany. Perhaps in no other country are comparatively so many Zionists without a Zionist consciousness as in German tine thus owes its existence to the Ger- tine thus owes its esistance to the German Jews, and the Hilfsverein, which creates in Palestine such institutions as kindergartens, primary schools, teacher's seminaries, and a school of technology on a national basis and in the national spirit, is, of all non-Zionist organizations working in Palestine, such as the Alliance, the A. J. A., the only one that "understands the role that the Jews of Palestine will play as a people in the awakening of the near east."—From the Maccabean.

A WAR SONG.

[The following poem was written by David Smith, son of the Prophet Joseph Smith, in Nauvoo, on December 24, 1863. It was sung here by the boys during Civil war times, to the tune of "Auld Lang Syne." A written copy was furnished to us by Leonard Hudson, who does not know whether or not it was ever in print before. David Smith wrote excellent poetry, and a volume or two of his poems have been published.]

And shall our country be forgot,
 Our flag be used unkind?
Shall traitors tread it under foot
 And never be brought to mind?

Shall queens and tyrants o'er the sea
 Laugh our bright land to scorn,
And fling it in our teeth that we
 Are of our glory shorn?

Shall copper-headed snakes go mad
 And work our country ill;
Shall evil things of her be said
 And we sit calmly still?

And shall the turkey buzzard come
 With all her filth and dirt,
And violate the eagle's home
 And yet receive no hurt?

Oh! no the eagle in her flight
 Will tear her limb from limb;
We will replace each missing stripe,
 Nor let a star grow dim.

O! no as long as union men
 Are leagued with purpose strong,
We'll bring our country back again
 And crush the rebel throng.

—Nauvoo Independent

NOBILITY.

True worth is in being, not seeming—
 In doing each day that goes by
Some little good—not in the dreaming
 Of great things to do by and by,
For whatever men say in blindness
 And spite of the fancies of youth,
There's nothing so kingly as kindness
 And nothing so royal as truth.

We get back our mete as we measure—
 We cannot do wrong and feel right,
Nor can we give pain and feel pleasure,
 For justice avenges each slight.
The air for the wing of the sparrow,
 The bush for the robin and wren,
But always the path that is narrow
 And straight for the children of men.

'Tis not in the pages of story
 The heart of its ills to beguile,
Though he who makes courtship to glory
 Gives all that he hath for her smile,
For when from her heights he has won her,
 Alas, it is only to prove
That nothing's so sacred as honor
 And nothing so loyal as love!

We cannot make bargains for blisses
 Nor catch them like fishes in nets,
And sometimes the thing our life misses
 Helps more than the thing which it gets,
For good lieth not in pursuing
 Nor gaining of great nor of small,
But just in the doing, and doing
 As we would be done by, is all.

Through envy, through malice, through hating,
 Against the world early and late,
No jot of our courage abating—
 Our part is to work and to wait.
And slight is the sting of his trouble
 Whose winnings are less than his worth.
For he who is honest is noble,
 Whatever his fortunes or birth.

—Alice Carey.

Liahona The Elders' Journal

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Editorial

CHRISTMAS GREETINGS.

On the recurrence of the day which Christians everwhere celebrate as the anniversary of the birth of the Savior of the world, Liahona The Elders' Journal heartily expresses the most cordial good wishes in behalf of all its readers of every class, race and creed.

God bless you all! May health, peace and prosperity be with you, and may you be given a light by which you will be able to see and comprehend the source, nature and power of the great work that Jehovah is doing among the children of men in the day and age of the world in which your lot is cast upon its active stage.

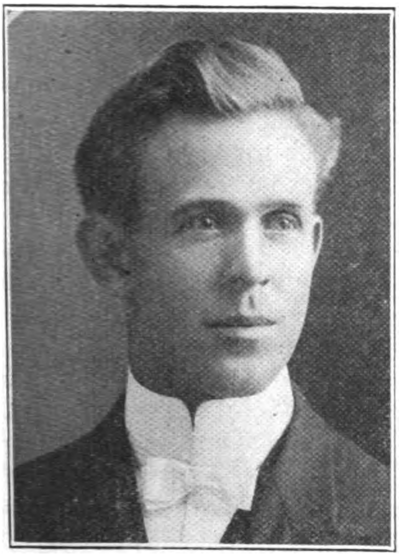
God bless you all! May all of you who have embraced the new and everlasting covenant, have strength and grace and patience to keep it as long as you shall tarry upon the earth; and may you who have not yet washed away your sins by making with God the covenant of baptism in the likeness of the burial and resurrection of the Redeemer, but are contemplating that great and solemn step, soon see your way clear to take it; and may you who have cherished in your hearts any sentiment of prejudice or opposition toward the servants or people of the Lord, soon see them in a new light which will convince you that the Latter-day Saints do not deserve the persecution they have endured, and that their religion is pure, comforting and exalting.

Liahona The Elders' Journal each week visits thousands of homes wherein dwell baptized believers; and thousands of other homes wherein dwell friends of Saints and elders; and still other thousands of homes wherein dwell people who know little of the Saints or their religion, and where prejudice against both has heretofore held sway. Into all these homes may the God of heaven send His peace, His blessing, His Holy Spirit and His great salvation. Such is the humble and earnest prayer of all who are connected with this publication.

With the return of Christmas time, all believers in a Redeemer feel a common bond of sympathy, and reach out towards the remainder of our Father's children feelingly, that they, too, may see the glorious light that brightens life's path leading back to our home on

high—back to our heavenly Parents.

At different times in the world's history, light and truth have been given to the children of men, and all nations



GERMAN E. ELLSWORTH,
President Northern States Mission.

and people who have needed it have been lifted up—raised to a higher level. In the meridian of time the shepherds on the hills heard the angels' message, following the star which led to the feet of the Master, to the light of the world. Since that day this light and truth and wonderful power have been lifting men and nations, and preparing them for the glorious reign of Christ on earth.

But ere the thousand years of peace, the errors and misconceptions which have been mixed with the pure gospel, must be cleared away by angels again visiting the earth and revealing the true character of the God who created the universe. These messengers have proclaimed that the time of the second coming of our Lord and Master is at hand, and have delivered to the members of the Church of Jesus Christ of Latter-day Saints a message; and, like unto the shepherds of old, the Saints have been proclaiming the acceptable time of the Lord, the time of preparation to meet the hosts on high, who are to come in the clouds of heaven.

In behalf of the Saints and elders of the Northern States mission of the Church of Jesus Christ of Latter-day Saints, we send greetings to the people of these states, and to the world, and bear witness that the light of Christ has been renewed in this day; that the true character of our heavenly Father has been again revealed through His Son Jesus Christ, and that the Church organized by the Master while in the flesh has been again established, with the same laws and officers, and all who will, may come and know the way of life.

German E. Ellsworth,
President Northern
States Mission.

Everywhere throughout the civilized world Christmas time is the time to give. It is the time to exchange proofs and tokens of friendship and love. In this spirit I desire to say a few words to the readers of our missionary magazine, Liahona The Elders' Journal, including those who are not Latter-day Saints, as well as those who are.

To the Saints I wish first to say that at this season of rejoicing and festivity there is no better way of showing your gratitude to the Lord for the substantial blessings of life which He has bestowed upon you, than by sharing them with your brethren, sisters, kindred and friends, and even the stranger within your gates, who may be in need. It is more blessed to give than to receive. The love which is created by kindness is a blessing to both giver and recipient, and helps to spread the Spirit

of God among men, and to increase faith in the earth.

On no account should the holiday season be made a pretext for excesses



SAMUEL O. BENNION,
President Central States Mission.

or improper conduct of any kind. The Word of Wisdom is just as binding upon Latter-day Saints at this time as at any other. Those forms of amusement and recreation which are harmless and innocent may be indulged in, in the home and in public places, but no others should be shared by Latter-day Saints. All who claim this name should guard their conduct in this respect.

At this season when the birth of the Redeemer is being celebrated, it may be that you can change a foe into a friend, or overcome opposition to the gospel, or soften the hearts of some who feel hard towards you, by offering a simple gift, or giving expression to kind feelings and good wishes; and you will be blessed by improving such an opportunity.

To those who are not numbered with us, I wish to say. in behalf of the elders of the Central States mission, and the same may be said of those in all of the other missions, that we, the elders of Israel, come to you in a spirit of love, that same spirit of love that prompted the apostles and disciples of our Savior to go abroad among distant nations with the gospel message. In all the sincerity of our hearts we solemnly protest that we wish you good and not evil. On no account would we do you harm, or mar your happiness or teach you aught that would make you less honest, moral, upright and humble before the Lord.

We know what our message is, from what Source it came, and what it will do for those who believe and obey it. We know, as we know we live, that it is the fullness of the gospel of the Lord Jesus Christ, restored in all its original purity and power, by revelation and the ministry of angels to modern apostles and prophets.

We have left our homes and are traveling among you, strangers in a strange land, with no other motive than to be the means of blessing and saving the honest in heart. We receive no salary, and we travel without purse or scrip, because the Lord has revealed to us that in this way we will be able to find His disciples.

When you give us food, or shelter for the night, we return your kindness by leaving in your home our peace and blessing. We are servants of the Lord, and He has given us power and a commandment to bless all who will receive blessings at our hands.

Samuel O. Bennion,
President Central States Mission.

On the eve of assuming charge of the Western States mission, it gives me joy to send a Christmas-time greeting to the elders. Saints, friends and good people laboring or residing within its geographical boundaries. My labors

for an indefinite period of the future are to be within the group of states which are comprised in this mission, and in entering upon them I do so with an



JOHN L. HERRICK,
President Western States Mission.

earnest prayer in my heart that I and my fellow laborers, the elders of the Church of Jesus Christ of Latter-day Saints, may be instrumental in the hands of the Lord in doing good to all who may hear our words, or with whom we may come in contact.

We go forth into our mission field untempted by lucre, and with no thought or expectation of winning the applause of the world. Indeed we expect to receive the opposite treatment from people who do not know us. We go forth solely to bless and save our fellow-men, and in this great work we know that we must be inspired by a lofty and self-sacrificing spirit of love, and that, without the support and guidance of the Almighty, we shall fail. It is therefore our purpose to serve Him diligently, in the hope that He will lead us to the lost sheep of the House of Israel who will be willing to receive us and our message.

It is our calling to proclaim the restoration of the fullness of the gospel to mortal men in these last days, and the establishment of the kingdom of God on the earth. While holding in sacred regard the rights of conscience among all men, we shall solmnly protest against error, and earnestly invite as many as we can reach, by our voices or influence, to embraee that fullness of truth of which God has made us the bearers.

John L. Herrick,
President Western States Mission.

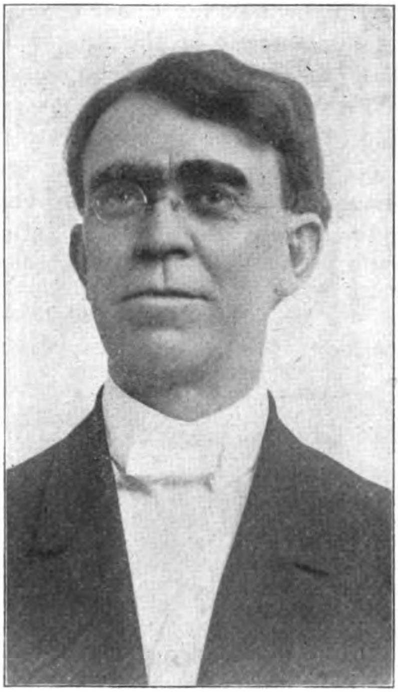
WESTERN STATES MISSION.

[The following sketch of the Western States mission is very interesting, especially to Saints living in it, and to elders who have labored in it, and has a high value as a historical paper. It has been kindly furnished by Elder Joseph A. McRae, the retiring president of the mission, who has presided over it for about eight years, and under whose faithful and competent watchcare it developed from small beginnings to important proportions. Elder John L. Herrick succeeds to the presidency of this mission with the opening of the year.—Editors.]

The opening of the Western States mission, (first called Colorado mission) may be said to date from December 14. 1896, on which date Elder John W. Taylor left Salt Lake City for Colorado, with instructions to begin missionary work in that state. He had for his companions Elders John H. Boshard of Provo and William C. Clive and Herbert A. White of Salt Lake City. The ranks of this little vanguard were soon substantially augmented by other elders, who followed them, and the work began in earnest. During 1898 and 1899, when duties in connection with his quorum demanded the attention of President Taylor, Elder Horace S. Ensign was the acting president.

Denver was the headquarters of the mission then as now, and gradually the work spread to the neighboring towns and counties, and soon many converts

were added to the fold of Christ. At the beginning of the year 1900 there were three conferences, namely: East Colorado, West Colorado and New



JOSEPH A. McRAE (retiring), President Western States Mission.

Mexico. Subsequently the conference of Wyoming was organized.

A conference of the entire mission was held in Denver on April 29, 1900, President John W. Taylor presiding. Elder Rulon S. Wells of the First Council of Seventy was in attendance. At this conference, Elders Joseph A. McRae and James F. Griggs were sustained as counsellors to the mission president. The position of counsellor had previously been filled in the order given by Elders Horace S. Ensign, Frederick C. Graham, John E. Woolley and Chas E. McClellan.

Success continued to attend the labors of the elders in the proclamation of the gospel in all the sections named, and further opportunity for doing good was manifest. The authorities of the Church saw fit to make an extension of the mission and the states of North and South Dakota and Nebraska were taken from the Northern States mission and added to ours, thus making our borders cover an irregular strip of the United States, reaching from Canada on the north to Mexico on the south, and from the Missouri river on the east to California on the west, embracing five states and two territories, North Dakota, South Dakota, Nebraska, Wyoming, Colorado, New Mexico and Arizona. Subsequently, Arizona was added to the California mission.

On March 1, 1901, Elder John W. Taylor was released from the presidency of the mission and Elder Joseph A. McRae was appointed to succeed him in that position. In July of the same year, we decided that we could further the cause of the Lord much better by having a building of our own, consequently we wrote to the First Presidency, asking for permission to buy ground and construct a suitable mission house and use the tithing of the mission for that purpose, believing at the time that $3,000 or $4,000 would be ample for all requirements. We received instructions to go ahead, but were informed that the Church must not be held responsible for any financial failure on our part. With that admonition in view we began negotiations for a suitable location and after much difficulty, by way of objecting to sell for "Mormon Church" purposes, purchased a site 50x125 feet on the corner of West Sixth Avenue and South Water (now Galapago street). The lot with a small building on it and subsequent improvements necessary, cost about $2,200, which was all paid by March 1, 1902.

We then began to think about and plan a house. In June 1903, plans for a mission house were submitted to the First Presidency. The plans were approved and again notice was served that we must depend upon ourselves for money to build and complete it. August 24th of that year, actual construction work began, and on December 1st we moved into the house. The contract price was $3,800 but the contractor failed for $500 which we paid, and altogether with some alterations the total cost of the house and lot was about $7,000. This was from $3,000 to $4,000 more than had been calculated

on, and the tithing of the mission amounted to only a few hundred dollars. Still with this increase in cost, we paid for the building and lot and dedicated it to the Lord on March 13, 1904. The money was raised through the generous contributions of our friends in Zion and elsewhere. Elder Matthias F. Cowley took an active part in raising money for our mission home, for which we owe him a debt of gratitude. Many inside alterations have been made at the expense of several hundred dollars, a very fine iron fence has been built around the lot, the sidewalk paved and a pipe railing placed around the sidewalk; the land has been sown to lawn grass, flowers have been planted, and the whole corner takes on a very pleasing appearance. Much comment has been made, some of our neighbors saying that it is the finest corner in this part of the city.

After the house was completed, and we were raising money for payment, we were compelled to pass through some trying scenes. On Christmas day, our funds were so depleted that we only had $25 in the entire mission, together with a strong faith in the promises of our heavenly Father. Through all this, our faithful elders never wavered, and although they knew their money had been advanced to pay accounts contracted, there was never a word of complaint and they ate their humble fare on Christmas day, surrounded by abundance, without a murmur.

When the last check was drawn, we felt a load lifted from our shoulders, that is beyond the power of description.

We feel that in all this, the Lord has watched over and blessed us beyond our fondest hopes. He has touched the hearts of our neighbors until we have received from them much praise. He has made our friends more dear to us and through our dealings with business men, we have won their respect and confidence.

Two other houses of worship have been constructed in the mission, one at Pueblo and the other at Loma, Colorado. These three buildings with the land are valued at about $17,000. Less than $2,000 of this amout has been paid from the ithes.

The credit for these improvements, we give to the Lord, who has always been good to us and guided our foot-from the tithes.

The elders have traveled over the greater part of the mission, and have preached the gospel to thousands of people. They have sold tens of thousands of copies of the Book of Mormon, other standard Church works and smaller books. They have distributed hundreds of thousands of tracts. While they do not now report many baptisms, they have many warm friends and true investigators. Hospitality is characteristic of the people, and the elders have suffered little or no hardship when left to their mercy. God has abundantly blessed His servants in this mission. Comparatively few are met, who give credence to the many stories which are being circulated about the Church. One old gentleman said to the writer the other day, "If some of these people who are doing so much talking, would go to Utah and see for themselves, as I have done, they would return with the notion that the Mormons were pretty good people." Liberality of thought and expression everywhere prevails.

As there is a variety of people, there must needs be a variety of climate, and such is the case. There are the semi-arctic regions of the Dakotas and the semi-tropics of Arizona, and the wheat fields of the former and orange groves of the latter proclaim intermediate climatic conditions of great variety. Truly we are cosmopolitan. We should also understand as many languages as the renowned Massachusetts blacksmith, Elihu Burrit, in order to preach the gospel to all. None could ask for more in the way of weather, for we have everything that can be desired. There is the Italian sky with the cooling zephyr from the mountain peaks; also the scorching winds that wither and parch the vegetation, the Nebraska cyclone and the Dakota blizzard. What the past has done for us in our granaries, our gold and silver, our coal, lead and iron and all the many products of the soil, has become a matter of history.

but what the future will bring forth only the eye of a prophet can foresee.

The Lord has blessed His servants who have labored in this mission. There have been a few who have been sick, and some who have been compelled to go home on that account, but we have never had a death among the missionaries in the field. Our hearts are filled with thanksgiving and joy for the manifold blessings of our Father.

May we always be ready to serve Him in word and deed until our souls shall be filled with joy unspeakable, and may we ever work for the consummation of truth and justice among all mankind, is the prayer of,

Your brother,
Joseph A. McRae.

MY DEAR OLD MOUNTAIN HOME.

ANNIE BRITT STEWART, OPELIKA, ALA.

Far away beyond the city's noise and clamor,
As the evening shadows fall, my thoughts will roam.
In fancy I can see the dear old canyon,
And I wonder if they think of me at home.
I can hear the school-bell ringing in the village
Where I used to go with little sister Nell.
Oh, take me back to scenes of happy childhood
In my dear old mountain home I love so well.

Oh, my heart is longing for the distant mountains
And the home that still to me is, oh, so dear!
My childhood's happy days in peace I spent there,
I am longing their dear voices now to hear.
Many months have passed away since last we parted;
Still I love my dear old home and mother best.
Just to know when I return there she'll be waiting.
In my dear old mountain home out in the west

Endeavor always to be content in that estate of life in which it hath pleased God to call you to, and think it a great fault not to employ your time either for the good of your soul, or improvement of your understanding, health, or estate.—Lady Fanshawe.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

1. Now Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the Scriptures beyond that which Amulek had done.

2. Now the words that Alma spake unto Zeezrom, were heard by the people round about; for the multitude was great, and he spake on this wise:

3. Now, Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only, but thou hast lied unto God; for behold, he knows all thy thoughts, and thou seest that thy thoughts are made known unto us by His Spirit;

4. And thou seest that we know that thy plan was a very subtle plan, as to the sublety of the devil, for to lie and to deceive this people, that thou mightest set them against us, to revile us and to cast us out.

5. Now this was a plan of thine adversary, and he hath exercised his power in thee. Now I would that ye should remember that what I say unto thee, I say unto all.

6. And behold I say unto you all, that this was a snare of the adversary, which he has laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his chains, that he might chain you down to everlasting destruction, according to the power of his captivity.

7. Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they knew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the Spirit of prophecy.

8. And Zeezrom began to enquire of them diligently, that he might know more concerning the kingdom of God. And he said unto Alma, What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God, to be judged according to their works?

9. And now Alma began to expound these things unto him, saying, It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of His word, which He doeth grant unto the children of men; according to the heed and diligence which they give unto Him;

10. And therefore he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until he know them in full;

11. And they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning His mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell;

12. And Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works.

13. Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned:

14. For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from His presence.

15. But this cannot be; we must come forth and stand before Him in His glory, and in His power, and in His might, majesty, and dominion, and acknowledge to our everlasting shame, that all His judgments are just; that He is just in all His works, and that He is merciful unto the children of men, and that He has all power to save every man that believeth on His name and bringeth forth fruit meet for repentance.

16. And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness;

17. Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan; he having subjected them according to his will.

18. Then I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption.

19. Now it came to pass that when Alma had made an end of speaking these words, the people began to be more astonished;

20. But there was one Antionah, who was a chief ruler among them, came forth and said unto them, What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state, that the soul can never die?

21. What does the scripture mean, which saith that God placed cherubims and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

22. Now Alma said unto him, This is the thing which I was about to explain. Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.

23. And now behold, I say unto you, that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar; for he said, if thou eat, thou shalt surely die.

24. And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state, which has been spoken of by us, which is after the resurrection of the dead.

25. Now if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

26. And now behold, if it were possible that our first parents could have went forth and partaken of the tree of life, they would

have been forever miserable, having no preparatory state; and thus the plan or redemption would have been frustrated, and the word of God would have been void, taking none effect.

27. But behold, it was not so; but is was appointed unto man that they must die; and after death, they must come to judgment; even that same judgment of which we have spoken, which is the end.

28. And after God had appointed that these things should come unto man, behold, then He saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

29. Therefore He sent angels to converse with them, who caused men to behold of His glory.

30. And they began from that time forth to call on His name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this He made known unto them according to their faith and repentance, and their holy works;

31. Wherefore He gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good;

32. Therefore God gave unto them commandments, after having made known to them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.

33. But God did call on men, in the name of His Son, (this being the plan of redemption which was laid,) saying, If ye will repent, and harden not your hearts, then will I have mercy upon you, though mine only begotten Son;

34. Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine only begotten Son, unto a remission of his sins; and these shall enter into my rest.

35. And whosoever will harden his heart, and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest.

36. And now, my brethren, behold I say unto you, that if ye will harden your hearts, ye shall not enter into the rest of the Lord; therefore your iniquity provoketh him, that He sendeth down His wrath upon you as in the first provocation, yea, according to His word in the last provocation, as well as the first, to the everlasting destruction of your souls; therefore according to His word, unto the last death, as well as the first.

37. And now, my brethren, seeing we know these things, and they are true, let us repent and harden not our hearts, that we provoke not the Lord our God to pull down His wrath upon us in these His second commandments which He has given unto us; but let us enter into the rest of God, which is prepared according to His word.—Alma 12.

"We must come forth and stand before Him in His glory, and in His power and in His might, majesty, and dominion, and acknowledge to our everlasting shame, that all His judgments are just; that He is just in all His works."

So says this ancient American Prophet, in reasoning out the resurrection and final judgment plan spoken of by the Jewish Apostle in the twentieth chapter of Revelation. This statement from the Book of Mormon is surely a sunbeam playing on the somewhat shadowy treatment by the Jewish scriptures of the question of rewards and punishments in the last great judgment day. "How?" you ask. Let us see.

It has been widely understood in the world of Christendom that the great Judge's decisions in that last great time of reckoning will be arbitrary. The reading of some passages of the Bible rather tends to beget that thought; but these other helps to the Bible, the Book of Mormon and Joseph Smith's revelations, enlarge upon the matter and aid us to see that after all the last awful judgment of man will be absolutely according to reason and in all justice to the judged. It has been held by some that the culprit whose soul is black and whose hands are red with crime, shall, if he confesses Christ with life's last breath, be accounted blameless over there. Conversely, that an upright man who neglects declaring his faith will be awarded a chain. What sort of logic is this? Which of these two persons would you prefer to neighbor with? Then to which do you think God would give a seat in His kingdom first? If you have a sense of justice, which you do, you will say that God would prefer the moral man.

That is what the Book of Mormon assures us, is it not? In speaking of those who have done ill and will cry for the rocks to fall upon them to bury them from the majestic Gaze of that final day of balancing accounts, this

book avers that even these recreants will know and "acknowledge to their everlasting shame, that *all His judgments are just*." Think of it! These wretched unfortunates, whose spirits are heavy with the guilt of carnal sin, amid all their weeping and gnashing of teeth at thought of the terrible retribution that awaits them, will yet admit that the Divine decrees are just. They will do this because it will be so apparent that the fault is all their own, and that God did all in His power to lead them to better things.

Here is a great consolation upon a momentous subject, that this Book of Mormon declaration brings. If those poor miserables called "the wicked" shall be convinced that Jehovah's decisions are all to be in exact justice, have we any need whatever for fear but that hair-breadth equity will be the keynote in the final judgment?

It cries aloud that we shall all get our precise deserts—that there will be no sudden whitening of the red hand or the dark heart, by a confession of the lips, nor the consigning to flames of the honest man for lack of religious confessions.

This chapter also deprecates the idea that the wicked will sizzle bodily in a never-consuming brimstone lake. It says their torture will be "*as* a lake of fire and brimstone." This is what we have always maintained; that the iniquity-culprit's punishment will issue right out of his own conscience; his burning remorse will be a more exquisite hell than the literal fire flames.

Further says the text about the rising from the dead and final judgment, that the iniquitous person "shall not enter into the rest of the Lord," but that the clean-living class will. What does that mean: to enter into the Lord's rest? Does it denote that the righteous shall exist in a state of idleness hereafter?

Some think so. We know better. There will be righteous works carried on there and men will be able to extract great joy and soul-satisfaction out of performing good works. In truth they will be capable of achieving worthy ends much more rapidly, and hence will derive much more happiness out of doing things then than now. Because they will be the less hampered with obstacles. If living beings were to be chained down to an existence of inactivity they would be in hell indeed.

What is it then to "enter into the rest of God?" Simply to have peace of mind; not to be constantly harrowed by a guilty conscience. It is taught in Holy Writ that the sin-laden soul in the great beyond has no rest day or night but is being stirred continually by dull, gnawing remorse.

To enter into the rest of our Creator is to be *fit* for assignment by the Creator to some great work or other among His mighty creations, and to be *capable* to do that work under His holy direction. That would certainly yield the maximum of happiness, peace of mind and rest of soul.

When I look over this beautiful city, I can come to only one conclusion. It is that Brigham Young must have been the most remarkable citizen that America has ever produced. He laid out here the most beautiful city in the United States. When I say this, I speak advisedly, for I have seen them all. In calling it the most beautiful city, I do not mean that there are not others with more beautiful buildings. There are. But nowhere are wide streets, parked ways, fine buildings and fine roadways combined so perfectly to make a beautiful community. Salt Lake. I shall always be glad to speak of as the most beautiful city I have ever seen, and Brigham Young as the most wonderful citizen the nation has produced.—Statement of Grand Counselor, Samuel Kohlberg, at U. C. T. reception, Salt Lake City—Deseret News.

THE ABIDING.

Pain and pleasure both decay;
  Wealth and poverty depart;
Wisdom makes a longer stay.
  Therefore be thou wise, my heart.

Land remains not, nor do they
  Who the lands today control.
Kings and princes pass away.
  Therefore be thou fixed, my soul.

If by hatred, love or pride
  Thou art shaken, thou art wrong,
Only one thing will abide—
  Only goodness can be strong.
    —Richard Henry Stoddard.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

A Fresh Significance of Christmas.

Last week in this department we allowed our cogitation to run along the thought-line suggested by Paul when he gives us to understand that a charitable person "believeth all things." We tried to show what a soul enlarging, advantage it is for one to have one's heart open to any or all truth, whether of the past, present or future, or coming from whatever source. It is along this same road that we wish you to go with us on a short journey of reflection.

About nineteen hundred and eight years ago there occurred an event on the east shore of the Mediterranean sea that the greatest nations of the world every year delight to remember in celebration. It was the birth of Jesus of Nazareth. That this Great One was born on the twenty-fifth of December, no man can put his finger on the proof. The evidence rather inclines to the belief that this birth was in the spring-time. However, it matters little as to this; the important thing about it is that we fittingly commemorate the occurrence and what it means to humankind.

All Christendom remembers the festal time and the blessed event. To Christians generally, on this day of long ago, a Savior was born, the Messiah came into the world. This to be sure was a most momentous world-incident to all that believe Jesus was a Savior of man. They naturally want to know all the circumstances about this Birth-day, and more important what this world Savior did and said when he was grown to the stature of man. Because it is most natural to suppose that what this Savior said was said to save. His message was designed to save; it will either save or damn. Save if obeyed; damn if wilfully and with eyes wide open, it is disobeyed.

It is easily seen why Jesus, the Christ is so interesting a figure to the host of people who believe He was actually born into the world and did really bring tidings of such great worth that they would pilot men along the path that would lead them to the best and greatest things that mortals can attain to. To us Christians all, He came and performed this high mission for the good of all men, sweat the blood of sorrow and maltreatment and gave His life on the ignominious cross, to finish His calling. Palestine was the scene of this grand work and fell tragedy. From thence the tidings were to spread far and wide, were to ring through the lands with which Palestine was in communication.

To that division of Christians called Latter-day Saints, the Christ-ministry means all this—and more. We

know that there was at that early day a large portion of the earth's surface that had no possible connection with Palestine, and its people—no possible mortal means of communication with Palestine. The whole western hemisphere was not in existence as far as the eastern world knew. Yet all students of America's past know that this great continent was peopled with a numerous—and better a highly civilized—race, as highly civilized, every whit, as the inhabitants of Jewry.

What about these hosts of God's children that had no means whatever of having this salvation plan of Jesus the Christ, carried to them by mortal man?

The echo from most of Christendom answers: "What about them?" But from that part of Christendom derisively termed "Mormondom" there comes the answer to this very significant question. "Mormons" believe that Peter's words were the very echo of the voice of the Almighty when He declared that "God is no respecter of persons; but in every generation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts. 10: 34-35).

The nations of the western world were not known to those on the eastern, till about 1500 years after Jesus Christ came with His all-important message to the children of earth, and delivered it to the people of the eastern half of the globe. Would the God of justice cause that one half of the struggling world should be thrown a life-line, should be given the very knowledge that would lead them to the grandest and best attainments here and hereafter, to which mortals may aspire and reach, and at the same time neglect to give it to the other half, who were fully as civilized and advanced and wholly as much in need of it? This would be no Father and Creator, who "is no respecter of persons," would it?

What about it then? We say Christ *did* come to the people of America and gave them the blessing of the same gospel that He delivered to their fellow-members in Asia.

This is good logic, is it not? Moreover, if any Christian will open his Testament to the story of Jesus and open his eyes wide, he can see where the Master Himself, speaks of such a visit. "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold, and one shepherd" (John 10:16). What was the other fold and who? You say the Gentiles? A mistake. Jesus said: "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24).

He came to the people on the western continent (who according to their historians were of Israelitish descent) in fulfillment of His prophecy about His other sheep. The story of His coming after His crucifixion at Jerusalem, and what he said and did among the ancients of America is told in their history, the Book of Mormon. The holy Visitor introduced Himself thus:

> Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified His name.
>
> I came unto my own and my own received me not. And the scriptures concerning my coming are fulfilled.
>
> And as many as have received me, to them
> And as many as have received Me, to them have I given to become the Sons of God; and even so will I to as many as shall believe on my name. for behold, by me redemption cometh, and in me is the law of Moses fulfilled.
>
> I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.
>
> And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings;
>
> And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.
>
> Behold, I have come unto the world to bring redemption unto the world, to save the world from sin:
>
> Therefore whoso repenteth and cometh unto me as a little child, him will I receive: for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.—III Nephi 9:15-22.

The account of His ministry among these people called Nephites, cannot be

dwelt upon here; it may be read in full in the Book of Mormon. But the very words of the Messiah as to what He meant by the saying recorded by John (10:16,) we will present in passing:

And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem;

Neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.

This much did the Father command me, that I should tell unto them,

That other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.—III Nephi 15: 14-18.

There are also a portion of the House of Jacob who, according to history, migrated northward and the unfathomable Lord of heaven and earth took them and planted them in some unknown region of the north. They are known as the Ten Lost Tribes. We are not by any means unwilling to believe, on the strength of any reasonable proof that might be presented, that the Savior visited them also after His work with those on the eastern hemisphere and those on the western, was finished. For they too were and are still unknown to both eastern and western nations, hence they could not get the Messianic plan of life without a personal visit from Him, or some one commissioned by Him.

"We believe all things," in compliance with the doctrine suggested by Paul's words. Surely the contemplation of these things makes the whole scheme of God's salvation look broader-guage and more in harmony with the inspired saying and the mighty and wide-sweeping principle that God is no respecter of presons.

So there could appropriately be celebrated more than one Christmas, in the sense that a "Christmas" is a day of commemoration of the coming to a world of Jesus the Christ.

Moreover, we "Mormons" go further this this toward "believing all things." with us that the same Jesus of Galilee has come again to a new prophet and has committed more needed gospel light to men. In one of the revelations to this prophet the Lord declared:

Behold, I am Jesus Christ, the Son of God. I came unto my own, and my own received me not.

I am the light which shineth in darkness, and the darkness comprehendeth it not.

I am he who said, other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob;

And I will bring to light their marvelous works which they did in my name.

Yea, and I will also bring to light my gospel which was ministered unto them, and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea and the only doctrine which is in me.—Doc. & Cov. 10:57-62.

Hail to the Christ who is no respecter of persons or times! All thanks for the divine message of truth He has brought, first second and always, and for the capacity to "believe all things!"

THE PROPHETS ON THE CHRIST.

BY D. HENRY.

At this festive season of the year, the Christian's thoughts turn instinctively to the great Author of the Christian message, the Christian hope and Christian sentiment, Jesus the Christ. His advent in the world was the world's most important event. His ministry in the world was and is the world's greatest blessing. Christmas day is a reminder of His coming and what it means to the human race. Anything that pertains to His birth, life or mission, carries a strong appeal to the interest of the true Christian.

Inspired men that lived before the day of the Messiah, had their eyes fastened on that coming glorious event: those that came after Him pointed backward to it, and the good wrought through it. Following is a symposium of what some of the prophets that preceded the world's Savior thought or said about Him, and also of those that have come after. We have made our selection with the view, not to include

all that was said prophetically on the subject, either before or after the Christ advent, but rather to choose the most pertinent or else the nearest typical references to the coming of the Redeemer. In considering the prophetic sayings of the ancients, we have given place to the prophets that lived on the western hemisphere, as well as those of the eastern. As to the latter-day prophets, we have aimed to present a few of their declarations as a sample of what they conceived the work and worth of the ministry of Jesus to be. We begin with Father Adam and end with the present year:

Wherefore, thou shalt do all that thou doest in the name of the Son and thou shalt repent. and call upon God in the name of the Son for evermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.—Divine Message to Adam, in Moses 5: 8,9, Pearl of Great Price.

And He also said unto him: If thou wilt turn unto Me, and hearken unto My voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of Mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under Heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in His name, and whatsoever ye shall ask, it shall be given you.—Enoch, in Moses 6:52, Pearl of Great Price.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. * * But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the Shepherd, the stone of Israel).—Jacob, in Gen. 49:10, 24.

The Lord thy God will raise unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. * * And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.—Moses, in Deut. 18:15, 19.

I will praise thee; for thou hast heard me. and art become my salvation. The stone which the builders refused is become the head stone of the corner.—David, in Psalms 118:21, 22.

Therefore the Lord himself shall give you a sign: 'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. * * For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.—Isaiah, in Is. 7:14; 9:6, 7.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—Micah 5: 2.

And after Christ shall have risen from the dead, He shall show Himself unto you, my children and my beloved brethren; and the words which He shall speak unto you shall be the law which ye shall do. For behold, I say unto you, That I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people. And after the Messiah shall come, there shall be signs given unto my people of His birth, and also of His death and resurrection; and great and terrible shall that day be unto the wicked; for they shall perish; and they perish because they cast out the prophets, and the saints. and stone them, and slay them; wherefore the cry of the blood of the saints shall ascend up to God from the ground against them. * * He doeth not anything, save it be for the benefit of the world; for He loveth the world, even that He layeth down His own life, that He may draw all men unto Him. Wherefore He commandeth none that they shall not partake of His salvation. —Nephi, in Nephi 26:1-3, 24, Book of Mormon.

For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases; And He shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. And lo, He shall suffer temptations, and pain of body, hunger, thirst and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be His anguish for the wickedness and the abominations of His people. And He shall

be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and His mother shall be called Mary. And lo, He cometh unto His own, that salvation might come unto the children of men, even through faith on His name; and even after all this, they shall consider Him a man, and say that He hath a devil, and shall scourge Him, and shall crucify Him. And He shall rise the third day from the dead; and behold, He standeth to judge the world; and behold, all these things are done, that a righteous judgment might come upon the children of men.—Benjamin, in Mosiah 3: 5-10.

For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem His people, yea, and even all the prophets who have prophesied ever since the world began? Have they not spoken more or less concerning these things? Have they not said that God Himself should come down among the children of men, and take upon Him the form of man, and go forth in mighty power upon the face of the earth? Yea, and have they not said also, that He should bring to pass the resurrection of the dead, and that He, Himself, should be oppressed and afflicted?—Abinadi, in Mos. 13:33-35.

And now my brethren, ye see that a second prophet of old has testified of the Son of God, and because the people would not understand his words, they stoned him to death. But behold, this is not all; these are not the only ones who have spoken concerning the Son of God. Behold, He was spoken of by Moses; yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live. * * If so, wo shall come upon you; but if not so, then cast about your eyes and begin to believe in the Son of God, that He will come to redeem His people, and that He shall suffer and die to atone for their sins; and that He shall rise again from the dead, which shall bring to pass the resurrection, that all men shall stand be fore Him, to be judged, at the last and judgment day, according to their works.—Alma, in Alma 33: 17-19, 22.

And now, behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon Him the transgressions of His people, and that He shall atone for the sins of the world; for the Lord God hath spoken it; For it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened, yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice. * * Therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law ot Moses be fulfilled; yea, it shall be all fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal.—Amulek, in Alma 34: 8-10, 13, 14.

And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and that ye might know of the signs of His coming, to the intent that ye might believe on His name. And if ye believe on His name, ye will repent of all your sins, that thereby ye may have a remission of them through His merits. And behold, again another sign I give unto you; yea, a sign of His death; For behold, He surely must die, that salvation may come; yea, it behoveth Him, and becometh expedient that He dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam, being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord; Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth, the same is not hewn down and cast into the fire; but whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness.—Samuel, the Lamanite, in Hel. 14:12-18.

I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, who shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire; Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.—John the Baptist, in Matt. 3:11,12.

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God has sworn

with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand. Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.—Peter, in Acts 2:29-36.

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue. Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.—Paul, in Acts 26:13-18.

And now, after the many testimonies which have been given of Him, this is the testimony last of all, which we give of Him, that He lives; For we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the Only Begotten of the Father—that by Him and through Him, and of Him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. * * And again we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just. They are they who received the testimony of Jesus, and believed on His name and were baptized after the manner of His burial, being buried in the water in His name and this according to the commandment which He has given. That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power. * * These are they whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of His own blood.—Joseph Smith, in Doc. & Cov. 76:22,23,50-52,68,69.

Thus saith the Lord, for I am God, and have sent Mine Only Begotten Son into the world for the redemption of the world, and have decreed that He that receiveth Him shall be saved, and he that receiveth Him not shall be damned. And they have done unto the Son of man even as they listed; and He has taken His power on the right hand of His glory, and now reigneth in the heavens, and will reign till He descends on the earth to put all enemies under His feet, which time is nigh at hand. * * Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end, Repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; And whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.—Joseph Smith, in Doc. & Cov. 49:5,6,12-14.

The Lord who shall suddenly come to His temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For He shall make bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. * * Yea, let the cry go forth among all people; Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh, go ye out to meet Him. Prepare yourselves for the great day of the Lord. * * And the Lord, even the Savior, shall stand in the midst of His people, an d shall reign over all flesh.—Joseph Smith, in Doc. & Cov. 133:2,3,10,25.

The time that we were required to tarry in Kirtland to be endued, would be fulfilled in a few days, and then the elders would go forth, and each must stand for himself, as it was not necessary for them to be sent out, two by two, as in former times, but to go in all meekness, in sobriety, and preach Jesus Christ and Him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosanna and Amen. * * All men who become heirs of God and joint heirs of Jesus Christ will have to receive the fulness of the ordinances of His kingdom; and those who will not receive all the ordinances will come short of the

fulness of that glory, if they do not lose the whole.—Joseph Smith, in Compendium, pp, 268,278.

The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ. * * I believe all things that God ever revealed, and I never hear of a man being damned for believing too much; but they are damned for unbelief. They found fault with Jesus Christ because He said He was the Son of God, and made Himself equal with God. They say of me like they did of the Apostles of old, that I must be put down.—Joseph Smith, in Rise and Fall of Nauvoo, pp 217, 201.

There is only one way for Latter-day Saints to be happy, which is simply to live their religion, or in other words believe the gospel of Jesus Christ in every part, obeying the gospel of liberty with full purpose of heart, which sets us free indeed. If we will, as a community, obey the law of God, and comply with the ordinances of salvation, then we may expect to find the happiness we so much desire, but if we do not pursue this course we cannot enjoy the unalloyed happiness which is to be found in the gospel. * * It is true that we are weak, feeble, frail, and prone to wander from the paths of righteousness. We are made subject to vanity, still it is our duty to bring into subjection to the law of Christ all the powers of our natures. If we thus subdue the wicked man that is within us, sanctifying the Lord God in our hearts, we may then begin to enjoy the glorious hope of joining the throng that will be gathered with the sanctified, and of being prepared for the coming of the Son of Man, when it will be, said "Behold the Bridegroom cometh, go ye out to meet Him."—Brigham Young, in Journal of Discourses, Vol. 12, p. 168.

I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens; although unknown to them, it was dictated by the revelations of Jesus Christ, and I tell you in the name of Jesus Christ, it is as good as I could ask for.—Brigham Young, in Roberts' Mormonism, Its Origin and History, pp 26-28.

In some mysterious, incomprehensible way, Jesus assumed the responsibility which naturally would have devolved upon Adam; but which could only be accomplished through the mediation of Himself; and by taking upon Himself their sorrows, assuming their responsibilities, and bearing their transgressions or sins. In a manner to us incomprehensible and inexplicable, He bore the weight of the sins of the whole world, not only of Adam, but of his posterity; and in doing that, He opened the kingdom of Heaven, not only to all believers and all who obeyed the law of God but to more than one-half of the human family who die before they come to years of maturity, as well as to the heathen, who, having died without law, will through his mediation be resurrected without law, and be judged without law, and thus participate, according to their capacity, works, and worth in the blessings of His atonement. * * A covenant was entered into between Him and His Father, in which He agreed to atone for the sins of the world, and He thus, as stated, became a "lamb slain from before the foundation of the world." The Savior thus becomes master of the situation,—the debt is paid, the redemption made, the covenant fulfilled, justice satisfied, the will of God done, and all power is now given into the hands of the Son of God—the power of the resurrection, the power of redemption, the power of salvation, the power to enact laws for the carrying out and accomplishment of this design. * * The plan, the arrangement, the agreement, the covenant was made, entered into and accepted, before the foundation of the world; it was prefigured by sacrifices, and was carried out and consummated on the cross. Hence being the Mediator between God and man, He becomes by right the Dictator and Director on earth and in heaven for the living and for the dead, for the past, the present, and the future, pertaining to man as associated with this earth or the heavens, in time or eternity, the Captain of our salvation, the Apostle and High Priest of our profession, the Lord and Giver of Life.—John Taylor, in Mediation and Atonement, pp. 148,149,97,171.

Man was ordained in the beginning to become like Jesus Christ, to become conformed unto His image. As Jesus was born of woman, lived and grew to manhood, was put to death and raised from the dead to immortality and eternal life, so it was decreed in the beginning that man should be, and will be, through the atonement of Jesus, in spite of himself, resurrected from the dead. Death came upon us without the exercise of our agency; we had no hand in bringing it originally upon ourselves; it came because of the transgression of our first parents. Therefore, man, who had no hand in bringing death upon himself, shall have no hand in bringing again life unto himself; for as he dies in consequence of the sin of Adam, so shall he live again whether he will or not, by the righteousness of Jesus Christ, and the power of His resurrection. Every man that dies shall live again, and shall stand before the bar of God, to be judged according to his works, whether they be good or evil. * * We propose to bear our testimony to these truths, and to declare these principles to the children of men, as long as God will give us His Spirit, and we are entrusted with this mission to de-

clare Jesus Christ and Him crucified and risen from the dead, and Joseph Smith raised up by the power of God to restore the fulness of the everlasting gospel and the authority of the holy Priesthood to the earth in the dispensation of the fulness of times. We bear this testimony to the world and we know that our testimony is true; for we have received of that Spirit of truth which is of God, and of which Jesus speaks here through the Prophet Joseph Smith. Therefore, our testimony is in force upon the world. Especially is it in force upon those who have yielded obedience to the message of salvation as it has been restored to the earth and declared unto you. * * Now, my brethren and sisters, I know that my Redeemer lives. I feel it in every fiber of my being. I am just as satisfied of it as I am of my own existence. I cannot feel more sure of my own being than I do that my Redeemer lives, and that my God lives, the Father of my Savior. I feel it in my soul; I am converted to it in my whole being. I bear testimony to you that this is the doctrine of Christ, the gospel of Jesus, which is the power of God unto salvation. It is "Mormonism."—Joseph F. Smith, in Improvement Era, March, 1908.

Mission News.

EASTERN STATES MISSION.

Brooklyn: Sunday, Dec. 6th, the semi-annual conference was held in New York City, 151 W. 125th St., and, during the two sessions, which were well attended, the Saints and friends had the privilege of listening to Brothers Willard Christopherson, and Preston D. Richards, who are students here, and President Ben E. Rich in the afternoon session; and, to Brothers Alfred Durham, and Oscar Kirkham, also students, and to President Rich in the evening session. A very enjoyable time was had, and all returned home feeling stronger in the gospel of Christ. On Monday evening following, a sociable was given, and there we had the opportunity of listening to the singing of Brothers Robert C. Easton and Willard Christopherson and Sister Claudia Holt, the violin solos of Miss Thatcher, and the reciting of Brother Harold Goff. Refreshments were served, and all were well paid for their attendance.

Brother James S. Knecht is placed in charge of the Brooklyn branch of the Saints, and the elders there have secured a new hall, one that is more convenient, and better in its appearance, to meet in this winter. They have had a few applications for baptism, which shows that their work has not been in vain, but, while they have planted, God has given the increase.

At Newark, the elders have had the privilege of holding cottage meetings with new friends. The other week, while at the home of a friend holding a very enjoyable service, they received a number of invitations to hold services, also, in the homes of some who had listened interestingly to the talks of the ministers of Jesus Christ. This certainly encourages the laborers there, and instills into them a desire and determination to work harder. Success to them.

Elder George Albert Smith was in New York on Thursday, Dec. 3d, and President Rich appointed a meeting to be held that evening at the mission headquarters; and the elders spent some time in inviting elders from other fields, Saints, and friends, and a large number gathered, and listened to a very able discourse from Elder Geo. A. Smith.

New York: Nov. 28th, six new elders arrived which increased our number of workers 100 per cent. On Sunday morning, President Ben E. Rich arrived, and, at 10 o'clock, held a priesthood meeting with the elders, giving them some valuable instruction. At 2 p. m., the semi-annual conference session commenced. President Barrow spoke and gave a report of the work of the conference, after which President Rich delivered a powerful sermon on the tenets of "Mormonism." In the evening, another meeting was held, Elder W. C. Fitzgerald gave his farewell address, as he is released to return home. "Latter-day Revelation," was the subject spoken upon by President Rich. Both sessions were well attended, and after the benediction, all had a hearty handshake, and left for their homes rejoicing.

The elders were assigned to their fields of labor as follows: Elders J. H. Dickson, O. P. Bates, L. E. Waldron, and H. C. C. Rich, Jr., Albany; Elders M. D. Seeley, E. E. T. Lamb, B. L. Jensen, and S. Iven Nilson, Toronto, Canada; and Elders William Robbins, and L. Sessions, Glens Falls.

North West Virginia: Elders Weed and Quigley write: "We are having a fine time in this place (Liverpool, W. Va.,) located in Jackson county. About four months ago we visited here for the first time and held some meetings. We, also, visited here about two months ago, and we find that the seeds sown have taken root and many here have received testimonies of the gospel. We are continually adding friends to our list. We hold meetings every night, and some of our hall meetings, we devote to talks upon education, or social subjects, and have adopted the plan of singing several songs before beginning. We can hear the men when at work, and the children going to school, singing the songs of Zion. It has been the means of making friends with people, who would never attend our meetings if it had not been for the singing. God moves in a mysterious manner, His wonders to perform, and we are glad to be instruments in His hands."

On Nov. 25th, Elder Bradfield had the privilege of hearing a lecture delivered in one of the Protestant Churches at Fairmont on "Mormonism." It was well advertised, and the lecturer read continually from a

pamphlet, which, as usual only slandered the Latter-day Saints. Several of the people became disgusted and left during the meeting. After he was through, Elder Bradfield introduced himself to the Reverend (?), and asked for the opportunity of speaking to the people on "Mormonism" from another viewpoint. The lecturer asked the elder if he was a "Mormon" minister, which he confessed, and being such was not allowed to speak in that church. But the Reverend (?) asked Elder Bradfield if ministers are given the privilege of speaking in "Mormon" churches, which was answered in the affirmative. About thirty had gathered around them by this time, and the lecturer excused himself, and departed.

Southwest Virginia: Elders Leavitt and Harris, while traveling in Greenbrier county met with the very best of success. They held two meetings in the schoolhouse at Keister, and made many friends. Of course, the evil one placed the desire in some of the peoples' hearts to drive them out, while others opened up their homes to the elders to preach in. From Keister, they went to Oscar and stopped with a man who has been an invalid for three years. In September, Elders I. S. Russell and T. L. Wilson visited him and found him bedfast; they administered to him and he commenced to improve. Then a reaction commenced and in humble prayer, he sought the Lord, and his prayer was answered in a dream, where the Word of Wisdom was strongly manifest to him. He endeavored to keep it as made known in his dream and soon began to improve. Elders Leavitt and Harris administered to him and fasted for him, and the result is that he is a believer, and, as soon as his health will permit, he will obey the commandment of Christ and be baptized by a servant of God.

Released.

Elder Wm. C. Fitzgerald from the New York conference.

Arrivals and Assignments.

Elders August L. Johnson, and Chas. R. North, Southwest Virginia; Elder John A. Taylor, Brooklyn; and Elder Alma H. Monson, West Penn.

Work of November.

Our work this month has been broken into a little by the holding of conferences, but we have done the following amount of work: Hours tracting, 1,909; families visited in tracting, 11,741; hours gospel conversations, 5,801; tracts distributed, 14,137; standard Church works, 173; small books, 830; baptisms, 4; fast meetings, 9; and new subscriptions, 39.

CENTRAL STATES MISSION.

Fair Sailing.

Here is the pith of a communication from Elder K. L. Barton, which came to us from Bradley, Ark., under date of Dec. 7:

We got to Foake a week ago last Friday and the people there became so interested in our work that thev had us hold eight fine meetings in the various homes. They wanted us to stay there longer as they had several more meetings projected, providing we would stay. We sold some books but the most of them were in possession of some already. They asked us to come back, and were so attached to our songs that they had us sing some of them as much as ten and twelve times a day. They said the songs were veritable sermons. We had the honor or privilege of baptizing two fine young men, who possess the respect of all who know them. Others expressed themselves as being glad that those young men had made a good start, and that they hoped to be with them some day. The newly-made members and Saints all paid up their tithing and we left them in a very good spirit.

The next settlement we came to a man that had heard us preach on the streets in Texarkana bought a book from us and wanted to hear us preach. We complied cheerfully. So he asked for the use of a church and then went back to the school house and announced the meeting, then bade us go home with him for supper.

We are being treated just right and the gospel is spreading, and no one likes to spread it better than we.

Reinforcements.

The following elders arrived at headquarters, Dec. 11, and are gone forth to bear the word of God to those who need it:

Thos. H. Murray, of Vernal, Utah; Jos. W. Nuttall, and Reno Ferry, of Provo, Utah; James W. Brown, of American Fork, Utah; Walter Cottle and R. R. Thomas of Far West, Utah; Wm. E. Karren, of Ashton, Idaho.

Visitors.

Brother James Rasmussen, retiring president of the Southern Illinois conference and Sister Laura Bennion, both lately released missionaries from the Northern States worshipped with us Sunday, Dec. 12, then departed to meet the outstretched hands of loved ones in the mountain home.

Released.

These brethren have departed for home, after proving themselves faithful to their trust as ambassadors of the Christ:

S. R. Bennion, of Vernal, Utah; John A. Robinson, of Salt Lake City; Archie A. Yates, of Yost, Utah; James R. Rawlins, of Fairview, Idaho; Hyrum Cooper, of Basalt, Idaho; John A. Swenson, of Cache, Idaho.

I am He who led the children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel.—Doc. & Cov.

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ON EDUCATION.

GEORGE Q. CANNON IN JUVENILE INSTRUCTOR, NOV. 1, 1868.

Great changes are taking place in this territory in regard to the education of children. Education is receiving an amount of attention now which could not be bestowed upon it in former days. Though there are not so many good schools as we would like to see, yet there are enough for all the children to obtain a good education. We hope to see the time when every child in the country will be educated, and when there will be none that cannot read and write. Of all people in the world it is most important that the Latter-day Saints should be good scholars. Many of the little boys who read the Juvenile Instructor may yet be called to go on missions to preach the gospel. In doing so they will likely have to preach before men learned in all the wisdom of the world, and some of them may yet have to stand in the courts of kings. Of course to do this properly they, themselves, should not be ignorant.

Moses knew as much of the learning of the Egyptians as any of those who stood before Pharaoh. Daniel was as well acquainted with all the wisdom of the Chaldeans as the most learned men of the kingdom. Then, besides this, Moses and Daniel had a knowledge of God, which was worth far more to them than all the rest. The wise men of Egypt and Chaldea were forced to acknowledge that these servants of God were their equals in all the learning of those nations and that in the knowledge of God they were their superiors. This gave Moses and Daniel great influence. And this will be the case also with the elders of this Church. But it will not be those who play truant, and are careless about going to school, and who place no value upon knowledge, who will be chosen for such missions; it will be the men, who, when they were boys, were fond of school, who studied hard and sought for knowledge.

In the New England States education has been closely attended to; their school system is the admiration of the world. The result is, New England ideas prevail in the nation; New England men have made their mark in the Republic. This would not be the case if the children in these states had been allowed to grow up in ignorance.

Even on the Sandwich Islands where a little over thirty years ago they had no written language and were totally ignorant of the arts of reading and writing, a young man and young woman cannot obtain a license to marry unless they can read and write; and the young people *ean* read and write, and write, too, without making mistakes in spelling.

In Prussia, the system of education is very complete, and has long been celebrated in Europe. Every child born there has a legal right to education—the best the state can afford. If a child's education has not been attended to, there are many privileges which in after life, he cannot enjoy. In that country persons who are not good teachers are forbidden to keep school, and if they do they are punished.

In Saxony every school district has a school messenger. This messenger

must ask the school teacher on every school day, after the school hours, what children have been absent without a proper excuse. The next morning before school hours, he must go to the parents of the absent children and demand the children for the school, or else the reasons for their absence. If the children do not go to school after this demand, but remain without excuse for two days, the school messenger must take them on the third day and conduct them to the school. If the children stay away from school with the knowledge of the parents after being thus carried to it by the messenger, measures for punishments are taken: if the messenger is prevented from taking the children to school, without good reason, the officers of the law must lend him their assistance. For all these visits the messenger obtains fees from the parents, and if he cannot collect them the magistrates must make the parents pay him.

These may seem like harsh laws, but the results are excellent. The Saxons are said to be generally better informed and more moral, than any other people in Europe.

Parents in this country are not compelled to send their children to school. They are at liberty to do so or not. But they ought to feel as much bound to have their children educated as if the law required it; for the work of God requires educated men and women to carry it on. We hope all the Juvenile readers will exert themselves to become good scholars. Be studious, children. When you are not in school, seek for knowledge in good books, and by conversing with those who can teach you.

AMERICA, THE BLEST.

BY ELDER HYRUM STOCKING, LATE OF THE NORTHERN STATES MISSION.

Of all the nations that grace the earth it requires no extraordinary powers of observation to see that America stands out pre-eminently above them all a nation divinely blessed. It was decreed by the Almighty to be "a land of promise, choice above all other lands," a land of liberty to those who should possess it. There were promises made by the Lord to the old American prophets whose writings have come down to us in the Book of Mormon, the history of God's hand-dealings with His children upon the western hemisphere. In the chronicles of the American prophets many things have been spoken pertaining to America that have received a remarkable fulfillment. This land was kept from the knowledge of other nations until the own due time of the Lord that He might preserve a place in which could be acted out the scenes in the last acts of the great drama of the world's six thousand year stretch of history.

Permit us to point out one of the above mentioned prophecies, uttered about 600 B. C. by the Prophet Nephi, who, through the Book of Mormon, speaks as one "crying from the dust:"

I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God that it came down and wrought upon the man, and he went forth upon the many waters, even to the seed of my brethren, who were in the promised land.

And I beheld the Spirit of God that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

And I beheld many multitudes of Gentiles upon the land of promise.

And I Nephi beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

And I beheld that their mother Gentiles were gathered together upon the waters and upon the land also to battle against them.

And I Nephi beheld that the Gentiles who had gone out of captivity were delivered by the power of God out of the hands of all other nations; and I beheld that they did prosper in the land.—I Nephi 13:12-20.

Now has this remarkable prediction been fulfilled? I think none can gainsay it after taking but a hurried retrospect of the first great event in American history. The man on whom the Spirit of God rested, and who crossed the many waters was none other than Columbus; and little did he realize what he was contributing toward the fulfillment of the divine purpose of Him who directs the universe. And Columbus did his work well. After a ceaseless struggle of seven years be-

fore the courts of France, Portugal and Spain he was finally given three vessels equipped for the purpose of finding a better route to the East Indies by sailing west; for he believed the earth is round and that by sailing west he could get to the East Indies and gather her treasures easier than by cross-country caravans with camels. He set sail on August 3, 1492, from the southern coast of Spain and after a perilous voyage of over two months he reached the eastern shores of the new world; but had found the west Indies instead of the East Indies. He subsequently made other trips. Then was the way paved for a great migration from Europe to the western world. He finally died in chains ignorant of the grandness of his achievement and what it meant to the future.

However, he had done the work for which he was ordained even "from before the foundation of the world," as other great men did that followed him in the making of American history. More "Gentiles, the Pilgrim Fathers, followed. Immigration from the Old World to the New increased until "multitudes of Gentiles were upon the promised land." They became oppressed by their "mother Gentiles," Great Britian, beyond endurance, until they nor the Almighty would permit such oppression longer.

Then it was that such men as Washington, Jefferson, Madison, Franklin, Hancock, Patrick Henry and the rest of the patriots, wrought upon by the same spirit that actuated Columbus, drafted and signed the immortal Declaration of Independence, and even before the thirteen colonies had declared themselves free and independent from the mother nation, the struggle for freedom had already begun. At Lexington and Bunker Hill the deep roll of guns was already heard. Seven long years they battled on. Surely the Lord was with the oppressed and they were delivered "by the power of God out of the hands of all other nations," as the Prophet Nephi forcasted. "And they did prosper in the land" until to-day we hail in America the greatest nation on earth, a country that is in truth "choice above all other lands."

The supreme test of prophecy is in its fulfillment. "When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord has truly sent him." Jer. 29: 9. By applying this test a prophet may be adjudged true or false.

The prophetic office is to make known the past as well as the future. The Book of Mormon from which the above prediction has been taken was given to the world by the Lord through Joseph Smith, the great seer of the nineteenth century. What shall we say of him? He prophesied many things that have been fulfilled and many more that are yet future, which will come to pass in the "own due time of the Lord." He was as truly a prophet as others before him who have declared with the authority of "thus saith the Lord."

That the hand of the Almighty is still guiding the destiny of this nation, is vouched for by the following revelation of the Lord to the Prophet Joseph Smith in 1833: "Therefore it is not right that any man should be in bondage one to another, and for this purpose have I established the constitution of this land by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood." (Doc. & Cov. 101: 79-80).

We invite all people to heed the proclamation of this modern prophet: "Repent for the kingdom of God is at hand."

FROM "THE HERMITAGE."

I love thee, thou brown, homely, dear old earth!
  Teach me thy wisdom; let me learn the flowers,
And know the rocks and trees,
  And touch the springs of all thy hidden powers.
Let the still gloom of thy rock fastnesses
  Fall deep upon my spirit till the voice
Of brooks become familiar and my heart rejoice
  With joy of birds and winds and all the hours,
Unmaddened by the babble of vain men,
  Bring thy inmost converse to my ken.

—Edward Rowland Sill.

A PICTURE OF GOD.

It is fairly pathetic what a stranger God is in his own world. He comes to His own, and they who are His own kinsfolk keep Him standing outside the door while they peer suspiciously at Him through the crack at the hinges.

To know God really, truly, is the beginning of a normal life. One of the best pictures of God that I ever saw came to me in a simple story. It was of a man, a minister, who lived in a New England town who had a son, about fourteen years of age, going to school. One afternoon the boy's teacher called at the home, and asked for the father, and said:

"Is your boy sick?"

"No. Why?"

"He was not at school to-day."

"Is that so?"

"Nor yesterday."

"You don't mean it!"

"Nor the day before."

"Well."

"And I supposed he was sick."

"No, he's not been sick."

"Well, I thought I should tell you."

And the father said, "Thank you," and the teacher left.

And the father sat thinking. By and by he heard a click at the gate, and he knew that the boy was coming, so he went to open the door. And the boy knew as he looked up that his father knew about those three days. And the father said:

"Come into the library, Phil." And Phil went, and the door was shut. And the father said: "Phil, your teacher was here this afternoon. He tells me you were not at school to-day * * * nor yesterday * * *nor the day before. And we supposed you were. You let us think you were. I have always trusted you. I have always said, 'I can trust my boy, Phil.' And here you've been a living lie for three whole days. And I can't tell you how badly I feel about it."

Well, that was hard on Phil to be talked to quietly like that. If his father had spoken to him roughly, or—had asked him to come out to the woodshed for a confidential interview, it would not have been nearly so hard. Then after a moment's pause, the father said, "Phil, we'll get down and pray." And this was getting harder for Phil all the time. He didn't want to pray just then. And they got down. And the father poured out his heart in prayer. And the boy knew as he listened how badly his father felt over his conduct. Somehow he saw himself in the mirror on his knees as he had not before. It's queer about the mirror of the knee-joints. It does show so many things. Many folks don't like it.

And they got up and the father's eyes were wet. And Phil's eyes were not dry. Then the father said:

"My boy, there's a law of life that where there is sin there is suffering. You can't detach those two things. Where there is suffering there has been sin somewhere. And where there is sin, there will be suffering. You can't get these two things apart. Now, he went on, "you have done wrong. And I am in this home like God is in the world. So we will do this. You go up to the attic. I'll make a pallet for you there. We'll take your meals up to you at the regular times and you stay there as long as you have been a living lie—three days and three nights."

And Phil didn't say a word. They went upstairs the pallet was made, and the father kissed his boy and left him alone with his thoughts. Supper time came, and the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food, the bigger and drier it got in their mouths. And swallowing it was clear out of the question. Then they went into the sitting-room for the evening. He picked up the evening paper to read, and she sat down to sew. Well, his eyes weren't very good. He wore glasses. And this evening he couldn't seem to see distinctly— the glasses seemed blurred. It must have been the glasses of course. So he took them off and cleaned them very deliberately and then found that he had been holding the paper upside down. And she tried to sew. But the thread broke, and she couldn't seem to get the needle threaded again. How we do reveal ourselves in the details.

By and by the clock struck nine, and

then ten, their usual hour for retiring. But they made no move toward retiring. She said, "Aren't you going to bed?" And he said, "I think I'll not go yet a bit; you go." "No, I guess I'll wait a while too." And the clock struck eleven, and the hands worked around toward twelve. Then they arose, and locked up, and went to bed, but—not to sleep. Each one pretended to be asleep, and each one knew the other was not asleep. By and by she said (women are always the keener), "Why don't you sleep?" And he said gently, "How did you know I wasn't sleeping. Why don't you sleep?"

"Well, I just can't for thinking of the boy up in the attic."

"That's the bother with me," he replied. And the clock in the hall struck twelve and one and two. Still no sleep came.

At last he said: "Mother. I can't stand this any longer; I'm going upstairs with Phil." And he took his pillow and went softly out of the room, and up the attic stairs, and pressed the latch-key softly, so as not to wake the boy if he were asleep, and tip-toed across the attic floor to the corner by the window and looked—there lav Phil, wide awake, with something glistening in his eyes, and the father got down in between the sheets with his boy, and they got their arms around each other's necks, for they had always been the best of friends, father and boy, and their tears got mixed up on each other's cheeks. Then they slept. And the next night when sleep came, the father said, "Good-night mother, I'm going upstairs with Phil." And the second night he slept in the attic with his boy. And the third night again he said, "Mother, good-night. I'm going up with the boy again." And the third night he slept in the place of punishment with his son.

You are not surprised to know that to-day that boy, a man grown, is telling the story of Jesus with tongue and life of flame in the heart of China.

Do you know, I think that father is the best picture of God I ever saw. God could not take away sin. It's here. He could not take away suffering out of kindness to man. For suffering is sin's index-finger, saying, "There's something wrong here." So he came down in the person of His Son, and lay down alongside of man for three days and three nights. That's God—Our God. And beyond that he comes, and puts His life alongside of yours and mine, and makes us hate the bad, and long to be pure. To be on intimate terms with Him, to live in the atmosphere of His presence, to spend the day with Him—that is the true and normal life. S. D. Gordon, in The Soul-Winner.

The Navy department at Washington has devised a system by means of which it will be possible to transmit messages by wireless telegraphy halfway across the globe without relaying. It is its intention to build at Washington the greatest tower ever erected for the transmission of messages by wireless. This is to be 400 feet high and capable of sending messages by day or night, in summer weather and and in the worst of storms, for a distance of 3,000 miles. Those who bid on the tower are free to make it out of paper or steel, as they choose, but of whatever material is used, it must be guaranteed to flash messages those 3,000 miles at all times without interruption over a test period of a full year.—Harper's Weekly.

There is no doubt that the present tendency of Japanese society is toward more democratic institutions. Though the national government is in theory constitutional, it is in practice clannish and oligarchical, not more than seventeen in a thousand of the population having any voice in the election of its members; and even the representatives elected by the few are overridden by the clans at the top. But the voice of democracy, already loud in the land, is encouraged by a recent assurance that an extension of the franchise may be expected. The fact that at the recent general election many of the candidates put forward by the business constituencies were elected by overwhelming majorities, is significant of the spirit of rising democracy that is destined some day to assume power in Japan.—From a Tokio letter to the New York Evening Post.

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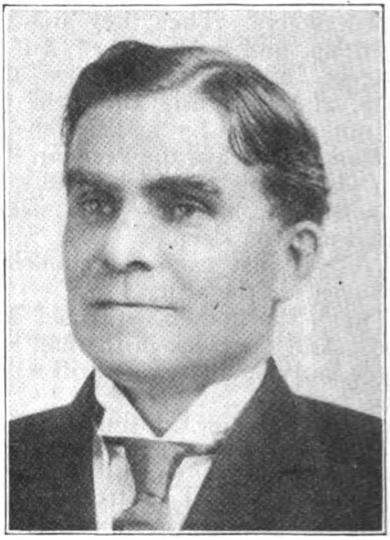
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Editorial

CHRISTMAS SENTIMENTS.

[The following article was intended as a contribution to the symposium of Christmas greetings from different mission presidents which appeared in our last issue. But the shortness of the notice given to President Callis, and his absence from his mission headquarters holding conferences, made it impossible for him to reach us with the manuscript in time. The great truths and lofty thoughts he offers are appropriate for any season of the year.—Editors.]

The Prince of Life gave these two great commandments: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neigh[bor] as thyself." These injunctions may [be] given expression in our lives in ma[ny] ways.



CHAS. A. CALLIS,
President Southern States Mission.

There is a spiritual righteousn[ess] and there is also a civic righteousne[ss]. The arousing of the moral conscie[nce] resulting in the vigorous prosecut[ion] and punishment of dishonesty in pu[blic] life and malfeasances in office indica[te] the determination of the people to pu[ri]fy political life, thereby enhancing [the] happiness and security of mankind.

Men and women are responding [to] the duties and responsibilities of c[it]izenship with more seriousness. T[he] elective franchise vests in them [a] mighty power, and they are using [it] intelligently and effectively in suppre[ss]ing the liquor traffic. In removing t[he] evil which casts its dark shadow o[ver] many a home in this fair land, a[nd] which menaces the happiness and w[el]fare, spiritually and temporally of t[he] sons and daughters of this glorious [re]public, we are bearing each other's b[ur]

dens, and expressing in part at least our love for God and neighbor.

Science is daily demonstrating the harmful effects of intoxicating beverages and other stimulants on the human body. The records of the courts tell the rest of the story of the baneful effects of intemperance.

True science springs from religion and religion comes from God, who is the source of all truth. He created men and women and he counsels them how to care for their bodies. He is mindful of their physical well being as he is for their spiritual welfare and advancement. And so in the year 1833 the Lord, through the Prophet Joseph Smith, gave to the members of the Church of Jesus Christ of Latter-day Saints, a revelation which is known among them as the Word of Wisdom. In this revelation the Saints were instructed that strong drinks, meaning intoxicants, were not to be used save for the washing of the body and that "hot drinks," meaning tea and coffee, were not for the body. Science, sometimes called the handmaid of religion, is vindicating and proving the wisdom and love shown in the Word of Wisdom.

On Christmas day, "the day of all days" Christians celebrate the birth of the Redeemer. The sublime teachings of Jesus Christ; the atonement he made for the sins of Adam's posterity; the matchless victory he achieved over death and the grave by bringing to pass the resurrection and immortality; his love beyond degree for the world should cause unceasing gratitude and praise to flow to God from every soul. There are some men, however, professed Christians, who doubt and even deny the divinity of Christ—his Sonship. These doubting Thomases make the puerile claim that there is not sufficient evidence in the New Testament of the immaculate conception of the Son of God. They refuse to admit his divinity, or that he was begotten of the Father. These critics walk in darkness at noon-day. Having eyes they see not and having ears they hear not.

The Book of Mormon is the record of the people who lived upon the western hemisphere centuries ago. It contains the account of the ministry of the Messiah to them after his crucifixion and resurrection in Jerusalem. This inspired record also contains the prophecies of holy men on this continent, who, prior to the advent of our Lord in the flesh, wrote and spake as they were moved upon by the Holy Ghost. These prophets predicted that Christ would be born of a virgin by the power of the Highest, and the Book of Mormon, which is scripture, affirms the divinity of the Lord Jesus Christ. Thus the Bible and the Book of Mormon are one in the hands of God in establishing the divinity of the Savior and proclaiming the gospel which is the power of God unto salvation. The Lord leaves no people without a witness of himself. Truly the time has come when they also "that erred in spirit shall come to understanding and they that murmured shall learn doctrine."

Chas. A. Callis,
President Southern States Mission.

A TRYING POSITION.

I am a reader of Liahona The Elders' Journal, and my father is a Latter-day Saint. I love to read your paper. I know that the gospel as taught by the Latter-day Saints is true, and I want to be baptized and become a member of your Church. My heart's desire is to be baptized by a Latter-day Saint elder, but I cannot be, because some of my people are not willing.

The man I love and want to marry is not a Latter-day Saint, and he refuses to promise me that he will let me join them after we are married. But I love him with a love that is true, and I want to marry him. But I don't know what to do about it. And now will you please advise me what to do about

marrying him—what would be right for me to do about marrying him. Answer in the Liahona as soon as you can.

With simple candor and touching pathos this letter tells a story which, though couched in a few words, is complete.

A young girl in a Southern state has given her love to a man, and at about the same time has heard the gospel and become convinced of its truth. The man she loves not only refuses to obey the gospel himself, but he refuses his permission for her to worship God according to the dictates of her conscience, should she become his wife. But she loves him. She also loves the gospel. What shall she do?

Poor girl, what a pity it is that you cannot see with eyes of experience the situation that confronts you! If you only could, how quickly you would decide! But you cannot, for you are young, and you have lost control of your heart. Hence you are bewildered, and in deep distress you ask what you ought to do.

You have not had experience of your own by which to be guided; will you trust those who are older than you and have had experience? Are you willing to walk by faith instead of sight?

Then don't marry that man. Make one great and mighty effort and regain control of your affections. Withdraw them from him, and firmly and sternly sever all relations with him. Tell him with a plainness and decision that will banish both doubt and hope from his mind, that you can never, never be his wife, and that you refuse to meet him again. Make short work of the matter. By being firm, decisive and expeditious you will greatly mitigate your suffering. But what of him? you ask. Never mind him. A heart as hard as his will not give its owner very much pain on account of the loss of a woman's l

You love this man, and no doub would present him in the most f able light possible. But you say were you his wife, he would refu let you worship God as your consc dictates. That is enough. That is not worthy of the love of any woman. He is a bigot and a t No good qualities that he can po possess can so far offset these traits as to make it safe for any scientious and religious woman t come his wife. So far from be true Christian, he is even destit true manhood, and if you marry your life is almost as certain to b happy as it is to be prolonged.

It is always unwise for a youn who is or desires to be a Latt Saint to become the wife of a ma is not. It is hardly possible for s union to produce happiness to party to it. But when the man destitute of all noble instincts th would rob his own wife, the w whom he has sworn to love and ish, and who has confided all she esses or hopes for to his control, ligious liberty, the objections to s union are strengthened tenfold.

This young girl has heard th pel in its fulness as revealed heaven in modern times. She and intends to embrace it. Sh sires to secure the remission of h and to receive the Holy Ghost b power of which she will obtain a mony that God lives, that Jesus Christ, and that the religion sh embraced is the true plan of salv The magnitude of these blessing not be measured; can we expect tain them without cost? No. must pay a high price for them. cure them we must sacrifice the that are dearest to our hearts.

Does this young woman understand? At her very entrance upon the path that leads to eternal life she is required to make one of the greatest sacrifices that can be asked of her sex. If she will make it, and will be baptized for the remission of her sins, there is no power beneath the heavens that can prevent her from receiving the Holy Ghost. Her sacrifice will create within her a faith that will give her the power to lay hold upon and secure this infinite blessing, because faith is created within the human soul by self-denial.

Will she make the sacrifice? This is the question the angels are asking concerning all of us. Will we sacrifice the things that stand between us and salvation? Sooner or later, in the life of every aspirant for celestial glory, there must and will come a great tragedy in which the things of earth must perish and give place to heavenly things.

One word more to this young sister who has confided to us, in language so frank and simple, her great trouble. Retire to some secret place and lay the whole matter before your Father in heaven. Tell him that you are weak and depend upon him for strength and wisdom. Confide in him fully, and plead with him to guide and help you, and plead in the name of Jesus. There will be angels not far away who will hear your words and see your tears, and the blessings you need will be given to you. To test your faith and patience, and to develop these heavenly qualities within you, it may be necessary for you to go before the Lord more than once, more than twice, more than ten times; but every time you go you will receive a rich reward for going and in a little while you will feel so thankful that you did not marry that man.

Can an illegitimate child be saved in the kingdom of God?

S. E. B., W. Va.

Most assuredly. An illegitimate babe comes into the world as innocent as does the one whose parents were married before its birth, and has the same rights and privileges so far as salvation is concerned. The Lord will in no wise hold it responsible for the sin of its parents, although it may perhaps suffer in various ways because of that sin. If an illegitimate child who has reached the years of accountability, will believe the gospel, repent and be baptized, it will receive the Holy Ghost in equal measure, all other things being equal, with the child of lawful wedlock. We will not here discuss what constitutes lawful wedlock, according to the plan of salvation revealed from heaven; but the truth upon that subject would greatly surprise a great many people who imagine their own family relationships to be beyond question.

A correspondent in Pueblo clips the following news item, originally a press dispatch, and sends it to us. It has interest to believers in the history of Ancient America as given in the Book of Mormon:

Human bones believed to have been those of sixteen mound builders were found in East St. Louis to-day by workmen who were digging an excavation.

One skeleton was walled up in a stone tomb eight feet high. It was that of a man apparently seven feet tall. When the bones were removed the skeleton fell to pieces. Buried under seven feet of earth near the ancient tomb were found the skeletons of fifteen men all above the normal height. They were seated in a circle about the tomb where their chieftain had been walled up.

As the earth was cleared away these skeletons also fell apart. In the chief's tomb also were found five pottery bowls, twenty flint arrowheads and a stone hatchet.

It is the overtones that enrich the music. A man's soul put into his work makes it a good job of itself and consecrates it to "the glory of God."

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And again; My brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people;

2. And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

3. And this is the manner after which they were ordained; being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea with that holy calling which was prepared with, and according to, a preparatory redemption for such;

4. And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren.

5. Or in fine; in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared;

6. And thus being called by this ho[l] calling, and ordained unto the High Pries[t]hood of the holy order of God, to teach h[is] commandments unto the children of me[n] that they also might enter into his rest;

7. This High Priesthood being after th[e] order of his Son, which order was from th[e] foundation of the world; or in other wor[ds] being without beginning of days or end [of] years, being prepared from eternity to a[ll] eternity, according to his foreknowledge [of] all things.

8. Now they were ordained after this ma[n]ner: Being called with a holy calling, an[d] ordained with a holy ordinance, and takin[g] upon them the High Priesthood of the ho[ly] order, which calling and ordinance, an[d] High Priesthood, is without beginning [or] end;

9. Thus they become High Priests fo[r]ever, after the order of the Son, the On[ly] Begotten of the Father, who is without be[]ginning of days or end of years, who is fu[ll] of grace, equity, and truth. And thus it i[s.] Amen.

10. Now as I said concerning the holy o[r]der of this High Priesthood; there we[re] many who were ordained and became Hig[h] Priests of God; and it was on account [of] their exceeding faith and repentance, an[d] their righteousness before God, they choo[s]ing to repent and work righteousness, rath[]er than to perish;

11. Therefore they were called after th[is] holy order, and were sanctified, and the[ir] garments were washed white, through th[e] blood of the Lamb.

12. Now they, after being sanctified b[y] the Holy Ghost, having their garmen[ts] made white, being pure and spotless befor[e] God, could not look upon sin, save it wer[e] with abhorrence; and there were many, ex[]ceeding great many, who were made pur[e] and entered into the rest of the Lord the[ir] God.

13. And now, my brethren, I would tha[t] ye should humble yourselves before Go[d] and bring forth fruit meet for repentanc[e] that ye may also enter into that rest;

14. Yea, humble yourselves even as th[e] people in the days of Melchizedek, who wa[s] also a High Priest after this same orde[r] which I have spoken, who also took upo[n] him the High Priesthood for ever.

15. And it was the same Melchizedek t[o] whom Abraham paid tithes; yea, even ou[r] father Abraham paid tithes of one-tent[h] part of all he possessed.

16. Now these ordinances were given a[f]ter this manner, that thereby the peopl[e] might look forward on the Son of God, being a type of his order, or it being his or[]der; and this, that they might look forwar[d] to him for a remission of their sins, tha[t] they might enter into the rest of the Lord.

17. Now this Melchizedek was a king ov[]er the land of Salem; and his people ha[d] waxed strong in iniquity and abomination[s] yea, they had all gone astray; they wer[e] full of all manner of wickedness;

18. But Melchizedek having exercise[d]

mighty faith, and received the office of the High Priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.
19. Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention.
20. Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction.
21. And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying, Now is the time to repent, for the day of salvation draweth nigh;
22. Yea, and the voice of the Lord, by the mouth of angels, doth declare unto all nations; yea, doth declare it, that they may have glad tidings of great joy; yea, and he doth sound these glad tidings among all his people, yea even to them that are scattered abroad upon the face of the earth; wherefore they have come unto us.
23. And they were made known unto us in plain terms, that we may understand, that we cannot err; and this because of our being wanderers in a strange land; therefore, we are thus highly favoured, for we have these glad tidings declared unto us in all parts of our vineyard.
24. For behold, angels are declaring it unto many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive his word at the time of his coming in his glory.
25. And now we only wait to hear the joyjul news declared unto us by the mouth of angels, of his coming; for the time cometh, we know not how soon. Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice.
26. And it shall be made known unto just and holy men, by the mouth of angels, at the time of his coming, that the words of our fathers may be fulfilled, according to that which they have spoken concerning him, which was according to the Spirit of prophecy which was in them.
27. And now, my brethren, I wish from the inmost part of my heart, yea with great anxiety, even unto pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance;
28. But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long suffering;
29. Having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts, that ye may be lifted up at the last day, and enter into his rest;
30. And may the Lord grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be bound down by the chains of hell; that ye may not suffer the second death.
31. And Alma spake many more words unto the people, which are not written in this book.—Alma 13.

This chapter might be said to be a treatise on Priesthood and Repentance and their connection one with the other. For they are inseparably connected in their place in the world's business. The former was established by the Almighty to produce the latter. Alma well explains how this came about.

When the word "Priesthood" falls on the ears of a vast number of people, it immediately calls up the thought of a class of men with long black cloth and drawn countenances, or else fanatical or hypocritical manner or mystical words about getting "religion." As a matter of fact this comes about as far away from the real significance of the word "Priesthood" as you could get. That is only the abuse of Priesthood; namely priestcraft.

Priesthood is really an order that has always existed, as the material elements of the earth have always existed. At the beginning of the consideration of forming our planet by the Creator, He designed to bring this order in use for the benefit of the people that were to be sent to earth. Jehovah looked upon this as a holy order, because only the purest and brightest spirits of creation were allowed a place in it. Each one assigned a membership in this order was given a divine commission, to effect, or to work for, at least, some definite end. Just as a body of men is constituted a commission and is given legal authority by the head of this nation to perform certain duties in some part or other of the world.

And when were these purest and brightest spirits ordained to this Priesthood, or initiated into this order by the grand Head of the universe? And why?

Let us turn our attention to these questions and see what answer we can give to them. As to when God set apart certain men for this holiest of orders,

the Prophet Alma does not leave us in doubt. It was before "the foundation of the world;" it was when the Gods were considering the making of this beautiful earth of ours. It is not hard to believe that God had the whole scheme of salvation of the spirits that were to come to earth for their development, all planned and marked out, the various means of helping us worms of the dust along the better way, decided upon. That is the way any prudent promoter of a new enterprise goes to work, is it not?—plans the whole and makes provision for its success, as far as his knowledge goes, before one stick or stone is laid.

Besides being logical, this teaching squares with some information that the all-wise Himself gave to some of the Bible prophets. That the Savior was ordained for this earth-mission before the earth was created, every honest reader of the New Testament ought to know. But the other ministers of God that the scriptures tell about likewise received their commission as workers for the salvation of humankind before they were sent to dwell on the earth. The most striking and decisive proof of this is the Lord's words to Jeremiah. He assures Jeremiah that he had been ordained "a prophet unto the nations" before he was born, or in the estate before this earth-life. (Jer. 1:4.5). Job received a like intimation (38:4-7).

That all the prophets and others assigned a mission as helpers of their fellow-men were doubtless ordained or commissioned to do that special work, before they left the courts on high to come down to dwell on this mundane sphere as children of the flesh, there is the strongest liklihood. And they were tried and proved there to be worthy and strong enough for such a mission. Concerning this foreordaining of the members of God's holy order, or the Priesthood, Alma well says: "And this is the manner after which they were ordained; being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such."

What did God set men apart or make them priests or members of His Priesthood for? To do but one thing: persuade their brother-man to repent and rise. That comprehends it all. "Ordained unto the High Priesthood of the holy order of God, to teach his commandments unto the children of men that they also may enter into rest," is the way the inspired teacher puts it.

That, then is the significance of "Priesthood," a commission from the Head of creation to deserving men to work for the benefit of the weaker portion of mortals. And this "Priesthood" is an order that God used before any being was on earth, before earth existed, for the good of His spirit creatures. It is used here for the same purpose, and will be used in the next world likewise.

There is a mosque in Damascus which used to be a Christian church. So ancient is the building that Chrysostrom once preached in it. But, over an arch in this so venerable building there is still sculptured in Greek a legend which the Moslems have somehow neglected to chisel out—"Thy Kingdom, O Christ, is an everlasting Kingdom; and thy dominion endureth throughout all generations." That ancient prophecy was true when first sculptured, is true today; is getting truer every day as the world hastens, and notwithstanding all apparent tarryings and setbacks. For your redemption and for mine this Christ died that death of awful sacrifice; but death did not hold him, could not. He burst the bonds of death in glorious resurrection and now, risen to the right hand of the Father, in glorious majesty, grasps the sceptre of a universal rule.—Dr. Wayland Hoyt.

Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened, that he may see, and his ears opened that he may hear.—Doc. & Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Salvation for the Few Only?

Last time we saw that it was more belief worthy and more worthy of the God of love that He would send His Son with the good word of life to the western half of the earth as well as to the eastern, seeing that there was no human communication whatever between the two hemispheres for many hundreds of years after the Messiah came to Palestine. Now we want to talk to you somewhat about the relationship of all the nations to the salvation of the Savior. "Mormons" are not much given to loading their daily sins over on Jesus Christ and rejoicing in His willingness to receive and bear them; we prefer to believe that it depends more upon ourselves, as to how clean from sin stain we come out, in the end of our earth-career.

Yet we do believe that the Redeemer verily did do for us all that we could not do for ourselves. Besides overcoming death through the sacrifice of His life, He also gave to men a life plan designed to lead them up to the highest and best to which they may attain.

But this wonderful plan of life, called the gospel of Christ, is the greatest boon that has been vouchsafed to mortals. It is not hard to see this, if one believes that the gospel will induce men and women to climb to the highest plane and win the best things there are in store for well-doing.

However, we are not, cannot be, among that class who proclaim this and with the same breath declare that the benefits of the gospel are only for a few. We feel sure that if God was gracious enough to bestow a good gift on His offspring at all, He was just enough to let all have a chance to get the good of it. We know there are myriads of humanity alive today that have not even heard of this greatest of all human helpers, Jesus' plan of eternal life. We know, too, that where there is one of such now living, there have been thousands that have lived and died with no knowledge of the saving power in the gospel. Hence millions upon millions have lived and died without an inkling of what the Son of God brought for the world's good. And everyone of these millions had a precious soul to save just as precious in the eyes of God as ours that know of Christ.

What about these? There has been and is now a large part of Christendom who believe that these multitudes of the heathen will actually be lost, because they knew nothing of Jesus. It is perhaps still the prevailing idea among the creeds of sectism. They thank their stars that they have been fortunate enough to be among the division of the human race that has known

of the Savior and believed on his name. We are thankful that these "holier than thou" religionists do not class Latter-day Saints among their tribe!

No, we could never entertain such a view, never. Anyone that carries such a belief is indeed a novice in comprehending the things of the great Author of true religion.

Such a worshiper could not at bottom have very much real faith or even confidence in his Deity. For if God would grant a thousand the chance of salvation and at the same time damn a million others for their lack of a chance, He would not appeal to the sane, common-sense man as being dependable.

The Lord of heaven and earth is no such Being. He is God of the heathen as well as of the Christian, or He is no God at all. He "is no respecter of persons," as Peter soon perceived.

"But," you say, "does not this same Apostle contend that there is no other name under heaven whereby man can be saved, except the name of Jesus Christ?" Quite right. Just the scripture passage we want to deal with here. There is no other means through which mortals can exalt themselves to a high station in the commonwealth of the Almighty, as they can who make the gospel of Christ a part of their every day life. "What about the millions that know nothing of it?" This is not such an appalling interrogatory as it has often been supposed to be. The whole divine scheme of universal salvation is not so difficult to understand when we sweep our eyes over the whole field and take an all-sided, charitable view of the whole situation. Here is what reason says about it:

God "hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26). He "is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34,35). It is unthinkable then, that the Creator is not just as mindful of the well being of His children in Japan, India, China, Arabia, Turkey, or any other non-Christian nation as He is of us Christians.

All of the pagan countries have stron system of religion or other. Some c these are crude and rudimentary in deed, but nevertheless turn the minc of their devotees into a worshipful a titude toward a deity, and they als promote good morals. The stronge doctrines of the Master would be of n use to them, because they are nc ready for them.

Paul said that the inferior law c Moses was but a school master to brin the nation of Israel "unto Christ." (Ga 3:24). That is precisely what we con sider all the heathen religions are; " school master to bring them unt Christ." Without doubt these mult tudes of the heathen were given the creeds and systems by inspiration c the Most High, in order that these sin ple and less enlightened folk could be come prepared sometime to bear th stronger and more powerful doctrine of Christ.

The world-field might be viewe as a great school divided into variou grades, as any school is. As the kinc ergarten prepares the child for th primary department and that for th first grade, the seventh grade for th eighth, the eighth for the high schoo the high school for the college, th college for the university—so the lowe grade religions of the world prepare fo the higher grade religions, and they i turn for the highest, true Chris ianity. Just as you could not expe a fourth grade pupil in the day scho to comprehend university knowledg neither could the Chinese of the pa have been expected to sense the sig nificance or value of the high principle and mighty precepts of pure Christiar ity.

Nevertheless, it is only a matter c time till the tot who lisps the primar facts of knowledge may be delving int the intricacies of eighth grade work an finally into the mysteries of universit research. Likewise time will see thos who now perceive life's greatest gift in Confusianism or Mohamedanism ready and able to see a broader field, nobler ideal in the gospel of Jesus.

"But when will this be," you demu "seeing that the heathen practicall always lives and dies a Buddhist,

Confusianist, etc." Just so, but if you come with us to the vantage ground from which "Mormonism" views the situation your eyes will sweep a vastly larger scope than is embraced in this short span of life. We will view it with an eye also for the obscure future. It is most logical to suppose that God our great Teacher, began our course of instruction as spirits, ages before He gave us the experience of passing through this mortal sphere as a part of that grand course. It is, too, easy to believe that His course of instruction will continue throughout the endless future. The fact that we are in the body or out of the body makes little difference.

Paul would enjoin us to "believe all things;" that is, take a wide view of things and of life. Latter-day Saints take such a view, you see. In our next paper, we will consider the scriptural proof and the logical proof that points to the fact that our instruction as intelligent beings began before this earth-existance and will continue long after we are loosed from these tabernacles of clay.

SOLITUDE.

To sit on rocks, to muse o'er flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er or rarely been;
To climb the trackless mountain all unseen,
With the wild flock that never needs a fold;
Alone o'er steeps and foaming falls to lean;
This is not solitude; 'tis but to hold
Converse with Nature's charms, and view her stores unrolled.
But midst the crowd, the hum, the shock of men,
To hear, to see, to feel, and to possess,
And roam along, the world's tired denizen,
With none who bless us, none whom we can bless;
Minions of splendor shrinking from distress!
None that, with kindred consciousness endued,
If we were not, would seem to smile the less,
Of all that flattered, followed, sought, and sued
This is to be alone; this, this is solitude.

—Lord Byron.

HISTORIANS OF THE NEPHITES.

BY "R." IN THE CONTRIBUTOR, MARCH, 1880.

It may be interesting to such of the readers of the Contributor as are students of the Book of Mormon, and we trust their name is Legion, to consider for a short time who were the men to whom we are indebted for the annals of the Nephite nation, they being also the custodians of the Sacred Plates, the Urim and Thummim and other holy things.

The sacred records of the Nephites, from the time that Nephi, the founder of the nation, transferred them to the care of his brother Jacob, to the time that Moroni finally hid them in the hill Cumorah, were in the hands of four families, who had charge of them, as near as can be told from the abridgement that we have in the Book of Mormon, as follows: Jacob and his descendants held them from B. C. 546 to about B. C. 200, when they were transferred to King Benjamin, who with his son Mosiah, the younger, held them until B. C. 91, at which time they were given into the care of Alma, the Chief Judge, and he and his posterity retained them until 320 years after the advent of the Messiah. After these, Mormon and Moroni were the custodians until the close of the record in the year 420 after Christ.

In the table that follows, B. C. signifies before Christ, and A. C. after Christ, counting from the true date of His birth, as given in the Book of Mormon, and not from the accepted Christian Anno Domini (year of our Lord), which is now almost universally admitted to be from two to four years wrong. In those places where no date is given, the desired information is not afforded in the Book of Mormon, and therefore can only be guessed at. We therefore prefer to leave such places blank. It will also be remembered that Mormon, just before the great last battle, which resulted in the extinction of the Nephite nation, hid up in the Hill Cumorah all the records which had been entrusted to him by the hand of the Lord, save it were the few plates, which he gave to his son Moroni.

The following are the names of the Nephite historians, with the times during which they held the records:

Nephi, from —— to 546 B. C.
Jacob, from 546 to ——
Enos, from —— to 422.
Jarom, from 422 to 362.
Omni, from 362 to 318
Amaron, from 318 to 280.
Chemish, from 280 to ——.
Abinadon, from —— to ——.
Amaleki, from —— to 200 (about).
King Benjamin, from 200 to 125.
King Mosiah, from 125 to 91.
Alma (the younger) from 91 to 73.
Helaman, (the elder' from 73 to 57.
Shiblon, from 57 to 53.
Helaman, (the younger) from 53 to 39.
Nephi, from 39 to 1.
Nephi (the disciple) from 1 to 34 A. C.
Nephi, from 34 to 110.
Amos, from 110 to 194.
Amos, from 194 to 306.
Ammaron, from 306 to 320.
Mormon, from 320 to 385.
Moroni, from 385 to 420.

In the above table, one thing will most certainly strike the attention of the observant reader. It is the lengthened period that some of the historians held the records. Jacob and his son Enos held them one hundred and twenty-four years. Jarom held them sixty. In this fact we find a very pleasing confirmation of the statement of Nephi that during the time he and his brethren were wandering in the wilderness, living on raw meat and suffering all kinds of hardships, fatigue and privations, the Lord so greatly blessed the women in the company that they "were strong, yea, even like unto the men," having an abundance of milk to suckle the babes born unto them. Jacob was born at this time, and doubtless inherited an exceedingly strong constitution, which he transmitted to his posterity.

The second epoch at which the longevity of the custodians of the plates is remarkable is during that reign of universal righteousness which followed the ministry of the crucified Savior. By living unto the Lord in all things their lives were marvelously prolon especially the children of those ge ations, born during the continuanc this happy and holy period, and be the effects of the after apostacy begun to work on the lives of t born during its blessed continua Thus Nephi, the son of Nephi the ciple, had charge of the records seve six years, his son Amos eighty- years, and Amos, the son of the named, the wonderful period of hundred and twelve years, or fat son and grandson, three generati a total of two hundred and seve two years. What a powerful ser this one fact preaches in favor of tire submission of body and soul to perfect and perfecting law of God

I

SCRIPTURES OF THE CHUR

The number of people who still press surprise when they learn that Latter-day Saints accept and rely u the Old and the New Testament as elation of the highest authority, pears to us to be quite remarkable.

Modern revelation as accepted by Latter-day Saints teaches implicit f in the Bible, and also attests its auth ticity. This may readily be show to the Bible as a whole, both New Old Testaments, and also as to di ent books of which the ancient Sc tures are composed. Elder F. E. ker has collated the following pass in support of this proposition.

In the book of Doctrine and Co ants (sec. 42, par. 16), the Lord said that the "Elders, teachers priests of this Church shall teach principles of my gospel, which ar the Bible and the Book of Mormo which is the fulness of my gosp So in section 6, paragraph 27, the L styles this record "my scripture." A section 20 of the same book speak the Book of Mormon as a record "p ing to the world that the holy sc tures are true" (verses 8—11). Latter-day Saints are called upo study and also to teach the Script to expound the gospel out of them, to perform ordinances of the go regulate the affairs of the Church,

deal with offenders or those "taken in a fault" in accordance with their teachings (Doc. & Cov. 26: 1; 24; 5; 25; 7; 71; 1; 68; 1; 20; 41, 80, 64: 12; 42: 23—28).

That the Lord directed and inspired the Prophet Joseph to translate the Bible as the "Holy Scripture," is alone sufficient evidence of its authenticity.

In the Book of Mormon we learn that Nephi saw in vision the Hebrew Bible substantially as we now have it. He describes this latter record as a book coming forth from the Jews to the Gentiles, containing the "covenant of the Lord with the house of Israel, and many of the prophecies of the holy prophets;" he says it is "like unto the engravings upon the plates of brass, save that they are not so many;" and remarks further that it should be "of great worth unto the Gentiles." (I Nephi, 13: 20—29).

Again, the same prophet speaks of this record as the Bible—"A Bible! a Bible! We have got a Bible and there cannot be any more Bible," and rebukes the Gentiles for this hostile attitude toward the Book of Mormon. Nephi declares that the Bible came from the Jews and that there should be other peoples likewise favored with the word of God who should write scripture. (II Nephi 29: 3—12). So the Nephite prophets, Nephi, Mormon, Moroni, and others (see also the words of the Savior recorded in the Book of Mormon), address the Gentiles as having the Holy Scriptures, and admonish them to search and not to wrest them to their own destruction.

When the descendants of Lehi left Jerusalem, about 600 B. C., they brought to the continent of America a record engraven upon plates of brass, which contained "the five Books of Moses". embracing an account of the creation of the world, the placing of Adam and Eve in the garden of Eden, etc.. and also a record of the Jews from the beginning down to the commencement of the reign of Zedekiah, as well as many prophecies spoken by the mouth of Jeremiah," and a genealogy of their forefathers. (I Nephi 5: 12—14.) These plates, Nephi states, contained a record similar to the Bible, but more extensive, since it embraced also the writings of others of the prophets (Zenos, Zenock), and probably some additional matter. (See Alma 23: 15, and citations in note.) From this record on plates, the Nephites perpetuated among themselves the old Hebrew Scriptures, and disseminated a knowledge of them among the people. (Alma 14: 8; 22; 12, etc.) Since, moreover, their prophets frequently quoted them in their writings we have ample means of comparison. These records contain not only the declaration that the Nephites used the "five Books of Moses," thus confirming the authorship of the Pentateuch as accepted by the Jews and Christians, but various other quotations are given that identify the Nephite scriptures with those which we already possessed. Thus in Mosiah 12: 34—36, and 13: 12—24, we have the Ten Commandments substantially as contained in Exodus 20: 1—17. In Alma 12: 21—22, and elsewhere, we have accurate accounts of the fall of our first parents and of their expulsion from the garden of Eden In Helaman 6: 28, Ether 1; 33; and elsewhere, we have unmistakable references to the Biblical account of the Tower of Babel and the confusion of languages, besides numerous allusions to the covenant with Abraham, Isaac, and Jacob. The leading forth of the children of Israel from Egypt, the law given to Moses, are similarly mentioned.

In Alma 30: 8, we find a direct quotation from the Book of Joshua—"For thus saith the scripture: Choose ye this day which ye shall serve." (Joshua 24: 15).

Besides certain historical names, incidents, and descriptions identical with those of the Bible, we find numerous doctrinal references in the Bible that occur in the Book of Mormon. Compare Alma 40:11, 'Behold, it has been made known unto me by an angel that the spirits of all men as soon as they are departed from this mortal body * * return home to the God who gave them life," with Ecclesiastes 12:7: "Then shall the dust return to the earth as it was, and the spirit shall return unto the God who gave it."

Of the writings of one of the foremost of the Hebrew prophets. Isaiah, we have in the Book of Mormon some 19 chapters substantially in full, besides shorter quotations from other portions of his prophecies, all practically identical with the corresponding portions of his writings found in the Bible.

The Book of Mormon (III Nephi chapters 24 and 25) contains, in addition, the two very important chapters with which our Old Testament closes, the 3rd and 4th of Malachi, given as the "words which the Father had given to Malachi." These words the Nephite people were required to write from the mouth of our Savior Himself during His ministry among them.

In the Pearl of Great Price, also, we have some of the writings of Moses (embracing the words of Enoch) and of Abraham, both of which tend strongly to sustain the historical and doctrinal consistency of the Bible, to relieve it of many apparent obscurities, and to throw light upon its origin.

In the Book of Doctrine and Covenants, there occur many quotations from and allusions to the writings of the old Testament. These references not infrequently throw such a flood of light upon the Hebrew scriptures that their natural interpretation becomes easy, intelligible, and serves to place the question of their inspiration and divine origin in a more favorable light.

To the Latter-day Saints, as to all Christians, the inspiration of the Hebrew scriptures is an essential article of faith. From the Bible they are most frequently called upon to establish their doctrines. So much is this the case, that their strong reliance on the ancient records sometimes leads to a neglect of other scripture. In studying the authenticity of the Bible missionaries too often confine their researches to the learning of the sectarian world, which, with all that has been preserved in history and tradition, may leave doubt and uncertainity concerning matters whereon a means exists in modern revelation and scripture, to relieve these disputed points of all obscurity. —Deseret News.

PRESIDENT .ROOSEVELT .ON RELIGIOUS LIBERTY.

It was proper that a declaration on the subject of religious liberty should be made succeeding the campaign in which President-elect Taft was attacked on the ground of his church affiliations, and it was proper that this declaration should carry with it the weight and the influence of the United States. It was wholly becoming for the head of the nation to affirm, in the direct and vigorous style employed by him in the fulfillment of that duty, the principle responsible for the creation of the American Republic—Religious Liberty.

In the treatment of this important subject, President Roosevelt suits his actions to his words and his words to his actions. In his administration he has borne out most amply his professions of liberality. In the cabinet of the President there sit, side by side, Protestant and Catholic, Christian and Jew. This, if not orthodox, is surely and undeniably American. It affirms, exactly, the spirit and the idea which led the Pilgrim Fathers to seek a habitation amid savage tribes and upon inhospitable soil, where they might worship God with the sanction of their own consciences.

"He that doeth righteousness is righteous." That is the test of spiritual justification laid down in the Word of God. That makes a religious platform broad enough for all to stand upon who are pure and upright and who honor things that are of good report. And that is Christianity in its widest and fullest sense, *as well as American*.

As keen a philippic as was uttered by Jesus of Nazareth was bestowed upon the Pharisee who went up to the temple to thank God that he was not as other men. Jesus hated hypocrites and pretenders. He openly avowed His preference for publicans and sinners as against the inflated bigots who assumed that they alone were right.

The world in general has moved a little too far on to adhere to the superstition that any one creed can claim a monopoly of truth and inerrancy; much less is there room for such ab-

surd fossilism in what is professedly the freest country on the globe.

Let comfort descend upon and enter into the hearts of those "truly good" persons who have been distressed by the fear that William H. Taft as President would "rob them of their Jesus." Let them first seek diligently to learn by a careful pursuit of the gracious precepts of Jesus whether they *possess* Him; and then, by a fair and honest examination of Mr. Taft's private life and public service, to discover whether there is the slightest cause for the apprehension that he will use the influence of his high office to upset or disturb any hope or expectation of any heart or soul that prizes and practices true righteousness.—Kansas City Star.

A SCHOLAR ON THE FALL.

On reading an editorial on "The Fall," in a recent issue of Liahona The Elders' Journal, Brother John Thorgierson of Thistle, Utah, furnishes a quotation from the writings of Prof Bjorn Gunnlaugson of Iceland, who was born in 1788 and died in 1876, and as a professor of higher mathematics, civil engineering, and astronomy.

If God does not bring the spirit of man to perfection, i. e. make him perfect, then the omnipotent intelligence of God would sink to the level of the lunatic's pranks.

Regarding the fall of man the same author uses this significant expression:

The fall of Adam was indeed no mischance, neither did it bring any real calamity. For it was neither more nor less than a requisite advancement. For had no test been placed before Adam and Eve, sheer and perpetual ignorance would have been the inevitable result. It was this test which brought the necessary light of intelligence unto them, so they became competent to judge for themselves, as to what was right or wrong, good or bad.

Brother Thorgeirson appends the following comment of his own:

Professor Gunnlaugson was an Icelander whose ancestors came from the west coast of Norway late in the tenth century, which probably will interest our worthy Norwegian enquirer. Being tolerably well acquainted with the ancient and modern Icelandic literature. I am not afraid to make the assertion, that whenever the great educational lights in the Church see fit to study the same, they will find more there than in any other works outside the Bible and other sacred books, to verify the truth of the gospel in these latter days.

Mission News.

CENTRAL STATES MISSION.

Baptisms in Arkansas.

Elders J. B. Dally and Wm. Jacobson report the baptism, at Garland City, Arkansas, of two young men named Beggs, of whom they speak in high terms.

A Season's Greeting.

From Mr. E. M. Parker, of Ava, Mo., comes the appended greeting:

"Dear brothers in Christ: Christmas greeting to you one and all, far and near. May God's love be yours and peace and the joy of the Holy Spirit guide you in wisdom's way and show you things to come."

In Western Kansas.

Elder C. E. Bronson writes that he and his companions recently met with good success in Lakin, Kansas. They held two hall meetings there with large attendance and sold 17 Books of Mormon and a large number of other books, although the town is but small. A Mr. E. S. Snow was very kind to them and aided them in their work. They also had good success in Syracuse, anadjacent town. Elder Bronson sold 17 Books of Mormon and 17 small books in one week.

Baptisms in St. Louis.

On Dec. 5 and 6 a two-days meeting of the Missouri conference was held at 4265 Easton Ave., St. Louis. A large number of Saints and investigators attended. Pres. S. O. Bennion was present. Four priesthood and three public meetings were held. The Y. M. C. A. permitted the use of their swimming pool for a baptizing, the water being comfortably warmed, and payment for the excellent accomodations thus provided was refused. Four persons, all adults were baptized. A social was held on the evening following the conference which was attended by many Saints and friends; and was much enjoyed. Elder Walker writes the particulars.

Experience With the Police.

St. Louis, Mo., Dec. 18, 1908

To the Editors:

God moves in a mysterious way his wonders to perform.

Yesterday while Elder O. A. Tolman and I were out canvassing a policeman, thinking we were soliciting for a church, stopped us and wanted to see our credentials. We had left them at our room, and he rang up the patrol wagon and took us to the police station. There we had a long talk with the captain on the Book of Mormon and Joseph Smith the prophet. He said he was interested in the Book of Mormon, so we left him one, and got his consent to distribute all the literature we wanted to in that section of the city. He told us not to take any

notice of the other policemen. We were also invited to return and explain more to him on the above subjects.

Elder A. L. England.
Elder O. A. Tolman.

The Passing of a Saint.

The sudden death of Sister Anna V. Baker, of St. John, Kansas, Dec. 15, of pneumonia cast a gloom over the community where she resided. Owing to her kind and loving disposition she had made a host of friends. She was president of the Relief society, at the time of her death. The elders were always made welcome at her home; she has fed, sheltered and been a mother indeed to them since she became a member of the Church. She leaves seven children to mourn her departure, four boys and three girls, the youngest child being but eight years old. Her husband George W. Baker, the then president of the St. John branch departed this life last March.

Mission secretary, A. T. Butterfield was at her home when she died. Pres. S. O. Bennion and Sisters Phoebe Madsen and May Green from headquarters attended the funeral which was held on the 17th.

A Word From a Bereaved Elder.

Auburn, Wyo., Dec. 7, 08,

To the Editors:

I left my home on April 1, 1908, for a mission to the Central States, was assigned to the North Texas conference where I entered upon the duties of a missionary April 16.

On Sept. 19, I received a telegram from Pres. S. O. Bennion to the effect that my wife was ill, and to leave for home at once, which I did. I arrived home four days later only to find that I had been called upon to make one of the greatest sacrifices that man could make my dear wife had passed away. Though it seemed my heart would break yet I felt as our Savior did when passing through His most trying ordeal: "Father, not my will, but Thine be done."

Though I was only permitted to stay in the mission field a few short months; it was pleasurable to me and a boon I felt to thank God for. Though I was rewarded with an honorable release, yet I feel that I never can be at ease until I can again join the ranks and spend two years of my time in the service of the Lord, spreading the glorious tidings of truth which the Latter-day Saints have for the world.

Oftimes I find my mind reverting to Texas and the many kind people who so cheerfully entertained me and rendered me every assistance possible and the noble companions whose association blest me. I can only say God bless them according to their needs and preserve them in the truth.

I bear them my testimony once more as I did while with them that God lives, that Jesus is the Christ and that Joseph Smith was a true prophet sent of God to usher in a new dispensation. And as fast as we learn the laws of our great Master and obey them, just that fast are we saved.

Many hours that would otherwise be lonely are spent in reading the Liahona.

Your brother,
Chester Sessions.

A Parting Word.

Elder Wilham H. Heaton, retiring president of the North Texas conference, offers to the people with and among whom he worked as an ambassador of Christ this parting salutation:

To the Elders and Saints of the North Texas conference.

My Dear Co-laborers and Friends: Being so unexpectedly called to leave you on account of Elder Toolson's illness, I left almost all of you without the privilege of bidding you good-bye. It would have been pleasurable to have received the "God bless you" from my brethren and sisters and the elders, but now we have parted. In thinking of the past, my heart swells and I am unable to keep back the tears of joy upon recalling those happy, profitable and pleasant times I have experienced in association with you. As I recall the integrity, faithfulness and humility of my co-laborers, my heart cries out "God bless them."

Now, brethren, as a parting word, let me plead with you once more, as I have in humble priesthood meetings—seek the Lord. Try to realize the weight and importance of your calling. Go forth fearlessly, defending the cause of truth, and in humility bear your testimonies to the gospel being restored by the angel to the Prophet Joseph Smith. Your loved ones at home, the angels and Father in heaven and your own hearts are caused to rejoice when you do this. You know it. Do your duty and resist evil temptation and you will become strong in the defense of right and mighty soldiers of our Lord.

Watch your own words and actions, for they are like the food we take into our bodies—if they don't build up they must necessarily cause an injury. And we have no account of the Savior's using meaningless words or sentences. The restoration of the gospel is sacred and of vital importance to the human family, and to convince men of its worth we must conduct ourselves with decorum according to its teachings, and be serious and in earnest. Remember to keep your thoughts upon things that will build up your characters and elevate you by bringing you in closer touch with the heavenly influences and make your guardian angels love to be near you. I want each of you to know that my heart is full of love for you, and I pray for the Lord to bless you individually and collectively.

Now, dear Saints, many of you I met and shared your hospitality and received your kindness, and I felt the spirit of the gospel in our little cottage meetings.

When I think over the good times enjoyed with the Saints in Kelsey, in our meetings, Sunday schools, Mutual gather-

ings, etc.. my soul warms with the good spirit that was manifest in these assemblings. and my heart turns back to my sunny Southern home. I cannot help saying, "O, Texas, thou hast been a tender nurse to me." Fifty months I have labored as a missionary among her people; the most of that time without money, yet not once was I compelled to sleep out. Every night the Lord prepared a place for me with some family or at a hotel. Because of the kindness of the people, my many friends there, and good times spent with her citizens, Texas has become next to old Utah itself to me.

Now, brothers, sisters and friends, we may never meet again in this life, so I say farewell and sincerely thank you all for your thoughtful kindness to me. I leave my peace and blessing with all, and pray God to bless you. It is one of my fondest hopes to meet you in heaven and spend many joyous hours in your society, where there will be no pain of sickness, separation or sorrow.

In concluding let me tell you again that I positively know the gospel as taught by the Latter-day Saints is the same as that taught by our Savior and his apostles, and that Joseph Smith was and is indeed a prophet of the Most High God, and I say this in the name of Jesus our Lord, Amen.

From your humble brother and true friend. with fondest, truest wishes and blessings for you all.

Wm. H. Heaton.

NORTHERN STATES MISSION.

Elder Anthony W. Ivins of the Quorum of the Twelve. spoke to the Saints of the Chicago branch Sunday night on the Apostacy and the Restoration of the gospel. His talk was enjoyed by all present.

Found a Diamond Ring.

Some few days ago one of our elders laboring in the Minnesota conference chanced to pick up a diamond ring. By watching the ads in the papers he found the owner and upon returning the ring was given $25. He did not desire to take any pay for this, but the owner insisted that he take the money. The elder told him that anyone could be honest if paid for being so. The money was accepted as a gift and was much appreciated as it came just when money was needed so he could go on with his missionary work.

Released.

The following elders have been honorably released to return to their homes: James Rasmussen, J. Archie Wheeler, John H. Peck, Samuel B. Bunnell, Hyrum Stocking and wife, J. Morgan Anderson, Lyman Duke, Vernon H. Vickers, Thomas Burton, James A. Armstrong. Omer S. Cordon, Grant W. Webb, David H. Carson, William A. Poll. Wilford Baird, F. Earl Case, Jared D. Johnson, Oliver E. Millard, George H. Romrell, Orvil C. Call.

Each of these brethren has been a power for good and for truth in their respective fields of action and in their departing we wish them God speed, and trust they will experience a merry Christmas with the loved ones at home.

Branch at Rock Island.

A branch of the Church is now established at Rock Island, Ill. A number of Saints and friends meet each Sunday at 1718 Second ave., for Sunday school and sacrament work. The Sunday school is especially successful. They have two classes, the kindergarten and the theological, and all are taking an active part. The choir, under the direction of J. C. Sorensen as choir leader, and Sister Elizabeth Berg as organist, is doing good work. All the Saints rejoice in the gospel and take advantage of every opportunity of bearing witness to their friends. Many homes have been opened for cottage meetings through the work of the members; from three to seven of such gatherings are held each week. The Relief society is doing solid Christian labor under the direction of the following officers: Sister Hilda Frank, president; Alice Frank and Minnie Berg counselors, and Emma Miller secretary and treasurer.

Lady Missionaries Released

Sister Laura Bennion of Taylorsville, and Sister Hope Russell of Salt Lake City, have been honorably released to return home. They have made many friends and only good results can come from their work in the mission field. They have in truth been representative women of the Church, not only teaching the gospel by precept, but living it in every way, and their true worth is appreciated by all who have had the privilege of meeting them. In their home-going we pray our heavenly Father's choicest blessings may accompany them, that they may be wise counselors to the young women and continue in their good work.

Sister Ellsworth of the mission house entertained at dinner Friday, covers being laid for 30. All the elders and lady missionaries who were in Chicago were present. Dinner was served at 4 o'clock, games were enjoyed until about nine when ice cream, cake, fruit, etc., were served. Then all joined in singing the songs of Zion. "Proud, Yes of our Home in the Mountains," made our sisters feel a little nearer home than before their release. All present added to the pleasure of the evening by taking part in an impromptu program. The occasion will long be remembered with pleasure because of the spirit of love and good fellowship felt by all present.

Chicago Choir Social.

Friday evening, Dec. 4, the members of the choir entertained the Saints and friends of the Chicago branch. "Not to display their talents," said Prof. Mann, "but to pro-

vide a good time for all." After the evening had passed, the general sentiment was that they did not fail to provide a good time. A short interesting musical program was rendered, and some new lively games indulged in. To get the people together and to enhance social feeling the bean game was introduced. Ten beans were passed around to each person. They were to converse with each other and every time they used the words, I, know, or you, they must forfeit a bean to the person to whom they were talking. After fifteen minutes the beans were handed in, and Elder R. J. Murdock was presented with a "dim(e)and" pin, for having won the most beans. The elders and students' knowledge of spelling was tested in a spelling match. As each one spelled a word, the person next in line had to take the last letter of the word spelled and create another and spell it within ten seconds. In their excitement Roosevelt's reformed system of spelling was resorted to a good many times. Elder Van-Dyke stood at the head of this spelling class. A potato race for the ladies and "musical chairs" for the young men, were also engaged in. During the intermission, ice cream and cake were served.

Elders Arrested in Grand Rapids.

Grand Rapids, Mich., Dec. 14, 1908.

To the Editors:—

Just thought I would write and inform you what is going on in Michigan. I feel somewhat like an ex-convict, as I spent most of the day Saturday in jail. I am sending you a clipping from the Grand Rapids Evening Press. It is self-explanatory.

We pleaded not guilty in the police court Saturday morning. Two hundred dollars was the amount of the bond we were required to give. We could not furnish bail and were placed behind the bars to await trial.

We, that is Elder Alder and I, were placed in the "bull pen" with about thirty prisoners. Our treatment while we were in jail was of the worst kind. The prisoners siezed me, while some of them held me others gave me ten lashes with a large strap. Elder Roberts, our conference president, after prolonged and earnest pleading with the city attorney and judge, finally secured our release, for which we were very thankful. The trial will come off Wednesday at nine o'clock.

Your brother in the cause we love,
Elder Thomas E. Orton.

Following is the clipping which Elder Orton sends; it is headed "Arrest Missionaries. Police get Mormon Elders Peddling Literature. Two in Custody State Others are Coming to Invade City and Spread 'True Religion.'"

"The sudden invasion of Grand Rapids by Mormon missionaries was checked by the police this morning when two of the elders were arrested on the charge of selling books and tracts from house to house without a license. It is a technical charge.

"Three of the missionaries dropped into town yesterday. They commenced their exhortations by personal interviews at homes. The work came to the ears of the police and elders Edgar J. Alder of Preston, Idaho, and Elder Thomas E. Orton. of North Ogden, Utah, were arrested under the peddling ordinance.

"'We were simply doing missionary work in spreading the true religion,' said Elder Orton. 'There will be several more missionaries here later."

"The 'elders' are young and intelligent looking men and will be given a hearing later."

"Mormon" Mission Work in Duluth.

Elder J. T. Heninger and three companions send us an account of their experience in one city of their territory in about this vein:

"We, a company of elders, came to this city October 22, 1908, about nine weeks ago, to spread the truth. We rejoice in the chance. Our success thus far has been promising, especially in the way of holding cottage gatherings, which has facilitated the finding for us of many friends who are glad to have us hold meetings in their homes. At each of such services, with few exceptions, we have received invitations to hold meetings by other firesides. In some cases those who made the requests have also promised us a crowd to preach to.

"Our time during the day is spent principally among the business men in their offices. We find many of them willing to hear what we have to tell. Some are very inquisitive about 'Mormonism' and want to hear the subject from our own viewpoint. Elders Jensen, Nelson and myself have spent from twenty-three to twenty-six months each in the mission work, during which time we have walked from 1,800 to 2,500 miles each and visited and revisited from 400 to 600 cities and towns each, and in none of them have we found so many good friends and such a representative people in so short a time as we have here. Our faith and prayerful confidence are that the same good feeling and liberal spirit may continue to spread until it fills the earth, and every honest soul and seeker of truth is brought to a knowledge of the restored gospel.

"Several times we have sold three and four Books of Mormon in less than that many hours, besides several of the smaller volumes along with them. Yesterday, while we were talking to a man of business in a large wholesale house about our belief and our message concerning the Book of Mormon, a lady chanced to overhear the conversation, which lasted fifteen or twenty minutes. The gentleman said he did not care to read the work, and walked away. Then the lady stepped up and asked if she

could get a copy. Upon handing her the Nephite record and receiving the price, she asked if we had any others. Of course we did, being 'Mormon' elders. We gave her a sample of three or four different kinds of tracts and books, for which she thanked us, and added that as soon as we commenced talking to the said gentleman that something impelled her to listen.

"The same still voice whispered the second time and said 'Listen.' She gave heed to the prompting and attended closely. She declared we had spoken the truth, that she believed the Book of Mormon to be true, although she had never read or seen it or an elder before. She informed us she had been earnestly praying to the Lord for more light and knowledge, and that this was the answer. She also said we were engaged in a grand and noble work and that she had a dear mother at home who was 100 years old, in good health, and that she must know of the truth she had found. She was unable to express her gratitude to us for what she had received. She asked the Lord to bless us and wanted us to be sure and visit her."

NORTHWESTERN STATES MISSION.

At Seattle.
Conference at Seattle.

The quarterly conference of the Seattle branch of the Church of Jesus Christ of Latter-day Saints, convened at Seattle, Wash., Sunday, Nov. 15, 1908. Afternoon and evening sessions were held. Many Saints, friends and investigators were present, and a rich spiritual feast was enjoyed.

Pres. Nephi Pratt presided. The afternoon session began at 2 p. m. The choir, under the direction of Elder H. C. Mortenson, sang "Arise O Glorious Zion." Prayer was offered by Pres. Louis Haneberg, of the Seattle branch; choir sang the anthem "Song of the Redeemed."

Pres. Pratt greeted the Saints and friends and congratulated them on their peaceful surroundings and on the good work being done. Short addresses were made by Pres. Austin C. Hyde of the Vancouver, B. C. conference, and Elder J. E. Evans, mission secretary, after which Mrs. Nichol sang a sacred solo "The Wings of a Dove."

Elders A. D. Nebeker of Vancouver and T. R. Greener of Everett, bore strong testimonies to the truth of the gospel. Sister Thalia Price sang feelingly and artistically "The Holy City." Pres. Pratt then delivered a powerful and convincing discourse beginning with "I know that my Redeemer liveth," tracing the history of the plan of salvation from the time of the first great council in heaven to the bringing forth of the gospel in the last dispensation. Also the far reaching effects of the atonement, and the divinity of the Prophet Joseph Smith's mission. He laid special stress on the necessity of obedience to the first principles of the gospel, and showed the absurdity of any one officiating in these ordinances without divine authority.

The choir sang "Lord thou will hear me when I pray." Benediction by Brother Roy Peterson.

The evening services commenced by the choir singing "We're not ashamed to own our Lord." Prayer by T. R. Greener. Choir sang the anthem "Let the mountains shout for joy." The general church authorities were presented by Pres. Pratt and unanimously sustained.

Elder H. C. Mortensen was sustained as conference president; Louis Haneberg, presiding elder of the branch, with Geo. P. Horman as second counselor. Roy Peterson was honorably released as first counselor.

Elder J. E. Evans made the opening address, speaking on the first principles of the gospel and the duties of the members. "Who treads the path of duty," was well rendered by A. Avila.

Pres. Pratt then delivered a stirring address on the earnestness and zeal in which the Latter-day Saints are proclaiming the gospel to all the world. Also on the sacredness of the law of tithing and the Word of Wisdom. Sister Cora Hawley sang sweetly and with good effect a sacred solo "Hold thou my hand." Choir sang "Lo the mighty God appearing." Closing prayer was offered by Elder H. C. Mortensen.

On Monday Pres. Pratt met with the elders in priesthood meeting in the elders' headquarters, 211 Taylor ave. Eighteen elders were present.

SOUTHERN STATES MISSION.

Removal.

Sister Sarah E. England, formerly of Marietta, Miss., requests us to announce for the benefit of elders and friends in that state that she has removed to Booneville, Miss., route 6.

Death of a Faithful Saint.

On Dec. 12, 1908, Sister Mattie Walker, of Sweet Gum, Tenn., departed this life. She leaves a husband and three children. She was baptized several years ago, and her course of life ever after was that of a true and a devoted mother. She was ever ready and faithful Latter-day Saint, a model wife to minister to the sick or relieve the distressed, and her home was always open to the elders. Brother W. J. Rogers furnishes the above facts in connection with an earnest eulogy upon the deceased.

Baptisms in Florida.

A letter written by Elder O. W. Hyde, Dec. 8, delayed in reaching the editor's desk, records the baptism at Jacksonville, Fla., on Nov. 25th, of the following persons: Edward P. Merriam, his wife Hattie, their daughter Edna, and a Sister Riles. A baptismal service was held on the bank of the

St. John river, and the converts were baptized by Elder Thomas Jones. A confirmation meeting was held in the evening at the home of Brother Merriam, where all four of the new converts were confirmed. The Spirit of God was poured out in rich abundance at this meeting. The elders who have labored in the Florida conference will be pleased to hear of these baptisms. These persons are very worthy and have long been investigating the gospel.

Healed by "Mormon" Elders.

Brother J. S. Groves of Crocketville, S. C. furnishes an interesting incident. He was lately in Barnsville county, that state, when he met a man whose name he learned was A. G. Williamson. They commenced a gospel conversation, and Mr. Williamson declared he believed in "Mormonism," and related the following: Eleven years ago he had an infant child 14 months old, which had been sick from birth and weighed only fourteen pounds. Its mother had seldom had a night's rest with it. Two "Mormon" elders happened that way, and they administered to the child and passed on. From that hour the child began to recover and has never been sick a day since. The child's father has never seen an elder since, but he believes they are servants of the Lord who teach the truth.

MISCELLANEOUS.

Practical Support.

Elder R. Davis of Evanston, Wyo., who recently returned from a mission, and who labored in West Virginia, sends us a list of 12 subscribers with remittance to cover, and says it took about three hours of talking to secure them. We sincerely appreciate such substantial aid in our work as Elder Davis has extended.

"Ka Elele Oiaio."

This is the name of a semi-monthly magazine published in the Hawaiian language at Honolulu under the auspices of the Church of Jesus Christ of Latter-day Saints in those islands. It contains 28 pages enclosed in a cover, and presents a very creditable appearance, mechanically and typographically. It will certainly prove a powerful auxilliary to the work of the elders in extending the gospel, and increasing the faith of the Saints of that mission.

We are in receipt of the first two numbers, and although no one on our staff is able to translate their contents, we feel perfectly safe in congratulating the elders and Saints in the Hawaiian Islands on being able to represent themselves and defend their faith through their own press. Success to "Ka Elele Oiaio!"

Two Helpers.

We are truly glad to see the interest being shown by many persons anxious to swell the subscription list of our missionary magazine and we are assured that these good helpers of God's work, with a desire in their hearts to enlighten the path of or build up another soul, will not go unrequited now nor in the day of balances. As a sample of what this voluntary work amounts to, we append part of a letter signed by Mr. J. M. B. Higbee, of Cedar City, Utah, under date of Dec. 10:

"I hereby enclose my check of five dollars, for which please list the following-named persons on your yearly subscription list of Liahona The Elders' Journal." Then follow the five names.

Kindly accept our gratitude, one and all of such public-spirited workers.

The Good of it.

Excerpt from a letter in which the writer tells how "Mormonism" appeals to her. And incidently, Mrs. Williams, will you please inform us of your address which you unwittingly overlooked, so that the business mentioned in your letter may be attended to:

"The majority of the people around here have such a mistaken idea of the 'Mormons' in Utah. I wish they would read their literature and learn how intellectual they are; and find out how much they are doing for themselves in every way, and see what a hold their religion has in the United States. I have learned many new things in regard to our relation to God. The 'Mormons' put more of the divinity or soul of God in man than any other religion I know of, and that is what lifts to higher life, and unselfishness. I think I have received more light or truth in the literature I have read of the Church of Latter-day Saints, than I ever thought of before, so different, so true. I want to take the Improvement Era sometime. May ridicule ever vanish before truth.

A friend to Zion,
Mrs. Alice Williams.

FAITH.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief;
And day by day, and night, unconsciously,
The heart that lives by faith the lips deny,
God knoweth why!

—Lord Bulwer-Lytton.

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AN ADDRESS

TO THE CHURCH BY THE FIRST PRESIDENCY.

As another year is drawing towards its close, agreeable to the custom that has prevailed for a number of years, we desire once more to say a few words to the Latter-day Saints by way of our usual Christmas greetings. We shall not attempt to enter into a discussion of the doctrines of the Church, or the principles of the Gospel, which have been so abundantly given to the people by the Apostles and Elders of the Church throughout Zion and the world. We see on every hand unmistakable evidences of the hand-dealings of the Lord with His people comprising the Church of Jesus Christ of Latter-day Saints and with all the people composing the great nation of which we are a part. Not only the people of Utah and adjoining states and territories, but the whole people of our country at large, have been remarkably blessed with a multitude of blessings throughout the year. Prosperity has prevailed in every part of the land, notwithstanding the financial flurry which for a time threatened serious consequences to the business of the country. The seasons have been propitious and the honest laborer has generally reaped abundant returns for his intelligent labors. The world at large has been free from the devastating effects of war, although it has not been altogether free from strife, and the smiles and approbation of the Lord have been shed abroad upon the face of the earth in a remarkable degree, and, we think, especially so in all parts of the world where effort is being made by His servants to lay the foundations of His work and spread the knowledge of truth and the coming and glory of his kingdom to the children of men. The tendency of the nations to submit their disputes and differences to boards of arbitration instead of deadly conflict on the battlefield, and the peace conferences that have been held in the past with more or less success, and will be continued in the future, are indeed very gratifying signs of the permanent establishment of peace and the cessation of war. We believe this hoped for condition among the nations is sure to come, that righteousness will prevail in every land and the word of the Lord will be proclaimed without fear or hindrance among all nations, tongues, and peoples.

The Labors of the Elders.

The elders of the Church have labored zealously and faithfully to proclaim the message of life and salvation, both of a temporal and spiritual nature, in all of their mission fields and have done much towards the establishment of truth and brotherly love; for the spirit of peace, justice, mercy and righteousness emanates from the Elders and spreads abroad upon the people among whom they labor. Their mission is one of well doing and love for their fellow-men. They carry unto the people the Gospel of Christ, which through obedience to its precepts will save and exalt them in His kingdom, that will eventually be established and have universal sway throughout the earth as the ancient prophets have foretold.

The demand for efficient laborers in the various fields has for a long time been far greater than we have been able to supply. However it has been our

aim to keep sufficient Elders in the various nations where we have missions established to carry on the work of the Lord intelligently and successfully that there may be no unnecessary delay in the spread of the Gospel among the people, for we realize that it is to be preached in power among all nations in this dispensation. We have at present Elders laboring in Europe, Asia, Africa and many of the islands of the sea as well as throughout the American hemisphere. Considering the great number of Elders that are kept constantly in the mission fields exceedingly few of them have proved themselves unworthy of the glorious mission to which they have been called, and a few have laid down their lives while thus laboring in the Master's cause. And while our hearts go out in sympathy to the bereaved kindred and families of those faithful Elders thus called home, we cannot but be thankful in the knowledge that there is awaiting them honor and reward akin to that of the martyrs for the cause of truth in all ages of the world. We rejoice in the precious assurance given in the Gospel that they and their kindred who remain faithful to the truth will come up together in the morning of the resurrection crowned with glory, immortality and everlasting life. The efficiency, capability, earnestness and devotion to duty of those who have been called to the responsible positions of presiding over the various missions of the world have given us great joy. Not one of these has ever shrunk from any duty or failed to meet any requirement made of him in the faithful discharge of the duties of his presidency. The progress of the work of the Lord under their direction has been exceedingly gratifying and satisfactory.

Treatment of the Elders in the World.

We are also happy to say upon reliable information that the Elders are receiving much more respectful treatment and consideration from the better and more enlightened classes of people. Prejudice is giving way before the spread of correct knowledge of the true character of the great latter-day work through the consistent and persistent efforts of the servants of the Lord; and such opposition as is now met with is generally from the ignorant and misguided classes of men who are blinded by the bigotry and hatred awakened in their hearts by those devoted to priestcraft and political chicanery. And while a determined effort has been made on the part of some bigoted and malicious souls to injure the cause of Zion and retard the spread of the message of truth among the honest-minded people of the world, we are pleased to say that their determination to do injury has been overruled by divine Providence and has resulted in good, and their influence today is comparatively impotent and their attacks are without the results that followed such attacks in days that are past.

Headquarters of Missions.

This year the Church has expended considerable means in securing and fitting up permanent headquarters in the missions and conferences of the Church abroad. Some of these are fine structures and well suited for the purposes of meetings and homes for the Elders. We find that our possessing meeting-halls and headquarters gives us greater respect among our outside friends and encourages our Saints to make greater exertion to bring their friends to our meetings. It gives them confidence in the solidity of the work and makes it easier for them to follow the instructions given them by the Elders not to be in a hurry to emigrate, but for the Saints to remain and help strengthen the branches where they live and they themselves become more strongly grounded in the gospel.

Use of the Book of Mormon in Mission Fields.

Many thousands of copies of the Book of Mormon have been published in the United States and have been widely distributed by the Elders among the people. The result has been an awakening of a lively interest in the doctrines of the gospel and in the divine mission of Joseph Smith. The Book of Mormon has been placed on sale in some of the largest and most reliable publishing and business houses in the United States, and it has been list-

ed in their catalogues. The use of the Book of Mormon as a means of spreading the gospel has proved to be very successful. We feel to commend the Elders for their efforts in this direction and pray that this work may be continued by them in the future both at home and in foreign fields with equal diligence and good results. The general use of the Book of Mormon by the Elders as a means of spreading a knowledge of the gospel and in converting men to the divinity of the mission of the Prophet Joseph Smith is certain to be followed with gratifying results. The book contains a promise to all honest investigators that they shall know of its truth if they will study it with prayerful hearts. Hundreds testify to the fulfillment of this promise. This use of the Book of Mormon is merely a return to conditions that prevailed in the early days of the Church when the Elders went forth with the Book of Mormon and many believed and were baptized. Some of the first and staunchest members were converted through reading the Book of Mormon. Among these might be mentioned Presidents Brigham Young and Heber C. Kimball. Willard Richards. Parley P. Pratt and Orson Pratt. George A. Smith and other members of the Prophet's household. and many others that space will not permit us to mention.

The Elders of the Church are the witnesses for Christ in the world that He has again established His Gospel. and the world will be judged by their testimonies. The Book of Mormon is a witness of the dealings of God with the ancient inhabitants of this land. which is the land of Zion. It contains the gospel of Jesus Christ and has been translated by the gift and power of God as a means for the salvation and redemption of His children.

The Work in the Stakes of Zion.

What we have said of the integrity and devotion to the cause by those who have been called to preside in the missions. we can say with equal force and truth of those who have been called to preside in the several stakes of Zion. They are generally laboring with power and zeal among the Saints, uniting their hearts with a love unfeigned. The integrity of the Saints to the cause of Zion; their fidelity to the principles of the Gospel; their knowledge of the latter-day work; their fellowship for one another and for the presiding authorities of the Church, and the marked unity pervading all their assemblies, are highly commendable. Their observance of the principle of tithing which was revealed and established by our Heavenly Father to provide for the temporal needs of the Church, and their improvement in the observance of the Word of Wisdom and the principles of temperance and sobriety, mark their growth and advancement in the knowledge and love of the principles of their religion. Incidents of the recent past have proved the willingness of the Latter-day Saints who are in full fellowship with the Church, to forego their personal desires and yield their individual preferences on their own volition for the public good, and mark distinctively their individual growth and broadening in the scale of intelligence as well as their integrity to the best interests of the whole.

The Church Schools.

Our Church schools throughout Zion, which now number 27 and have an enrollment of about 10.000 students, have continued to prosper. Some new and elegant buildings have been erected and others are in course of construction to make room for the increasing attendance. We only regret that the means necessary to meet all the requirements are not equal to the growth and demands of the schools. We feel it incumbent upon us, and a duty that is paramount to all other duties in our schools. to teach the youth of Zion love for truth. virtue, honor and purity of life. veneration for the name of the Deity, the Church and all sacred things, proper respect for the Priesthood. not forgetting anything essential to a thorough moral and intellectual education. We are impressed that in comparison with these principles and an abiding faith in the Gospel all other things count but little in the education of the youth. Let these things be stamped upon the minds of the youth until they sink deep into their souls and become a portion of their

very being. We have endeavored to establish our schools on a firm basis, and to have them equipped with the most thorough instructors and supplied with all necessary apparatus for imparting knowledge. They have been raised to a high standard of efficiency in all elementary branches, and in some of them the higher branches of education are taught. We commend our Church schools to the Latter-day Saints and desire that they will continue to give to them their hearty and well deserved support, that they may continue to prosper and maintain their efficiency.

The Temple Work.

Great activity has been manifest during the year 1908, on the part of the Saints in their temple work. The spirit to work for the redemption of the dead is resting upon them and an increased interest has been shown in this work of divine love. This work is, the Prophet Joseph tells us, "essential to our salvation, as Paul says concerning the fathers, 'that they without us cannot be made perfect, neither can we without our dead be made perfect.'" The command of God is for the Saints to labor with their might for the redemption of their dead, for, as the Prophet says: "It is the greatest responsibility that God has laid upon us, to seek after our dead."

Many of the Saints have taken advantage of the opportunities afforded them by the Church in providing a Genealogical society where assistance can be given them in this important work. Records are being gathered and information of a genealogical nature is being accumulated for the use of the Saints. The spirit which moves the Saints to work for the redemption of the dead is the planting in the hearts of the children the promises made to the fathers. This same spirit seems to be moving upon the hearts of honorable men of the earth who are spending their time and means in collecting and compiling genealogical records. In Great Britain, and portions of the United States, societies have been organized for the gathering and preservation of genealogies. Vital records and parish registers that have been inaccessible are now being sought for and published in great numbers. It is desirable to obtain as many of these as possible and have them filed away. The Saints should take advantage of every opportunity to obtain the records as far as possible of their ancestors that their redemption through the ordinances of the house of God might be obtained. We commend the Saints for their diligence in this most important and essential work.

We wish the Saints a pleasant Christmas and that the new year may bring them much joy and happiness. We pray that the work of God may prosper at home and abroad, that the Saints may grow in the knowledge and grace of God and that the good and honest-hearted people everywhere may hear and understand the Gospel of Jesus Christ.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

A DREAM.

All at once I found myself associated with a multitude of people of all nations. I beheld that we were on the inside of an enormous rock, somewhat the shape of an egg. I saw that the people were lined up facing one way and marching as an army would march with an even tread. I saw that those who could not travel so fast were placed nearer the small end according to their ability to travel. I saw that as the people stepped forward the rock would roll. I saw that the lame, the halt, etc., were in the smaller end, so that when the rock made a revolution, they could travel with the multitude without having to take so many steps. It was made known unto me, that these people inside of this mammoth rock were "Mormons" or Latter-day Saints. I saw that there were very narrow windows or lights, circling around in the center of the circumference between the ends. These windows were so narrow and far enough inside from the outside surface, that there was no danger of anyone getting hurt from anything on the outside.

I saw that those who thought they could walk very fast and who walked faster than the proper orders given,

would walk up the sides of the rock, and fall backward and bump their heads. I saw that those who would not walk fast enough, would be carried up the back wall of the rock, until they would fall forward and bump their noses. And thus they must travel nearer the smaller ends, or else be put outside.

I saw that everything in the path of this enormous rock, on the outside, or roadway of the stone was broken to pieces and ground to powder. I also saw that those who were walking on the inside, nearest the window, were watchmen, and could see all things that were in the way on the outside. And in order that I might understand the power of this rolling rock, should anything be in its way, I saw it roll up against a tall pine tree 100 feet high or more. It felled that tree and broke it up as fine as kindling wood.

I beheld and saw that these watchmen, looking out through these windows as the stone kept rolling, were prophets of the Lord, and those traveling next to them held the priesthood of God.

I awoke, and the interpretation was given me, that what I had seen in my dream was a representation of the Church of Jesus Christ of Latter-day Saints and that the rock was being cut out of the mountains and would roll and fill the whole earth.

A Believer.

THREE GREAT PROBLEMS.

While at Malvern, Ia., Dec. 13th, I attended the M. E. Church, and listened to one of the leading members of the Home Missionary Society of that sect. She (Mrs. Hill of New York) presented to her audience three great problems which concerned the mission most. The first and foremost was the "Mormon" problem; second the race problem, and third the emigration problem.

Of course she like most others who are opposing the "Mormons," told some things that are true and some that are not. In the fore part of her remarks she stated that the "Mormon" Church was the best organization on earth; also that they are a people who are never silent, never idle.

It is reasonable to believe that an organization brought about by Jesus Christ would be greater than one established by mortal man. Why should they be silent or idle? They are not ashamed of the light they have received. The Savior said a man does not light a candle, and put it under a bushel, but on a candlestick; and it gives light to all that are in the house. She also informed her listeners that the Home Mission had nine stations in Utah, but she wished they had ninety-nine, so the children in Utah could receive proper training, and this would be done if they could only get enough money. It is a known fact that the Methodists as well as other denominations have spent thousands of dollars in Utah building churches and other buildings, and many of the same are standing idle, some going to ruin.

She never stated whether she had been to Utah or not, but if she had, it would be impossible for a person interested in education as she is, to overlook the free public school system, and the many universities, colleges and church schools that Utah supports.

There is no doubt but what the Home Missionary Society is doing a good work along certain lines, but when they oppose the Church of Jesus Christ of Latter-day Saints they are opposing a work established by divine aid.

Elder W. A. Sorensen, Atlantic, Ia.

On the other hand, to attack these wrongs in that spirit of demagogy which can see wrong only when committed by the man of wealth, and is dumb and blind in the presence of wrong committed against men of property or by men of no property, is exactly as evil as corruptly to defend the wrong doing of men of wealth. The war we wage must be waged against misconduct, against wrong doing where ever it is found; and we must stand heartily for the rights of every decent man, whether he be a man of great wealth or a man who earns his livelihood as a wageworker or a tiller of the soil.—Theodore Roosevelt.

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Editorial

NOAH.

In a recent issue of Liahona The Elders' Journal was an article which contained a statement that "Noah preached to his neighbors for 120 years." Where can this information be found? J. S. L.

Several correspondents have made inquiries similar to this, and we will attempt to reply to them. The student may well regret that our information concerning a personage as important as Noah should be so meagre as it is, but a careful consideration of the data respecting him which is accessible will increase our esteem and reverence for him. His birth is thus recorded:

> And Lamech lived an hundred eighty and two years, and begat a son;
> And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.—Gen. 5:28-29.

Noah was born in the year of the world 1056, and died at the age of 950 years, or in the year of the world 2006. These dates are according to Genesis. When he was 500 years old he had three sons, Shem, Ham and Japheth. (Gen. 5:32). From the sixth chapter of Genesis as we have the record the student might infer that Noah's career as a prophet began with the third verse of that chapter, which says:

> And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.

God said this to Noah. In other words, this verse conveys a revelation, or a part of, or the substance of, a revelation received by Noah, and is the verse upon which is based the supposition, among Bible students of different denominations, that Noah's preaching extended over a period of one hundred and twenty years. But the words employed do not, as a matter of fact, prove that Noah had not been both a preacher and follower of righteousness before he received this revelation.

In the Pearl of Great Price we have a much better account of Noah than is given in Genesis. We quote:

> And Noah was four hundred and fifty years old, and begat Japheth; and forty-two years afterward he begat Shem of her who was the mother of Japheth, and when he was five hundred years old he begat Ham.
> And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God.—Moses 8:12-13.

The last verse justifies the inference that Noah and his three sons had always been righteous men. The statement that they "hearkened unto the Lord" would imply, especially in the light of verses further on in the same chapter, that revelations had been giv-

en to them prior to the one above quoted. We quote again:

> And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.
> And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning.—Moses 8:15-16.

These verses precede the one containing the same revelation that is given in the third verse of the sixth chapter of Genesis, above quoted, and we are thus led to believe that, before that revelation was given, Noah received at least the one here reproduced, and probably others, and that he labored as a prophet before the Lord told him that one hundred and twenty years should be the days of man. Here is the verse containing that revelation, as given through the Prophet Joseph Smith in the Pearl of Great Price, (and corresponding to Gen. 6:3):

> And the Lord said unto Noah: My spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them.—Moses 8:17.

Here we have made plain the significance of the third verse of the sixth chapter of Genesis, which has heretofore been interpreted to mean that Noah's career as a preacher before the flood was limited to one hundred and twenty years. This is not its true purport at all. It means that God gave Noah a revelation to the effect that mankind would be destroyed if they did not repent within one hundred and twenty years from the time the revelation was given. Noah was just six hundred years old when the flood came (Gen. 7:6), consequently he was four hundred and eighty years old when this revelation was received. The Bible contains no proof that it was the first divine message he ever received, and the Pearl of Great Price, as we have just shown, affords reason to believe that it was not.

We now turn to a source of information aside both from the Bible and any scripture given through the Prophet Joseph Smith, namely, the Book of Jasher. This book is twice referred to in the Old Testament; the first time is in the 13th verse of the tenth chapter of Joshua, which asks: "Is not this written in the book of Jasher?" The second mention of it is in the 18th verse of the first chapter of II Samuel which reads: "Behold it is written in the book of Jasher." It is thus conclusively proved that in Old Testament times there was extant a sacred record bearing this title, but that record is not included in our present Bible. We have at hand an English translation of a version of it in Hebrew. Of course we cannot vouch for the authenticity of this Hebrew version, nor the correctness of the translation; but we find in the work some interesting information concerning Noah. Chapter five magnifies him by telling in what years of his life several of the patriarchs died, thus making the year of his birth a date from which important events were calculated. We quote from this chapter:

> 4. And Jared the son of Mahlallel died in those days, in the three hundred and thirty-sixth year of the life of Noah. * * *
> 5. And all who followed the Lord died in those days, before they saw the evil which God declared to do upon the earth.
>
> 6. And after the lapse of many years, in the four hundred and eightieth year of the life of Noah, when all those men who followed the Lord had died away from amongst the sons of men, and only Methuselah was then left, God said unto Noah and Methuselah, saying:
> 7. Speak ye, and proclaim to the sons of men, saying, Thus saith the Lord, return from your evil ways and forsake your works, and the Lord will repent of the evil that he declared to do to you, so that it shall not come to pass.
> 8. For thus saith the Lord, Behold I give you a period of one hundred and twenty years; if you will turn to me and forsake your evil ways, then will I also turn away from the evil which I told you, and it shall not exist, saith the Lord.
> 9. And Noah and Methuselah spoke all the words of the Lord to the sons of men, day after day, constantly speaking to them.
> 10. But the sons of men would not

hearken to them, nor incline their ears to their words, and they were stiff-necked.

11. And the Lord granted them a period of one hundred and twenty years, saying, If they will return, then will God repent of the evil, so as not to destroy the earth.

12. And Noah the son of Lamech refrained from taking a wife in those days, to beget children, for he said, Surely now God will destroy the earth, wherefore then shall I beget children?

13. And Noah was a just man, he was perfect in his generation, and the Lord chose him to raise up seed from his seed upon the face of the earth.

14. And the Lord said unto Noah, Take unto thee a wife, and beget children, for I have seen thee righteous before me in this generation.

15. And thou shalt raise up seed, and thy children with thee, in the midst of the earth; and Noah went and took a wife, and he chose Naamah the daughter of Enoch.

According to the Book of Jasher, as appears from the last two verses here quoted, Noah received a very important revelation before he was married, which was many decades before it was revealed to him that the inhabitants of the earth would be destroyed by a flood within one hundred and twenty years, if they did not repent. It is proper here to add that items of chronology given in this chapter, though not here quoted, conflict with the Bible and the Pearl of Great Price. The remainder of this and the whole of the following chapter are devoted to a detailed account of the ark, the flood, etc.

It is evident from Gen. 5:29, quoted above, that Noah was born at a time when his parents were in deep distress. They toiled with their hands to wring subsistance from the soil upon which God had placed a curse, and from their new born son they hoped for comfort. The fourth chapter of the Book of Jasher gives as a reason why the land was cursed, the wickedness of the people, and says:

5. And the Lord was exceedingly wroth against them, and the Lord continued to destroy the seed in those days, so that there was neither sowing nor reaping in the earth.

6. For when they sowed the ground in order that they might obtain food for their support, behold, thorns and thistles were produced which they did not sow.

Noah's father and grandfather were righteous men, but there is reason to believe that they and their families were tried and afflicted, and passed through severe poverty, persecution and suffering. Such has been the experience of most righteous men in different ages of the world. It seems to be a necessary preparation for a great mission as a prophet, or a successful career as a servant of the Lord in any capacity.

Noah was faithful. Aside from any spiritual labors he might have performed before the Lord revealed to him that a flood would destroy all flesh in one hundred and twenty years, his diligent preaching of the gospel during that whole period without making a single convert outside of his own family, marks him as the most extraordinary missionary that ever lived. His faithfulness was rewarded with the privilege of re-peopling the earth with his own posterity, so that Noah, like Adam, is the ancestor of all mankind that have lived since the flood.

He survived the baptism of water which cleansed the earth of wickedness, and instructed his family, seven souls in number besides himself, in a knowledge of God and the principles of the gospel of Christ. He taught his posterity in these things for a period of three hundred and fifty years after the flood, when he died. Through his teachings a knowledge of God, and of the plan of salvation, was preserved and handed down till the time of Abraham, the founder of the Hebrew race, and of that line of prophets who held the oracles until the coming of Christ. To indicate in a faint degree the dignity, power and glory of Noah, we quote from the Prophet Joseph Smith:

The Priesthood was first given to Adam;

he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:26, 27, 28. He had dominion given him over every living creature. He is Michael, the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven.—History of the Church, vol. 3, pages 385-6.

Thus we learn that in that glorious and stupendous organization of Priesthood which exists in heaven, Noah, the prophet of the deluge, stands next to Adam in power and authority. He is the angel Gabriel, and ranks next to the archangel Michael in dominion over this earth and the heavens that pertain to it. It was the angel Gabriel, in other words, Father Noah, who came to Daniel, and made him understand a great and glorious vision of tremendous import that he had just received, as we read in the 8th chapter of that prophet's book; and who visited him again for a similar purpose, as we read in the next chapter. And according to the first chapter of Luke, it was Gabriel, "who stands in the presence of God," that announced to Zacharias the priest the birth of his son John the Baptist, who was to be the forerunner of the Savior, and the peer of the greatest prophet that had ever lived.

The truths above stated concerning the great personage who became the second ancestor of this world's population will aid in guiding the student to a further comprehension of his position in the world's past and future history. No doubt God would have revealed through the Prophet Joseph Smith more than he did concerning Noah, and that great system by which the earth and the heavens are governed, and in which Noah occupies a station of such power and glory, had the world been able to receive such knowledge. But in a day to come it will be given to the Saints, and one effect it will have upon them will be to vastly increase their reverence for the builder of the ark.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And it came to pass after he had made an end of speaking unto the people, many of them did believe on his words, and began to repent, and to search the Scriptures;

2. But the more part of them were desirous that they might destroy Alma and Amulek; for they were angry with Alma, because of the plainness of his words unto Zeezrom; and they also said that Amulek had lied unto them, and had reviled against their law, and also against their lawyers and Judges.

3. And they were also angry with Alma and Amulek: and because they had testified so plainly against their wickedness, they sought to put them away privily.

4. But it came to pass that they did not; but they took them and bound them with strong cords, and took them before the Chief Judge of the land.

5. And the people went forth and witnessed against them, testifying that they had reviled against the law, and their lawyers and Judges of the land, and also of all the people that were in the land; and also testified that there was but one God, and that he should send his Son among the people, but he should not save them; and many such things did the people testify against

Alma and Amulek. Now this was done before the Chief Judge of the land.

6. And it came to pass that Zeezrom was astonished at the words which had been spoken; and he also knew concerning the blindness of the minds which he had caused among the people by his lying words; and his soul began to be harrowed up, under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell.

7. And it came to pass that he began to cry unto the people, saying: Behold, I am guilty, and these men are spotless before God. And he began to plead for them, from that time forth; but they reviled him, saying: Art thou also possessed with the devil? And they spit upon him, and cast him out from among them, and also all those who believed in the words which had been spoken by Alma and Amulek; and they cast them out, and sent men to cast stones at them.

8. And they brought their wives and children together, and whosoever believed or had been taught to believe in the word of God, they caused that they should be cast into the fire; and they also brought forth their records which contained the Holy Scriptures, and cast them into the fire also, that they might be burned and destroyed by fire.

9. And it came to pass that they took Alma and Amulek, and carried them forth to the place of martyrdom, that they might witness the destruction of those who were consumed by fire.

10. And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma, How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames.

11. But Alma said unto him, The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath, may be just; and the blood of the innocent shall stand as a witness against them, yea and cry mightily against them at the last day.

12. Now Amulek said unto Alma, Behold, perhaps they will burn us also.

13. And Alma said, Be it according to the will of the Lord. But, behold, our work is not finished; therefore they burn us not.

14. Now it came to pass that when the bodies of those who had been cast into the fire were consumed, and also the records which were cast in with them, the Chief Judge of the land came and stood before Alma and Amulek, as they were bound; and he smote them with his hand upon their cheeks, and said unto them, After what ye have seen, will ye preach again unto this people, that they shall be cast into a lake of fire and brimstone?

15. Behold, ye see that ye had not power to save those who had been cast into the fire; neither has God saved them, because they were of thy faith. And the Judge smote them again upon their cheeks, and asked, What say ye for yourselves?

16. Now this Judge was after the order and faith of Nehor, who slew Gideon.

17. And it came to pass that Alma and Amulek answered him nothing; and he smote them again, and delivered them to the officers to be cast into prison.

18. And when they had been cast into prison three days, there came many lawyers, and judges, and priests, and teachers, who were of the profession of Nehor; and they came in unto the prison to see them, and they questioned them about many words; but they answered them nothing.

19. And it came to pass that the Judge stood before them, and said, Why do ye not answer the words of this people? Know ye not that I have power to deliver ye up unto the flames? And he commanded them to speak; but they answered nothing.

20. And it came to pass that they departed and went their ways, but came again on the morrow; and the Judge also smote them again on their cheeks. And many came forth also, and smote them, saying, Will ye stand again and judge this people, and condemn our law? If ye have such great power, why do ye not deliver yourselves?

21. And many such things did they say unto them, gnashing their teeth upon them, and spitting upon them,and saying, How shall we look when we are damned?

22. And many such things, yea, all manner of such things did they say unto them: and thus they did mock them, for many days. And they did withold food from them, that they might hunger, and water, that they might thirst; and they also did take from them their clothes, that they were naked; and thus they were bound with strong cords, and confined in prison.

23. And it came to pass after they had thus suffered for many days, (and it was on the twelfth day, in the tenth month, in the tenth year of the reign of the Judges over the people of Nephi,) that the Chief Judge over the land of Ammonihah, and many of their teachers and their lawyers, went in unto the prison where Alma and Amulek were bound with cords.

24. And the Chief Judge stood before them, and smote them again, and said unto them, If ye have the power of God, deliver yourselves from these bands, and then we will believe that the Lord will destroy this people according to your words.

25. And it came to pass that they all went forth and smote them, saying the same words, even until the last; and when the last had spoken unto them, the power of God was upon Alma and Amulek, and they rose and stood upon their feet:

26. And Alma cried, saying, How long shall we suffer these great afflictions, O

Lord? O Lord, give us strength according to our faith which is in Christ, even unto deliverance: and they break the cords with which they were bound; and when the people saw this, they began to flee, for the fear of destruction had come upon them.

27. And it came to pass that so great was their fear, that they fell to the earth, and did not obtain the outer door of the prison; and the earth shook mightily, and the walls of the prison were rent in twain, so that they fell to the earth; and the Chief Judge, and the lawyers, and priests, and teachers, who smote upon Alma and Amulek, were slain by the fall thereof.

28. And Alma and Amulek came forth out of the prison, and they were not hurt; for the Lord had granted unto them power, according to their faith which was in Christ. And they straightway came forth out of the prison; and they were loosed from their bands; and the prison had fallen to the earth, and every soul who were in the walls thereof, save it were Alma and Amulek, were slain; and they straightway came forth into the city.

29. Now the people having heard a great noise, came running together by multitudes to know the cause of it; and when they saw Alma and Amulek coming forth out of the prison, and the walls thereof had fallen to the earth, they were struck with great fear, and fled from the presence of Alma and Amulek, even as a goat fleeth with her young from two lions; and thus they did flee from the presence of Alma and Amulek.—Alma 14.

There have been many martyrs to the cause of right and truth since the world began. Some of these have had their lives taken outright and some by the slow, drawn-out process of ridicule and other persecution. Others again have sacrificed part of their lives, have only been called upon to bear a little of the pangs of the disapprobation of their fellows for the sake of what they believed to be right. For example: Paul and Peter and others were slain at once; many others of that time dropped out their life-forces little by little, in bearing scorn and maltreatment many years for their belief on Jesus.

But we do not believe God calls on anyone to be a martyr for the right, or rather gives anyone the privilege of being a martyr for the right, unless that person is strong enough to bear it. It did not seem so very hard for Paul and James to lose their lives, they appeared to go to the block cheerfully and glad of the chance to show themselves strong enough to die for the right. We do not know but that the Lord looks upon martyrdom as a great boon granted to but a comparative few of his children to further develop their already great powers by laying their lives on the altar.

Some may marvel as to why the Father of all the families of earth did not wish Alma, his mighty servant, to stretch forth his hand and stay the burning of these valiant and faithful souls of Ammonihah. The great Prophet possessed this power, as he himself knew, and as his companion, Amulek also realized. But Alma, whose prophetic soul was still more nicely attuned to the soul of Heaven by the affliction that he had been subjected to, stood communing with God, read the heart of Heaven, and thereby perceived that the Father in heaven had something greater to give these steadfast Nephites by their leaving the earth than by staying upon it. To the casual observer, it would have been better for Alma to have exercised the supernatural power that he had received and so stopped the taking of the lives of his converts, but Alma knew better. He perceived that the All-wise wanted these children of his to cross that mysterious ocean called death, because he had a grand station for them to fill on that brighter shore beyond.

"For behold the Lord received them up unto himself in glory," is the way Alma expresses it.

There is another consideration. It is the great principle of the free agency of man. God has ordained that every soul shall have a chance to choose his own course. True, his Fatherhood impels him to put out feelers to try to draw each individual along the better way, but he does not want to force anyone to tread that path. That is the only attitude an All-wise Creator could take toward his creatures; for if he compelled men to do right, there would be no virtue in doing right, nor honor to him that did so. Because there was no other course open. Fortunately for us the Almighty left open the two ways, right and wrong, in order that we may win laurels by effort to override evil influences and

march strong and grand up the path of victory to better things.

But what of them that elect to choose the bad? The Father is indeed sorry for them, but he knows that had he not given them exactly the same opportunity to overcome evil that he gave to his stronger offspring, he would then be guilty of injustice, which never could be thought of by a God who is the very embodiment of justice.

Thus he let the wicked of the Nephite city, Ammonihah go on and fill up their cup of wrath and wrong doing. That their hearts had been wholly calloused by the habit of continued iniquity is clearly seen from the fact that they could not be touched by good impulses, even when Zeezrom, their shrewdest leader, quailed and repented.

It will be noted, however, that the end of these wretched beings was wrought by entirely natural means though it was a supernatural interposition. An earthshock, which may occur somewhere at almost any time, destroyed the prison and them also in the falling debris, just as an earthquake wrenched a prison in Macedonia and liberated the persecuted Paul and Silas. (Acts 16:25-35).

It is to the interest of all of us that there should be a premium put upon individual initiative and individual capacity, and an ample reward for the great directing intelligences alone competent to manage the great business operations of to-day. It is well to keep in mind that exactly as the Anarchist is the worst enemy of liberty and the reactionary the worst enemy of order, so the men who defend the rights of property have most to fear from the wrongdoers of great wealth, and the men who are championing popular rights have more to fear from the demagogues who in the name of popular rights would do wrong to and oppress honest business men, honest men of wealth; for the success of either type of wrongdoer necessarily invites a violent reaction against the cause the wrongdoer nominally upholds.—Theodore Roosevelt.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

God's Salvation Universal.

We invited you to come with us again to the vantage ground of newly revealed truth and survey the whole field of life, death and eternity at once. You smile. Well, we admit that orthodox theologians have been wont to think and speak of man's work for salvation as pertaining to this life only, but this would be a sad old world of folly if it were not for the new light that ever and anon keeps stealing into it even against the will of its self-suffic-

ient inhabitants. By the glow of the new spiritual light that in this present generation has come to earth, man has been able to see that the benefits of God's salvation plan may be and are for the aid of his children in a past and a future life as well as in this contracted sphere of mortal being.

If this were not so then it could not be maintained that God is just—that he is no respecter of persons. For only a fraction of the souls that have been born on this earth of ours have ever heard of the life plan of the Savior, through which Holy Writ says all mankind must be saved that are saved.

Latter-day Saints believe the Scriptures and can readily see how that if a man would climb to the highest and best that his Creator has meant for him to win, he must make Christ's plan of life his plan of life. This being true, we reason that this divine life-guide called the gospel of Jesus must be used to help souls upward in more stages of existence than this earth-life.

We have looked at this terrestrial experience of ours as but a drop in the ocean of the eternity of the soul. We have looked at it, albeit, as a school that slowly prepares us for higher things. We take it that there are as many grades of religion in the world as there are grades of scholastic instruction from the kindergarten to the university. The child may commence his education in the beginners' class and follow it, say to the eighth grade, in his native land, then his parents may see fit to remove him to a country far across the sea, as many do. But could not that child begin in the new land where he left off in his old home, and continue to pursue his studies in the high school, the college and the university?

So then, with religions. All the religious "isms" under the sun are doubtless for the instruction and upbuilding of their devotees. Take one of the lowest grade religions of the earth, say Buddhism, who can say but that the faithful and consistent adherent of the Buddhistic system, who lives and dies having mastered its mild precepts is not allowed to go on to stronger and higher principles in the way of his religious education, after he crosses that mystic ocean called death and enters upon a new life in his new home over there? And then may he not, in his spirit condition, eventually be ready for the highest of all, the gospel of the Son of God?

If this is logical, can we not look behind us also and get a still wider view of the whole divine scheme of being? Is it so very improbable that our earth-career is but an intermediate span, and that our heavenly parent who begot us spiritually, according to Paul, in the dim past ages, did not provide a beginning of our instruction in the plan of our salvation then? "Mormonism" holds that this is true, but that our recollection of an anterior life is withheld by the Father for a wise purpose. Because he knows that it is for our good that we walk as much by faith and as little by sight as may be. Many cases have been reported by medical men of how some person, by the happening of some great or terrible event in his life, has had the whole or a part of his past life blotted from the tablets of his memory; the past has become chaos. This is usually caused by a great shock; nature adopts this provision for a wise purpose, to save the victim from terrible consequences, perhaps death. But recollection comes back to that person, sometimes after many years. So if nature makes use of this principle in this lowly mortal life, why should not God in the eternity of the soul, if he sees that it will be for the soul's good?

Did he do it? If you concede that it looks reasonable, let us turn to the revealed word of the Almighty and see if we can not get some assurance from that source. Jehovah specifically called the attention of one of his ancient prophets to the fact that he had an anterior life. He assures the wondering Jeremiah that he knew him before birth, and that so well that he had deemed Jeremiah fit to be and had ordained him to be "a prophet unto the nations" when he should be born on earth (Jer. 1:4, 5). Job, too, forgetful of the great past, was asked by the Lord, "Where wast thou when I laid the foundations of the earth"? And

then the Lord answers what Job could not remember, inferring that Job was among the host of "all the sons of God," or pre-existent spirits that "shouted for joy" when they saw that the Creator had prepared, or was about to prepare, an earth for them to go through a preparatory school upon. (Job 38).

But our only object in considering the life before this, in connection with this talk on universal salvation is to give you, reader, a broader view of our heavenly Father's plan of eternally building up (saving) his offspring—to let your eye sweep over the whole vast field of never-ending life and admire its grandeur, beauty and wide-sweeping effect and also the justice of God.

That the Supreme Head of the universe is actually mindful of us, his subjects in this life, in the life before this, and in the life beyond the grave, that he feels after us and tries to lead us upward both here on earth and in the expanse of the everlasting future, as well as he did in ages of the past, we shall see by looking at a few passages of scripture, which support us in this grand and noble view.

> For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him.—II Sam. 14:14.
>
> He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;
>
> He will deliver his soul from going into the pit, and his life shall see the light.
>
> Lo, all these things worketh God oftentimes with man,
>
> To bring back his soul from the pit, to be enlightened with the light of the living.—Job. 33:27-30.

King David committed a grievous sin, even deliberately planned murder, for which he knew God would exact of him the penalty. He foresaw that he must languish in the torments of hell till justice had been satisfied. But he also perceived that he would not be left in Satan's dominion forever, but that the Lord would afterward give him another chance. To quote his words:

> Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.
>
> For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.—Psalms 16: 9, 10.

Hundreds of years after, by the brilliant light of that great pentacostal shower of inspiration, the Apostle Peter quotes David's words and adds that the king had "not yet ascended into heaven," after all that time. Hence he had not finished the terrible punishment for his crime by Peter's day, though the Lord showed David that he would not forever leave his soul in hell. Peter says:

> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
>
> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
>
> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. * *
>
> For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand.—Acts 2:25-27.34.

That the Almighty will try to lift up the fallen even if they have left this life fraught with guilt, after they have "paid the uttermost farthing," is proved by the assertion in the Lamentations of Jeremiah:

> It is good that a man should both hope and quietly wait for the salvation of the Lord. * *
>
> For the Lord will not cast off forever:
>
> But though he cause grief, yet will he have compassion according to the multitude of his mercies.—Lam. 3:26, 31, 32.

"The Lord will not cast off forever." This is truly a comforting assurance and proof that he will administer only equity. Then if sinners may hereafter be given God's uplifting hand, when they are fit for a step upward, who can place himself in such a ridiculous position as to believe that the loving Parent will not lead the world's people generally that have lived up to the greatest light they have had while here below, yet who have not received the gospel of Christ? That such sinners may repent after death and eventually be given another lift upward, is vouched for by Peter. He declared that the Redeemer Himself, after his death, went to the world of spirits and preached to them that had spent vicious lives and would not repent in Noah's time:

> For Christ also hath once suffered for

sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit;

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.—I Pet. 3:18-20.

In the next chapter, the apostle tells why the way of life was preached to these spirits of the antedeluvians:

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.—I Pet. 4:6.

We would speak more with you of this glorious doctrine of universal salvation next time.

PREACHING THROUGH THE PRESS.

Four elders who have lately been laboring in the city of Newark, Ohio, and whose names appear below, have used the local press to help make known their mission to the people. They caused to be published in the Newark Daily Advocate, the following succinct statement of some of the prominent principles of the gospel, which is well calculated to start a train of serious thought in the mind of any truth-seeker who may chance to read it. The Advocate was generous enough to give the article under an appropriate display heading, and without comment:

Four elders, representing the Church of Jesus Christ of Latter-day Saints, more commonly called the Mormons (which is a nickname), are in Newark, and by permission of Mayor Atherton, are canvassing the city with pamphlets and books, explaining what we believe to be the fundamental principles of the Gospel of Jesus Christ.

Among these books is the Book of Mormon, which is a history of the pre-historic people who once inhabited North and South America. These people were originally known by the names of Jaredites, Nephites and Lamanites, but to the modern student of archaeology they are known as Mound Builders, Cliff Dwellers, Indians, etc. The Book of Mormon tells of their migration to this country, their rise in civilization until they rivalled ancient Troy in the splendor of their architecture, as the ruins of Mexico, Central and South America clearly show. It tells how the so-called American Indian branched from this higher civilization and became a dark and loathsome people. It tells the cause of this higher civilization's decline and final destruction. It tells of their religion and forms of government of their great statesmen, generals and prophets.

This book was translated in the early part of the nineteenth century by Joseph Smith, from the original records kept by this ancient people. He is not the author of the book, as some claim, but merely the translator.

As many books and stories have been written about the Mormons, by people who have not understood our people or their religion, it seems only fair that a brief statement be made to the people of Newark as to what we really do believe, that honest-minded people may learn both sides of the question and judge for themselves whether we are right or wrong.

We believe there has been a gradual falling away from the true plan of salvation since the days of the Apostles, and that important offices and ordinances have been lost sight of. Hence, the true and complete church was taken from the earth. We can prove from the Bible that this was to be, and farther, we can prove that these ancient prophecies have been fulfilled, as can readily be seen in the contending creeds of today.

As ancient prophets spoke of this apostasy from the "straight and narrow way," so also did they speak of a restoration of all things in the last days. We claim that this restoration has begun; that God has revealed to man, in this dispensation, light and knowledge on principles of the Gospel that were lost sight of during the decline of the Church after the Apostolic times; that He has restored His true Church to the earth again, and has commissioned new Apostles and Prophets to lead and guide the children of men in the path of truth and righteousness.

"We believe in the same organization that existed in the Primitive Church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc."

We believe that the same laws and ordinances are in force now that the Savior delivered to His Apostles and that the same gifts and blessings do follow the true believer, as they did in former days.

We believe that faith is the first principle of the Gospel; (by this we mean a strong belief in God, the Eternal Father, and his son, Jesus Christ, and in the Holy Ghost, and in the plan the Savior preached for the salvation of mankind); that repentance is the second principle (this must be a forsaking of sin with a determination to sin no more); baptism by immersion for the remission of sins, is the third, and the laying on of hands for the gift of the Holy Ghost is the fourth.

We claim that little children do not need baptism until they arrive at years of accountability. That if they die before they get to that age, they are saved through the atoning blood of Jesus Christ.

We believe in the resurection of the dead.

That all will be resurrected and stand before the judgment bar of God, to be judged according to their works. We believe there are many degrees in the Kingdom of Heaven, and each person will be placed in that degree his work merits.

We believe all mankind, except those who commit the unpardonable sin, will ultimately be saved in some degree or other, but only those who accept the Gospel and are baptized by one who has the proper authority to do so, can ever attain to the celestial Kingdom of Heaven.

We believe that those who have never had the privilege of hearing the true plan on this earth will have a chance to hear and accept or reject it in the spirit world.

"We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may."

We are not here to tear down, but to build up. We ask people to accept nothing but the truth. We have nothing against any church or society. We do not agree with them on all points of doctrine, but respect them in their beliefs, as we expect them to respect us in ours.

(Signed),

Elders I. H. Esplin,
Orderville, Utah,
James A. Boyack,
Spanish Fork, Utah.
W. N. Stephens, Jr.,
Rexburg, Idaho.
Hyrum I. Yates,
Lake Point, Utah.

LESSER LIGHTS OF THE BOOK OF MORMON.

BY "R" IN THE CONTRIBUTOR APRIL 1880.

I.

It is a somewhat strange characteristic of human nature, that when kinsmen quarrel and refuse to be reconciled they become the most bitter, the most unrelenting enemies. This is not only the case with individuals and families in private life, but frequently is the same with kindred races. No peoples have shown greater vindictiveness towards each other than those claiming a common ancestry, reverencing as their forefathers the same historic heroes, and each looking back along the record of the distant past with like feelings of pride and veneration. Never had this bitter feeling a more remarkable manifestation than that given in the annals of the Nephites and Lamanites. The sole owners of half the world; they quarrelled and separated when unitedly they numbered but a score or two of souls, and before their numbers had grown to many hundreds they were engaged in actual warfare. This does not seem to have been the fault of the Nephites, for soon after the separation of the two families they gave up their homes and took their lonely march to an immense distance northward; but, notwithstanding the whole continent was open to them, the Lamanites were content only in following up and harrassing their brethren, who, for the sake of peace, had removed so far from them. Even so early in the history of the two races, the Nephites had made many attempts to bring about a reconciliation; while Jacob, the son of Lehi, was yet alive, many means were devised to reclaim the Lamanites and restore them to a knowledge of the truth, but all in vain; they delighted in wars and bloodshed, and had an eternal, abiding hatred against their Nephite brethren. Nor were these efforts slackned in the days of Enos, the son of Jacob. The Nephites, inspired by the love begotten of obedience to heavenly principles sought diligently to restore the Lamanites unto the true faith in God, but without success; the hatred of the latter was fixed, and they swore in their wrath that if it were possible they would destroy the Nephites, and their records also, that they might no longer be compelled to listen to their warnings, or be tormented by their appeals for reconciliation.

The picture that Enos draws of the degradation into which the Lamanites had fallen at this early day, is a very pitiable one. He says: "They were led by their evil nature that they became wild and ferocious, and a bloodthirsty people, full of idolatry and filthiness, feeding upon beasts of prey, dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins, and their heads shaven; and their skill was in the bow, and in the cimeter, and the axe. And many of them did eat nothing save it was raw meat."

On the other hand, the Nephites at this time were a rural, pastoral people, rich in grain and fruits, flocks, and herds. They were industrious in their habits, law-abiding and committing but few serious offences. They observed

the law of Moses, but were lacking in faith, hard to understand gospel principles, wayward and stiff-necked. The terrors of the word had to be sounded in their unwilling ears more often than the gentler strains of gospel invitation. Again we use the words of Enos: "There was nothing, save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death and the duration of eternity, and the judgments and the power of God; and all these things stirring them up continually, to keep them in the fear of the Lord. I say there was nothing short of these things, and exceeding great plainness of speech, would keep them from going speedily to destruction." Such were the people, now for the man.

Enos, if not the leading spirit of the age amongst his people, was undoubtedly one of the most conspicuous and zealous servants of the Lord who ministered and prophesied to the early Nephites. The son of Jacob, the priest and historian of the colony, he succeeded his father in these sacred offices, and appears to have inherited his faith, gentleness and devotion. Of his personal life we have no particulars, but it is evident that he was a very aged man at the time of his departure from the scenes of mortality. His father Jacob, was the elder of the two sons born to Lehi in the Asiatic wilderness, between the years of 600 and 590 before Christ; let us place the event about 594 B. C. Enos in the closing of his record, states that one hundred and seventy-nine years had passed since Lehi left Jerusalem. Supposing Enos was born when Jacob was thirty years old, it would make his age one hundred and forty-three years at the date of his writing. But we have no direct statement either of his birth or the exact time of his death: all we know is that when he left this earth he gave the records and the sacred things associated therewith into the hands of his son Jarom.

One incident is recorded of Enos' life which affords a deep insight into the purity and strength of his uncorrupted character. On one occasion when he went into the forest to hunt, his whole soul was completely filled with the prophecies and teachings of his devout father, and he greatly hungered for more light and intelligence regarding eternal things. In this fitting frame of mind, environed by the vast solitude of the forest, he bowed down before the Lord and in supplications long and fervent he sought his face. All day long he raised his voice to heaven, and when the night came he did not cease. His steadfast faith and godly yearnings prevailed. There came a heavenly voice of comfort to his heart, saying:

"Enos, thy sins are forgiven thee, thou shalt be blessed."

"Lord, how is it done?" he anxiously asked.

The answer came: "Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole."

Enos continued struggling with the Lord for promises from him who cannot lie, in behalf of both the Nephites and the Lamanites, and received many precious assurances of things yet to be; amongst others, that the Lord would preserve the holy records and bring them forth unto the Lamanites in his own due time. Of these things Enos gladly testified to the people going about in their midst prophesying of the mighty events yet in the womb of time, and bearing record of that which he had both seen and heard.

Truly it may be said of Enos that "he saw our day and was glad."

A NOTED EDUCATOR IN UTAH.

Every year the hundreds of public school teachers of the state of Utah gather at one of her cities, usually Salt Lake for a three or four days' convention in which they discuss the various problems of how to make the common school better and more efficient. The executive authorities of the pedagogs banded together and called the Utah Teachers' Association, every year secure one of the eminent educators of the country to go and talk to the teachers and thus give them the benefit of the

most up-to-date ideas on education that are anywhere to be found. For the convention of this school season, which recently closed in Salt Lake City, President J. G. Shurman of Cornell University, of Ithaca, N. Y., was the star lecturer. Dr. Shurman is one of the most celebrated of the learned men of America. On an "off" of the convention Dec. 20, President Shurman spoke in the great "Mormon" Tabernacle, which has a seating capacity of nearly 10,000, on religious development. The report of the discourse appeared in the Deseret News, and we hereby append it for the benefit of our readers:

In a discourse, wonderful from the viewpoints of profound learning, eloquence, broadness and liberality, President Jacob Gould Schurman of Cornell university thrilled a vast congregation at the tabernacle yesterday afternoon. The noted educator held his listeners spellbound as he traced the advance of religious thought from the first days of Puritanism to the present time.

Signally impressive was the speaker's declaration of his belief in Jesus Christ as the Revelation of God to man, and in that belief he had something to live for and something to die for.

President Schurman opened and closed his discourse by reading from the Articles of Faith of the Church of Jesus Christ of Latter-day Saints. The first article read was the eleventh, as follows: "We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may." This was declared to be a noble sentiment and glorious doctrine, worthy of sincerest congratulation.

The other article read was the ninth, as follows: "We believe all that God has revealed, all that He does now reveal and we believe that He will yet reveal many great and important things pertaining to the kingdom of God." To this the speaker added, "And so do I."

President Schurman was introduced by President Richard W. Young, the meeting being the second session of the Ensign stake conference. Elder Young recited the fact that he had first met President Schurman while the latter was chairman of the first Philippine commission and while he himself was a judge on the bench in the islands. He paid a high tribute to Mr. Schurman and to the great institution of which he is the head. Besides the two mentioned there were present on the stand Presidents John R. Winder, Anthon H. Lund, Elders O. F. Whitney, A. W. Ivins, and other prominent churchmen and President Joseph T. Kingsbury, of the University of Utah.

The musical numbers were as follows: "Hail to the man who communed with Jehovah," by choir and congregation; "Oh give me back my prophet dear," by the Shubert quartet; "Grant us peace, O Lord," by the choir, which afterwards rendered a Cornell alma mater song, to the tune of "Annie Lisle," followed by doxology by the congregation and choir. Elder Orson F. Whitney offered the invocation and benediction was pronounced by President Anthon H. Lund.

Prest. J. G. Schurman.

Following is a brief synopsis of President Schurman's remarks:

The people of this nation belong, or should belong, to three great republics, namely the republic of the United States, the republic of righteousnss, or of the kingdom of God, and the republic of science and letters. It was his blessed privilege this day to speak on the subject of religion. The article of faith of the Latter-day Saints referring to religious freedom is a noble sentiment, a glorious doctrine. The doctrine is relatively new, having been championed for the first time by the Puritans. There has been no greater advocate of the principles for which the Puritans contended than John Milton, the next greatest poet of the English tongue and the man above all others who blazed the way for the social conditions of today. The doctrine of religious freedom was recognized by Oliver Cromwell, who, though failing to establish free institutions gave to England a good government, and the struggle of the Puritans for religious liberty was rewarded first by toleration, and ultimately their dreams were realized. A people who make religious freedom a fundamental part of their faith are to be congratulated.

In prose and in verse Milton espoused the cause of religion, and his works have wielded an influence second only to the Bible itself. Deviations and changes have taken place since the days of Milton, and for these physical science, more than anything else is responsible. The nineteenth century has been designated the miraculous century. The ideas and beliefs once prevailing have been revolutionized by the achievements of modern science. Astronomical ideas of old were in harmony with Milton's views and systems, wherein man was the most important thing in the universe and heaven and hell were definitely located.

Modern astronomy has completely overturned the ancient system. Physical science has habituated the mind of man to law and the reign of law. Men have become less prone to take for granted so-called miracles. Not that a wise man will deny the miraculous, but he will refuse to accept that which is contrary to the natural law.

Darwinism.

A second great factor in bringing about changes in religious thought was the life labor of Darwin. The principles of evolution as advanced by him enter into consideration of every phase of human existence.

The manner of looking at man and his achievements has undergone a change. Darwinism was opposed by the church, because it was thought it meant agnosticism. In reality it meant no such thing, but implied that man ascended from a lower to a higher condition, instead of descending from a higher to a lower. After all the question is not so important, but of far greater import is the query as to how far he has progressed. Mortal man has a proneness to bruteishness and sin, albeit that he is a child of God.

A Broader View.

A third factor in the trend of religious progress since the days of Milton has been found in the universal reading of the Old and New Testaments and other religious works. The origin and history of these are studiously gone into by thinkers, and phases and circumstances considered in a manner not known of old. The Anglo-Saxon makes a mistake in trying to interpret in his own way the psalm, proverb or prophecy of the ancient Hebrew. The book of Job is nothing else than a drama, written to disprove the then prevailing belief that the plan to which humanity was subject was entirely consequent upon sin.

All Religions Good.

Again, the study of systems of morality and religion has exercised a powerful influence on the development of religious thought. Time was, and not very long ago, when each man imagined that his church contained exclusive good. By a study of the religions of the world, the mind becomes broadened, and it is made apparent that no church or creed has a monopoly in the matter of soul elevation. All may not have the merit possessed by some, but a due consideration of those found lacking helps one to exercise charity for the adherents of such, and at the same time to better appreciate his own. God has not left in darkness everybody, ourself excepted.

Not An Iconoclast.

In conclusion President Schurman said that from his remarks some might suppose him to be an iconoclast, but it was not so. He stated it to be his belief that physical science reveals God; that history and comparative study reveal God, and his desire was to receive light from every accredited source. Religion has a hold so strong that no argument has been able to effect a disbelief in the Creator, the Infinite Power that makes for righteousness. As he accepted of experts in science, in letters and in business, so he accepted of leaders as touching the subjects of morality and religion. In Jesus Christ is found the revelation of God to man. In Him is seen a conception of the God-head, and the Infinite is revealed, not as a Judge who punishes, but as the tender Father whose chief attribute is love. President Schurman read the Ninth Article of Faith of the Church of Jesus Christ of Latter-day Saints, as follows: "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertainng to the kingdom of heaven," and concluded the interesting discourse by the declaration, "And so do I."

ONLY TWO CHURCHES.

The Prophet Nephi, the son of Lehi, in the vision an account of which is given in the Book of Mormon, pages 20-32, was shown, among other things, "the foundation of a great church." This is described in I. Nephi(chapter 13, 14, as "a most abominable church" and "the devil was the foundation of it." And Nephi was told: "Behold, there are, save two churches only. The one is the church of the Lamb of God, and the other is the church of the devil. Wherefore whoso belongeth not to the Church of the Lamb of God, belongeth to that great church which is the mother of abominations." The question is often asked as to whether the church thus described is a particular sect, or if it includes others, and the opinion is expressed by some that the remarks concerning it apply solely to the great ecclesiastical organization which is recognized as the Mother church.

In answer to inquiries, we reply: It appears to us that this "great and abominable church" whose foundation is the devil, includes all false religions, whether "Christian" so-called, or heathen, or pagen, Jew or Gentile, of every nationality, language and constitution; for it is written, "There are save two churches only. The one is the Church of the Lamb of God and the other is denominations that are outside of the Church of the Lamb of God, the church of the devil." This evidently comprehends all sects and classes them together as resting upon a Satanic foundation. There cannot possibly be two opposing churches of Christ. His Church is one body, one form, one substance, one purpose, one God.

It may be considered harsh and exclusive to assert this distinction, but it is simply marking the line between truth and error. God is the author of truth to mankind; error comes from the Devil. People may be as sincere in error and as devoted to its support and

dissemination as others are in their reception and promulgation of truth, but the essential difference between the two opposites will always exist and they cannot be united through all eternity. Divine authority, sometimes called the Priesthood, is vested solely in the Church of God. It is not found in any other institution. It is not held by any church, society, or association made by man. Therefore, all human organizations which Deity has not authorized and whose ministers He has not appointed, are not recognized of Him and their ordinances and ceremonies are void and vain, so far as heaven is concerned.

This must be so of necessity. That which God does not appoint, He does not accept. Only that which is done on earth by His authority is sealed, or recorded, or ecognized on high. The truth, only, abideth. Error will pass away and be obliterated. That which is of God endureth forever. That which is of Satan will perish everlastingly. Thus the principle set forth in the vision given to Nephi may be clearly understood, and it will be readily seen that the sharp line of division drawn therein puts the Church of Christ—the Lamb of God—one one side, and classes all other churches under one head as the church of the devil on the other side. There can be no compromise on this point. One is either in the Church of Christ or out of it. He cannot be partly inside and partly outside. If he does not belong to one, he must belong to the other. This may be unpleasant to many people to contemplate, but the fact remains nevertheless.

The multifarious sects of Christendom, in the midst of their contentions have generally united in condemnation of one particular church which they have described as "The Mother of harlots," apparently oblivious to the fact that, logically, if she is the mother they are the offspring, bearing that unsavory designation. They are all under the influence of error and that confusion which arises from the power of the Adversary. They are not built upon the foundation of apostles and prophets for that has been gone for many centuries, and they have all departed from the faith once delivered to the saints and have strayed into different paths outside of the strait and narrow way; the voice of revelation, by which the Church of God has always been led, has not been heard among them from their beginning to the present day; therefore, they have been wandering in the dark and have been leading mankind astray. They are all included in that church spoken of in the vision of Nephi which will be ultimately destroyed.

It should be understood that while we recognize the stern fact of the essential difference between the Church ot Christ and the institutions of men, we do not ignore the good works of people, ministers and congregations, who have become connected with these human establishments, nor do we believe that the Great Eternal Judge, who will reward or punish all men according to their works, will pass by their good deeds or fail to bless them according to their merits. That is not the point under present consideration. No church, society or association in whole Christendom is without some truth in it, or some good connected with it.

The same, however, may be truthfully said about heathendom. All that is good everywhere is of God, whether in religious doctrines or otherwise. And per contra, all that is erroneous and that leads to strife, contention, confusion, and destruction is of the devil, and "he is the foundation" of all the systems in all the world which are outside of and hostile to the one Church of the Lamb of God which He recognizes, and regulates, and inspires, and of which He is the living head, revealing Himself therein, and giving to it that authority by which alone His ordinances can be acceptably administered and wherein alone salvation may be obtained.

Thus "the great and abominable church whose foundation is the devil" does not mean simply one of the churches of the world in one particular age or dispensation, but it includes all the institutions among mankind in all ages that are led into error, and wickedness, and bloodshed, and strife, and which lead mankind away from the true God and the true faith. All organizations, whether called

Christian or not, that have persecuted people for their religious belief, that have endeavored to force mankind by any means into submission to human dogmas, that have made merchandise of the souls of men, that have maligned and persecuted the people of God, or that have blinded the eyes of men and women as to the truth of God, belong to that great and abominable church, whose foundation is the Devil, and which will finally be destroyed.

However, God, in His great goodness and mercy, has provided means by which, either in this life or the life hereafter, all the sons and daughters of Father Adam will have the opportunity of learning the truth as it is in Christ Jesus and of obeying it and entering into the Church of the Lamb of God. The choice will be theirs. If they will not enter into it, they will remain on the outside and be numbered with those who belong to the church of the devil. The division will continue. Christ will claim His own. They will enter into His rest. And He will gain the victory over Satan and his works, and but comparatively few, in the sequel, will belong to "the church of the devil," to go away with him and his angels into the punishment prepared. This great plan of human redemption, we do not wish now to enter upon, but hope that the remarks made on the main subject now presented, will make clear to inquiring friends the signification of that which was shown to the Prophet Nephi upon the American continent more than twenty-five centuries ago.

C. W. P. in Millennial Star,. Nov. 19, 1908.

Who but Spencer would have been content to fail as an engineer, an inventor and a journalist and yet keep his ambition and vitality unimpaired? Who but Spencer would have projected a work which could not pay, a work which would consume his life and be judged only by posterity, and after thirty-six years of incessant labor complete it? The world will pardon much arrogance and many crude judgments for the sake of such a spectacle of devotion and courage.—London Spectator.

The Missions.

SOUTHERN STATES MISSION.

Alabama: Elder Henry A. Gardner, pres., Box 705, Montgomery. A baptismal service was held at Altha, Fla., by Elders N. H. Stevens and Amos F. Pace, at which two converts were baptized. They also report a case of healing. The Crenshaw county papers were pleased to publish the notice of our coming conference.

Ohio: Elder Aubrey F. Tolton, pres., Box 41, Sta. "D," Columbus, O. Elders G. Maxwell and J. Stockham report one baptism in Scioto county. The work in Cincinnati has been opened up again; two German-speaking elders, Karl Viehweg and C. Frischknecht, have been assigned to this field, and expect to see good results. A high percentage of the people of this city are Germans. Sisters Florence Zundel and Leah V. Holt, two lady missionaries, have been assigned to labor in Columbus. The former has spent the past fourteen months in Georgia and Florida and the latter has recently arrived from the west. Elders Jesse L. Hubbard and Jos. R. Hicks have been honorably released to return home.

Virginia: Elder S. W. Bateman, pres., Box 145, Lynchburg. The Virginia conference convened at Lynchburg on December 6. Pres. C. A. Callis and Elder George Albert Smith were in attendance, as were all the missionaries laboring in this district. Two priesthood and two public meetings were held. At the former the visiting brethren gave such instructions as would tend to build up and encourage the worker; at the latter meetings both delivered excellent discourses, which were appreciated by those in attendance. Elder S. W. Bateman, who has been presiding over the conference for a considerable time, and who has been faithful to his trust and energetic in the discharge of his duties, was released to return home; as was also Elder Willard Call, of whom the same can be said. Elder H. A. Shupe has been elected as Brother Bateman's successor. Elders Geo. Lowry and D. J. Spencer were transferred to Ohio.

Mississippi: Elder D. Wm. Stowell, pres., 416 George st., Jackson. At the conclusion of a well attended street gathering held at Hattisburg, the elders were approached by a gentleman who volunteered that recently he had asked a minister to define the Holy Ghost. The minister could not give a satisfactory answer, but told the gentleman to "ask the next Mormon elder" he chanced to meet. A branch conference was held at West Roxie, recently. Nine meetings were held and a splendid time had by the large crowd in attendance. At the conclusion of the conference two converts were baptized. A baptism is reported from Pike county, by Elder J. S. Schofield. A series

of five successful meetings were held by Elders C. C. Nichols and A. L. Broderick with the members of the church at Millville. After having filled a good, faithful mission of 26 months Elder C. C. Nichols was released to return home.

South Carolina: Elder Frank Paskett, pres., Box 276, Columbia. Brother J. P. Jeffcoat of Swansea passed to the great beyond on the 1st of this month, being in his 29th year. Since he accepted the gospel he has lived a very consistent life. The funeral service was held in the Methodist chapel with the elders in charge. A large concourse of people were in attendance, who listened with attention to the remarks of the speaker, who gave them the "Mormon" idea of the resurrection. Our conference convened at Columbia on the 10th. Two priesthood meetings and two public meetings were held. Pres. C. A. Callis and Elder George Albert Smith of the Quorum of the Apostles were in attendance and imparted inspired counsel. The assembly was considered a spiritual feast. Elders George Perry and J. A. Martindale were honorably released after having filled twenty-six-month missions.

East Kentucky: Elder G. F. Ellsworth, pres., Box 422, Lexington. Elders Jno. O. Call and J. B. Lofgreen report one baptism in Madison county. After a lingering illness of forty-eight days Brother Alfred N. Lowe of Pactolus, Carter county, passed quietly to the great beyond. Since uniting with the church Brother Lowe has been a steadfast, energetic worker, ever ready to do all in his power for the advancement of the Master's cause. His home has been a home for the elders and many who have partaken of his hospitality will learn with sorrow of his sad demise. Brother Lowe leaves an aged mother, a wife and nine children to mourn his loss. His oldest son recently returned from a two years' mission in Georgia. Elders R. E. Bunker and J. G. Palmer were at the bedside when the end came. They took charge of the preparations for burial and conducted the funeral. A large crowd of friends were in attendance.

North Carolina: Elder Robt. B. White, pres., Box 547, Wilmington. Three baptisms are reported from Wayne county, by Elders H. E. Godwin and D. R.Taylor. Elder Joseph F. Tracy has been honorably released. Elder Tracy was a good, faithful laborer and has performed good service. The North Carolina conference was held at Kinston on the 8th. Pres. C. A. Callis and Elder George Albert Smith, together with all the elders of the region, were in attendance. Six public meetings were held. The visiting brethren vouchsafed good counsel, which was greatly prized. The members of the church contributed to the success of the conference. Thus far, this year. 113 baptisms have been performed and 240 Books of Mormon have been sold.

Middle Tennessee: Elder J. Elmer Johnson, pres., Box 868, Memphis. In Tipton county, Elders George Shaw and W. D. Harris are getting results. The people of this region have not been visited for quite a while, and they are glad to welcome the elders back. Elders A. L. Whittle and B. A. Johnson report a case of healing from Hardman county. Brother Frank P. Rhodes being ill, asked the brethren to administer to him, which they did, and he was healed instantly. While traveling through Gibson county, Elders Geo. D. Rainey and S. L. Smith were entertained at the home of J. H. Walker one evening. After supper Mr. Walker went out among his neighbors and bade them come to his house to a "preaching." A good crowd assembled. At the close of the service one gentleman remarked, "If that's what you call 'Mormonism' it is all right, because it is reasonable as well as scriptural." J. Allen Steadman of Nashville died Dec. 9. Brother Steadman was a consistent Latter-day Saint; he leaves a wife and daughter to whom we extend our sympathies.

East Tennessee: Elder W. K. Soelberg, pres., Box 888, Knoxville. Many sheaves are the fruits of the efforts which have been expended in Grundy and adjoining counties. In the first named, there have been about twenty-five baptisms this year. A nice church house is now being erected. The elders laboring in Knoxville are distributing considerable literature and making many friends.

Kentucky: Elder Thos. E. Secrist, pres., Box 554, Louisville. Elders T. E. Secrist and Jas. L. Dabell report one baptism in Louisville. In Christian county Elders A. T. Willis and C. O. Wayman baptized four. The people in Hardin county are much interested in the gospel tidings and Elders Orr and Tilbury are being treated with respect. Elder W. M. Tenney was released to return home after having filled an honorable mission. Sister Kate Eddington of Louisville died last week. She was a faithful Saint and will be greatly missed. Her home was always a home for the elders and she a mother to them.

Georgia: Elder L. L. Myer, pres., 454 Oak st., Macon. Considerable good comes from giving a month's subscription to Liahona The Elders' Journal. Several instances of late confirm the above; people who are donated a month's trial subscription are delighted with the magazine and wish to subscribe for a year. Throughout the conference it is the rule rather than the exception, for the brethren to be invited to hold meetings. Recently Elders L. E. Allen and G. A. Lamont were invited to hold forth in a school house at Porterville. At the conclusion, one of the merchants took the elders to a hotel, where they remained over night at his expense. A case of healing is reported by Elder Robt. Furniss and E. C. Walker; a child of Mr. and Mrs. J. G. Davis was very sick with the croup, but after the administration it was made whole. Elders Wm. F. Crow and Henry Humphreys have been canvassing

the business portion of the city of Sylvania, with good results, selling many books and getting due respect, being entertained at the best hotel in the city as the guests of the proprietor. When they left he gave them a warm invitation to return and spend Christmas with him. A Sunday school was organized in Wilkinson county. Elders Geo. M. James and T. L. Richardson held very successful meetings in Clyde Court House.

Death of a Faithful Sister.

Sister Mary Solomon of Woods Dale, N. C., sends an account of the sickness, death and funeral of her sister, Maggie J. Smithey, who had been a Latter-day Saint about 12 years, and who died Nov. 23, 1908, aged 25 years. She leaves father, mother and five sisters, besides many friends to mourn her loss. She called all the family to her bedside, just before the last, shook hands with each one, and told them all to meet her in heaven. She said she was not afraid to die. After bidding her sister Mary goodby she requested her to read three hymns at her burial, naming them, which was done; they were read at the grave.

NORTHERN STATES MISSION.

The missionaries laboring in Chicago and Joliet were guests of our Chicago Saints at dinner Christmas day; a number of our Utah students were also entertained by them. Elder Eyre, the Misses Helen and Elizabeth Gardner, and Miss Banish of Joliet took their Christmas refreshments at the mission house, the guests of President and Sister Ellsworth.

Pres. German E. Ellsworth in behalf of the mission, presented each elder and lady missionary laboring in that territory a leather bound copy of Songs of Zion with the name of the recipient neatly embossed on the cover in gilt as a Christmas souvenir. The gift was appreciated by all and will be treasured as a remembrance of the pleasant and profitable days spent in the mission.

A number of our students attended the regular priesthood meeting of the Northern Illinois conference held Saturday, December 26. Strength and encouragment are always found in our priesthood gatherings. Our Father is always ready to bless his servants when they are in the line of their duty and our elders are earnest, sincere workers whose only desires are to keep the commandments of the Lord and herald the gospel message to all his children throughout the earth.

At sacrament meeting, Sunday, December 27th, Brother A. E. Bowen, who is attending school here, delivered an interesting address; his subject being "Merry Christmas and Happy New Year." He told very beautifully the meaning of the words "merry" and "happy" illustrating the same from instances recorded in the Bible. At evening service Elder W. D. Van Dyke told the story of "Mormonism" in an able an interesting manner; singing by a male quartette and Sister Dorothy L. Harris was enjoyed very much.

Santa Claus was very liberal to our missionaries; many hearts were gladdened by remembrances from friends and loved ones at home. Our mission bookkeeper was the happy recipient of his baby's old shoes; he thinks this little token much more valuable than any present received by his co-laborers, and has been beaming a smile since receiving them. The missionaries laboring in Northern Illinois presented President and Sister Ellsworth with a dozen silver knives and forks, and the Michigan elders sent them a complete set of Shakespeare's works.

East Iowa Conference.

Elders W. P. Betts and Newel Call have been visiting Saints and friends in Ottumwa, Iowa. They found everything in a flourishing condition with good prospects for baptisms in the future. They have an efficient Sunday school with Brother F. E. Grimes as superintendent and John Eason as assistant, Sister May Grimes secretary and treasurer, Brother Wm. Pittman class leader and Sister Arabella Lawson as organist. The employees of the Ball-bearing Factory have organized a Bible class, which meets one day each week and has chosen Brother John Eason as leader. He is the only Latter-day Saint employed in the factory and they have chosen him as their guide because of his sterling qualities and the exemplary life he lives.

The work of the Lord is building and the laborers are much bouyed up in their work.

A Physician and the Book of Mormon.

Monday morning a prominent doctor of Chicago called at the mission office desirous of learning something of our doctrines. He said that some three years ago he purchased a Book of Mormon which he placed in his library where it remained unread until Christmas Eve. At that time he was looking for a Voice of Warning, which he also placed in his library. He is a member of the Redman's Lodge and desired information about the American Indians. While searching for the Voice of Warning he came across the Book of Mormon. He took it down and read the testimony of the Three Witnesses of the book; he became interested and spent some time reading the divine work. It is his opinion after thus perusing it that it could not have been written by any man without inspired assistance. He is past 50 years of age and so far has not affiliated with any sect because he cannot harmonize the doctrines taught by them with the teachings of the Bible.

The Book of Mormon is an inspired rec-

ord and sooner or later it must be accepted by the world as such. The promise is unto all, that if they will read the book with a sincere desire to know of its divinity God will manifest the same unto them. It contains the gospel of Jesus Christ and it cannot be read without inspiring its readers with noble thoughts and an incentive to lead upright and virtuous lives.

Yuletide Celebration in Chicago.

The Chicago Branch Sunday school gave an entertainment Christmas Eve at the church, 149 South Paulina St.; each department of the school was represented in the program; all joined in singing Christmas carols. The following program was rendered: Stocking drill by the boys of the first intermediate class under the direction of Sister Lorena Fletcher; recitation, little Theone Pomeroy; quartette, Brothers Sears, Wanless, Cragun and Monson; a short session of the Branch Gossip club by five young ladies of the Junior Theological department, written by their teacher Preston Nibley, and which speaks well of his future success as a writer; Christmas Carol, by Kindergarteners under the direction of Sisters Etta Pettish and Minnie Ward; Rhymes, by Sister W. R. McBride, complimenting some of the male members of the branch on their merits as seen by Saint Nicholas, were original and interesting; violin solo by Sister Susie Grant Mann with piano accompaniment by E. D. Mann; as an encore she played My Old Kentucky Home. A visit from Santa Claus who entered the room through a "real" fire place delighted the children. He distributed the presents from the Christmas tree and from the big pack on his back. Every girl and boy present received a gift, also a box of candy. Many little hearts were made glad through his visit. The church was artistically and appropriately decorated by Brothers Leo Madsen and S. A. Shreeves, two of our Utah students; they were assisted by some of the elders of the Northern Illinois conference. Supt. Sears and his assistants in the Sabbath school work are to be complimented on the success of the evening's entertainment. . Love and good cheer were manifest on every hand, and many friends joined in the pleasure of the evning.

EASTERN STATES MISSION.

Brooklyn: Elder E. E. Higginbotham has been transferred to Newark, N. J., and Elder G. F. Ryan to New York. Sister Boynton, who had a paralytic stroke last week, is feeling better. Brother Kirkham, a student of music here, has willingly donated his services to assist the elders along the line of singing. A weekly rehearsal is held, and we will all appreciate his labors, and derive much benefit from them. A Relief society will be organized here in New York, Sunday, Dec. 27, 1908. Meetings are held regularly in the new hall in Brooklyn, a[nd] the services are well attended. Newar[k] work is still a credit to the conference.

East Pennsylvania: "Times never look[ed] brighter than at present," writes Preside[nt] J. G. Allred, "for the preaching of the go[s]pel. Reports are constantly coming in fro[m] the elders in their various fields of lab[or] filled with high hopes, and anticipations f[or] the future. In Philadelphia, Baltimo[re,] Camden, Trenton, and Scranton, the pro[s]pects are opening up very rapidly. T[he] Lord is abundantly requiting the efforts [of] the humble elders in these cities, and, wi[th] our tracting, night visiting, street prea[ch]ing, and hall meeting, the prejudice th[at] once existed is being dispelled in a marvelo[us] manner. The elder who a few years a[go] was met at the door with rebuff and sne[er] is, in the great majority of cases, now m[et] in a kind and courteous manner, and [in] many instances, afforded the opportun[ity] of entering the homes of the people a[nd] there expounding the principles of "M[or]monism." Many who have not accept[ed] our doctrine, believe it true, and in so[me] day not far off, may enter our ranks. [B]these very people are doing a praisewort[hy] work, at present, in creating opportunit[ies] for the elders to preach the gospel to th[eir] friends and associates. A case of heali[ng] might be worthy of mention. A little g[irl] livng in Camden, N. J., who was afflict[ed] with St. Vitus' dance, and who had be[en] thus troubled from her infancy, read in t[he] Liahona of the healing of the sick with t[he] anointing of oil by the elders of Isra[el,] and, although she is not a member of t[he] Church, nor any of her family, she h[ad] faith, and through her aunt, who is a me[m]ber, sent for the elders. She was adm[in]istered to. and, according to the testimo[ny] of her folks, she began immediately to i[m]prove, and is now considered practica[lly] well. We are grateful to our heaven[ly] Father for a religion which meets all hum[an] needs, present and future."

New England: "The semi-annual conf[er]ence of New England was held in Bost[on] Dec. 13. The large attendance was a ve[ry] encouraging response to the work doing [in] this part. Pres. William C. Hunter pres[id]ed, and, at the opening session extended [a] greeting and a welcome to all. During t[he] past summer, he reported, he had travell[ed] over much of the territory of the N[ew] England states, and had visited practica[lly] all of the scattered Saints and friends, a[nd] was gratified over the condition of the co[n]ference. President Ben E. Rich, not bei[ng] able to be present, was very ably represe[nt]ed in the person of Brother Preston [W.] Richards, who, at present, is pursuing [a] law course at Columbia University. [W]enjoyed his brief visit; for, in both his [as]sociation and remarks, we found that lo[y]and invigorating missionary spirit of lo[ve] and good cheer, which was imparted to a[ll.] Elder Richards said he shared in the d[is]appointment of the absence of Pres. Ri[ch]

but from him he brought greetings and wishes for the best success and welfare of all in the conference. At the afternoon session, Elder Richards spoke to a large and appreciative audience. Referring to the Saviour's parable of the ten talents, he said, in part: 'Not the least, but the greatest of all talents in man is the spiritual talent, which, if cultivated, will awaken us to an ever-growing knowledge of God and his righteousness. This talent is implanted and inherent in every man, and hence the divine injunction, 'Seek ye first the Kingdom of God.' Christ, the King, with perfect laws and authorized servants and obedient subjects constitutes this perfect Kingdom on earth as it was anciently established. Man's enjoyment of the blessings and rights of this kingdom is predicated upon obedience to its laws—a perfectly just and natural requirement.' The speaker, in interesting detail, showed the causes which led to the disorganization of this kingdom after Christ had committed it into the hands of men. 'Death, by merciless persecution, is the sad story of each of the chosen apostles, excepting John. The prophet Daniel saw the time when the heavenly kingdom should be established never more to be thrown down; also, John predicted a time when an angel should fly through the midst of heaven having the everlasting gospel to preach to all that dwell upon the earth. These predictions had their fulfillment seventy-eight years ago when Joseph Smith, through the guidance of divine revelation, began the great work which has since resulted in a complete restoration of the kingdom established by Christ. This claim of revelation from God in this day should not be considered impossible, or ignored, for the only way known of judging the future is by the past, and God's course in the past has invariably been to reveal himself to his servants—the prophets. The Lord has not chosen learned men, but humble men whom he could use. In the days of the Saviour, the Jewish rabbis were the learned men, but, with the exception of Paul, it was not these men who were called.' In conclusion, the speaker appealed to each person present, and asked if he was using his talent to seek out the kingdom of God and its righteousness, and he enjoined upon all, the necessity of so doing.

"At our evening session, Elder Richards again spoke, delivering a scholarly and interesting discourse upon the Book of Mormon. Other speakers at the conference were Elders Samuel Gerrard, Wm. B. Rae, and Lorenzo E. Elggren. During the services beautiful singing was rendered by the Williams sisters, Brother A. E. Sargent of Providence, R. I., Elder F. A. Thorley, Florence Jepperson, Lida Edmonds, and W. L. McAllister. On Saturday evening a social party was held at our hall. A good cheerful crowd was present and enjoyed the entertainment which consisted of a program of songs, and refreshments. On Monday following our conference, Pres. Hunter met with the brethren in priesthood meeting. He called attention to President Lyman's valuable instructions to missionaries, also, to the circular letter received from Pres. Rich and urged that they be carefully read and closely followed. In going out again to their various fields of activity, the elders were admonished to continue to be diligent and humble and to labor in love and kindness among the people. During the winter, the laborers in the conference are stationed at Boston, Dorchester. Hyde Park, and Swampscott, Mass.; Providence and Pawtucket, R. I." Signed, Wm. C. Hunter, president; L. E. Elggren, secretary.

New York: The elders in Toronto, Canada, and Glens Falls are meeting with notable success. In Albany, the sale of small books is increasing. Elder F. F. Barrow left us on the 14th, after spending the holidays with his relatives in Buffalo. He will return to his loved ones at home. Elder J. H. Dickson is placed in charge of the conference now that Elder Barrow has been released. Elder M. D. Seeley was transferred from Albany to Toronto, Canada, and Elder Chas. H. Owen from the Brooklyn conference to Albany.

North West Virginia: There are now seventeen elders in this conference, all feeling splendidly, full of the spirit of their calling, and pressing on with a determination to do the best they can. Elders G. S. Hartley, and J. E. Simons are laboring in Webster county. They went to visit a Methodist meeting, and as the pastor did not put in his appearance, the elders were called upon to preside. The choir sang for them, and all seemed satisfied with the meeting. They are holding other very successful meetings. Elders Jos. C. Grant and G. C. Udall are laboring in Braxton county, and are making a number of friends; also, holding some very successful meetings, and are feeling to rejoice in their labors. Elders Chas. L. Weed, S. E. Quigley, Thos. Olroyd, and James O. Gibbons are still doing some very effective company work among investigators who are anxious to have them stay as long as they can. They are in Roan and Jackson counties. Elders Chester Johnson, W. A. Heninger, Eugene Curtis, and Chas. Moser, are also doing some company work, and meeting with success holding cottage meetings, in school houses and other places. Elders Barton and O. F. Rice have been laboring in Taylor and Barbon counties, and have also met with good results. They are able to get in where they can talk to the people each night, and many are interested in the message they have to bear. They also held services in school houses, and in cottages. Elder Bradfield has been in the office, keeping up the correspondence, and office work in general. Special effort has been made to meet with all of the Saints, and they are found enjoying the spirit of the gospel. Sister S. E. Bolton gave the elders a cordial invitation to Christmas dinner.

South West Virginia: The reports from the elders, who are traveling in the country show that God is blessing the labor ot his messengers, as they are realizing success in their efforts. The traveling elders are going in parties of four, as that is found to be most convenient for the new workers. The friends are opening up their homes to the missionaries and many cottage gatherings are being held. Sister Elizabeth Rood has been afflicted with a wen on her throat for seven years, and it was so large that it hindered her in breathing. By her request the servants of God administered to her; this was at a Sunday evening service, and the next Sunday evening, in order to prove that God had blessed her, she made bare her throat and showed those who were at our meeting that the wen was gone.

West Pennsylvania: Elders Steed and Jewkes, who have been laboring in Ambridge, report that the spirit of hatred and prejudice that has been so prevalent against them in the past, is now disappearing, and many of the most prominent citizens are evincing a friendly attitude. Some few are investigating the gospel with an honest intent. Elder T. A. Robinson and J. F. Pincock are enjoying their labors in Monongahela city. Several good families have thrown their doors open to the missionaries, a number of souls are investigating, and things look rosy enough for a harvest there before long. A nice little Sunday school has been organized at Banola. Elders Jacob Frei and D. L. Hibbert spend most of their time in Frostburg, Md., tracting and visiting friends. Dec. 6, they attended the silver wedding of Brother and Sister John B. Clise, whose entire family came into the fold last summer. There were about fifty invited guests present, and the host and hostess were delighted to introduce the elders as their preachers. After dinner the visitors wished to hear the "Mormon preachers," and the gathering was turned into a service. After singing "Nearer my God to thee," and prayer by Elder Hibbert, Brother Jacob Frei discoursed on the first principles of the gospel. After the closing hymn, the people were favorably impressed and a number of invitations to call were extended to the elders. Meetings are held alternately each Sunday in Mt. Savage and Midland. The brethren laboring in Pittsburg and Ambridge were entertained on Christmas day by Sister Lillian M. Stewarts. Elders A. F. Coombs and Ray Duke are still in Waynesboro, and each Sunday they walk to Tomstown and hold a Sunday school session in the afternoon and services in the evening. Brother Jerry Krieger, a local elder, is superintendent of the organization, and, through his efforts, they have an attendance of forty pupils, most of whom are children of non-"Mormons."

Arrivals and Assignments.

Elders William B. Slade and John F. Warner for West Virginia; Elders William H. Oram and Hyrum R. Nelson, West Pennsylvania; Elders Nephi Wood an Wm. A. Ransom, Albany, N. Y., or th New York conference; and Elder Wm. C Clark, Brooklyn.

Released.

Elder B. R. Tibbits from New Englanc Elder Heber C. Frank, North West Virgini and Elder F. F. Barrow, from the Ne York conference.

CENTRAL STATES MISSION

Elder G. L. Anderson has been tran ferred from the Missouri to the East Ka sas conference.

All the elders of the St. John conferen have been spending Christmas week wi the Saints at St. John, Kans. They repo having held a number of meetings and ha ing had a good time generally.

Convalescent.

We are very thankful to be able to repo that Elder George H. Toolson, of the Nort Texas conference who lies in St. Josep Hospital, Kansas City, sick with typho fever, is improving. His parents are wi him. His father expects at this writi (Dec. 30) to return to their home in Me dôn, Utah, within a few days; his moth will remain with him some time longer.

Sermons on Christmas Day.

According to a letter from Brother S. Strand of Center, Texas, a meeting w held at the home of Brother and Sister W. Hoke of that place, on Christmas day b Elders Hickson and McArthur, each whom delivered an address. After th meeting a fine dinner was served.

Brother Strand adds that he believes Jo eph Smith was a true prophet and that th Book of Mormon is true.

Meetings on Christmas.

Elders Alma Williams, Leroy Murdoc J. T. Brown and J. H. Jones of the Ind pendence conference, attended a "Chris mas meeting" held at Isabella, Mo. The were invited to speak and did so, tellin their hearers something of "Mormonism They announced a meeting for the evenin and to their surprise over a hundred peop came out and listened attentively for tw hours. They were taken home after th meeting and treated royally.

Letter from Ireland.

Elder A. A. Ellis, who is laboring in th Irish conference, writes from Dublin, Ir land, under a recent date requesting Pre S. O. Bennion to have an elder call on certain gentleman in St. Louis. The pa ents of this gentleman live in Ireland, hav been investigating the gospel, have becom converted to it, and are anxious to be bap tized. Naturally they desire that their so shall hear the glad tidings also.

Elder Ellis states that the work in Ir land is progressing well, and that that cour

try is a better mission field for our elders than it has been often represented to be.

Released.

Elder Oliver Orr, who has been laboring in the Oklahoma conference, has returned to his home in Orton, Canada. He was released on account of ill health.

Elder Wm. H. Heaton, who has been laboring as president of the North Texas conference, has ben released to return to his home in Rach, Kane county, Utah. Elder Heaton has been a faithful and energetic worker, and has done a good work and made many friends.

Elder F. A. Coburn of Weston, Idaho, has also been released after filling an honorable mission. He has been laboring in the Missouri conference.

A Bouyant Word from Pea Ridge.

When Elders J. U. Webster and T. L. Kerr arrived at their field in Crawford county, Mo., they learned that "a Methodist preacher was holding meetings where we expected to convene, so we decided to come over to the Pea Ridge district in Washington county, where Elders Patterson and Connel held meetings a year ago last spring. We were successful in getting the school house," continue these brethren in reporting, "and began a series of services Dec. 13, and have held five very good ones. Have had between 35 and 75 attentive listeners each night. Prospects are very promising for about ten or a dozen Latter-day Saints in this neighborhood. The Lord has surely blessed our efforts."

In Louisiana.

In a recent letter Elders Wm. Taysom and Byron Merrill, who are laboring in Louisiana, write that prejudice is waning, and that in places where a few years ago the elders were severely persecuted they are now welcomed. These elders lately worked in Washington and St. Tamany parishes, where no elders had been for several years. In tracting they called at the home of a family of Saints who had not seen an elder for several years. The meeting was a joyful one all around.

Elder J. F. Rasmussen, president of the Louisiana conference, writes that the church building at Galvez, Ascension Ph., is under way. The elders have kindly donated means towards defraying its cost, and their liberality is much appreciated. Pres. Rasmussen feels that the conference has been strengthened by the arrival of several strong elders.

Beautiful Christmas Present.

As a Christmas gift, President S. O. Bennion and wife presented to every missionary in the Central States mission a handsomely mounted group photograph of themselves, which is really a very superior specimen of the photographer's art. It is doubtful if the givers could have thought of a present that would have been more prized by the recipients. That they all esteem the souvenir as a treasure is proved by the many letters received from them in which they express their sentiments.

Every member of the force in the establishment of Liahona The Elders' Journal received this remembrance; and we are well assured that we speak for every true Latter-day Saint and gospel worker in the entire mission when we express the heartiest good wishes for the peace, long life and prosperity of our beloved mission president and his kind, amiable and hospitable wife. May they live to celebrate many a happy, happy Christmas!

Oklahoma.

Tishmingo, Okla., Dec. 28, 1908.

To the Editors:

We feel that the work of the Lord is making great headway in this part of the vineyard, under the direction of Pres. Jos. E. Coleman who is faithful and energetic in the advancement of the campaign work. Although crops have been scant throughout the state, many of the people are willing to sacrifice comforts of life to obtain a copy of the record of the aborigines of America, and many copies have been left among the prominent men of the state.

Christmas has been well spent in the city of Tishmingo. Numerous friends have been made, among whom are many prominent business men.

As the elders take their departure for the country this morning each one carries with him a determination that the record of 1909 will far surpass that of 1908.

Elders Jos. W. Russel and
Thos. G. Rowland.

MISCELLANEOUS.

An Aged Pioneer.

In a recent letter Brother J. M. McAuley of Salt Lake City writes of a visit made at his home by Brother David Lewis, who served as body guard to the Prophet Joseph Smith, and was a trapper with Jim Bridger in the early days of the Saints in the mountains. Twice he was tied to the stake to be burned by Indians, but by the mercy of Providence was released each time. He is now past ninety-one years old, but is quite active.

Brother McAuley begins his letter by saying: "Please continue to send the Journal, regardless of anything, for I value it above all other papers, and you shall have value received for every copy I receive."

A Bright Blossom from Mid-Pacific.

As a very desirable and rare bit of news as to the progress of the cause of the Lord in the western isles, we are happy to have the following to present, dated Apia, Samoa, Nov. 10, 1908:

Believing that a little reminder from the antipodes occasionally is our only salvation

from oblivion, this brief paragraph is forwarded from mid-Pacific. From our remote corner we note closely the progress, by bounds, of the work in different quarters of the globe and, in unison with the spirit of the occasion, we are able to re-echo the prevailing sentiment: "Zion is growing." Her borders are encroaching upon the very borders of heathenism, and in this expansion and development we feel that we, on the distant isles of the sea, are maintaining a frontier position, where the real, practical, character-building experiences of Truth vs. Error are so much in evidence in our every effort. A lift for any particular portion of the vineyard is equivalent to a lift for the entire cause, hence we here, among a race of the pure blood of Israel, report everything as indicating an era of rapid advancement along gospel lines.

"But recently, Oct. 24-25, an exceedingly spirited, successful conference was held at Sauniatu, the central gathering place of the Saints. Nineteen baptisms resulted within the two days, showing what an active undercurrent brings to the surface in due time. The word is everywhere rife in the islands that Sauniatu is taking the precedence among Samoan villages, a place where industry evolves into contentment, and the only vicinity where the accustomed native "oge" or famine fails to appear. From every standpoint an encouraging, optimistic outlook for the future confronts us in these islands.

"In conclusion, permit us to express our appreciation of Liahona The Elders' Journal. Breathing as it does the spirit of the work at home, its appearance in our monthly mail is a distinct event.

With best wishes I remain your brother in the one, great cause.

Elder John Quincy Adams,
Secretary Samoan Mission."

Conference in Mississippi.

President D. Wm. Stowell, of the Mississippi conference in the Southern States mission, writes a request that we announce that a general conference will be held at Darbun, Pike county, beginning on Sunday, January 17, 1909, and continuing indefinitely. Elders, Saints and friends in the state named are requested to attend.

JAPAN LOOKING FOR A MESSIAH.

The Japan of to-day is awaiting her social and political Messiah to save the nation from the disintegration and despair which must follow absence of moral and spiritual ideals. In morals, politics and religion, the mind of the whole Japanese nation is adrift, eagerly scanning the horizon for some safe landing place. Opinions as to present needs are numerous and conflicting. Some aver that only Christianity can save the day; others that the nation can be moral and efficient without any religion; one cries out for good government and another for more practical ethics and more extended educational facilities.

Meanwhile the process of evolution and revolution take its way; and its most significant feature is an eclecticism highly colored by British and American influences and ambitions. Beneath it all there is an undertone of hopeful indication that Japan will some day realize that only by cultivating the soil and sowing the seed that have produced all that is most desirable in the civilization of the West can she expect to achieve her true position among modern nations.—From a Tokio letter to the New York Evening Post.

BY AND BY.

What will it matter by and by,
Whither we wander, you and I,
When o'er life's pathway, rugged and worn,
We have passed with our feet all bleeding and torn;
When the heart has been bared to the scorching sun;
And we feel that the passions of life are done.

What will it matter by and by;
Whither we've wandered, you and I,
When the cold hand of death is chilling our brow;
And paling the lips that were blooming but now,
While loved ones whisper "Oh! he must die!"
What will it matter, by and by.

Oh! I'm weary, my heart is torn,
Life's burden is heavy, the one I have born,
O! What is the use, I cry in despair;
Of the joys and pains that we all must bear.
And then a voice comes out of the deep;
Soft and low, 'tis an angel's sweet:

"These things are made," the voice said then,
"To bare men's souls to the snare of sin,
That the ore thus passed through the burning coals,
May retain only that which is pure gold."
And so it will matter, by and by,
Whither we wander, you and I.

—Ada M. T. Bacheldor.

Working simply one's job earns the stipulated wage; doing all in one's power prepares for higher partnership.

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WHY I AM A "MORMON."

BY ELDER G. F. ELLSWORTH, SOUTHERN STATES MISSION.

Many times of late, while moving among the people, I have been confronted with the question, "Why are you a 'Mormon?'" When I first came into the field of missionary endeavor and had to face this query, it often caused me to wonder why I really had cast my lot with a people that are hated of the world more than any others on earth.

Is there a deeper reason than the fact that my parents reared me in the nurture of "Mormonism?" Yes, dear reader, there is a far weightier consideration than this: that was my boyhood cause for so being. I now feel to thank God more each day for permitting me to be brought up by such noble, God-fearing parents.

Since I have grown to young manhood and have come in contact with the many conflicting teachings of sectism, I have tried to lay aside all prejudice, and do as Paul commands us: "Prove all things and hold fast that which is good." After a careful study of the gospel, as taught by the Savior and his apostles, I have compared it with the different creeds of the day and in each case the same result has been found. They teach a few of Christ's doctrines but fall a good way short of the whole. They truly, "have a form of Godliness; but deny the power thereof."

After all the research and comparisons made, I have become thoroughly rooted in so-called "Mormonism," because it embodies all of the pure truths and principles of our Master, as he offered them to the world. It truly bears the message of "peace on earth, good will to men."

"Mormonism" teaches the broadest conception of the Diety that loves., This is composed of the Father, Son and Holy Ghost in one Godhead.

My religion proclaims the God-given boon of the free agency of man, allowing him to worship according to the dictates of his conscience. But to be an heir of full blessings promised he must comply with the laws upon which the blessings are predicated.

"Mormonism" tells me, that man is really the offspring of God, capable of advancing and developing, not only in this life but eternally. It says the frail man is in a position to rise to a much higher plane of intelligence; yes, to even become in the ages, as God now is. For if we are God's children, surely we can attain to the same height that the Father occupies, by strict compliance with the laws he was governed by or following "the line of least resistance."

It teaches me that God is mindful of all his offspring, but that each individual will be judged according to his works in the flesh, and will receive a reward for the good, or punishment for the ill.

I glean from the teachings of "Mormonism" that there was a pre-existent life. That in that probation, we assumed obligations before God, and promised that if permitted to come to earth, we would keep them. Hence we are privileged to be tempted by Satan, to prove us true or false to our covenant, to try the metal in us.

That this present sphere is only an

intermediate school to prepare us for a greater in eternity, where we will continue to increase in wisdom and intelligence throughout all time. That we cannot stand still and hope to harvest a reward in God's kingdom.

"Mormonism" stands for purity of life, honor, virtue, temperance, and tolerance more fully and actually than any other creed. It promises greater blessings for those who adhere to truth, and greater punishment for the graver offences.

It admonishes a stricter adherence to the Jewish Scriptures, upholds the teachings of the same, and bases its tenets in accord with the Bible, more closely than any other denomination.

These reasons, together with the many other facts set forth by the "Mormon" doctrines, are sufficient to show any liberal, broadminded, whole man that a despised people may be more in harmony with the plan outlined by our Savior than any others.

I bear my testimony with Paul, "That I am not ashamed of the gospel of Jesus Christ ('Mormonism') for it is the power of God unto salvation unto all that believe" and obey it. And with Job, I can say that "though worms destroy this body, yet in my flesh shall I see God."

SOME POINTERS.

If you have the "blues" read the twenty-seventh Psalm.

If your pocket book is empty, read the thirty-seventh Psalm.

If people seem unkind read the fifteenth chapter of St. John.

If you are discouraged about your work, read the one hundred and twenty-sixth Psalm.

If you are "all out of sorts," read the twelfth chapter of Hebrews.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If you can't have your own way in everything, read the third chapter of St. James.—Christ Church Times.

BRIGHAM YOUNG ON THE MEANING OF "MORMONISM."

DISCOURSE DELIVERED IN THE TABE NACLE, SALT LAKE CITY, JULY 18, 1869, AS REPORTED BY DAVID W. EVANS IN JOURNAL OF DISCOURSES.

I will say to my friends—those wh believe in the Lord Jesus Christ—' beseech you in Christ's stead be ye r conciled to God." Treasure up eve truth that you hear, practice it in yo lives, for this will lead you to Jesu The words that we have heard this a ternoon with regard to the character the Son of God and the plan of salv tion, are true so far as they have gon We, the Latter-day Saints, take the li erty of believing more than our Chri tian brethren; we not only believe pa of the Bible, but the whole of it, and t whole of the plan of salvation th Jesus has given to us. Do we diff from others who believe in the Lo Jesus Christ? No, only in believi more; we are one with them as far they believe in him. Do we differ wi regard to the practice of the gosp that he has delivered to us? No, n as far as they really believe in and pra tice the doctrines taught by him. V believe all that any good man on t earth need believe. We believe in G the Father, in Jesus Christ his Son, o Savior. We believe all that Mos spoke and wrote of him, all that t apostles said of him, and all that Jes himself has said, which was penn and has been left on record by h apostles and servants.

Our Lord and Savior has been bea tifully described and set before us, the gentleman who has addressed this afternoon, but I will take the lib ty of saying to every man and wom who wishes to obtain salvation throu him (the Savior) that *looking* to hi only, is not enough; they must ha faith in his name, character and ato ment; and they must have faith in h Father and in the plan of salvation d vised and wrought out by the Fath and the Son. What will this faith le to? It will lead to obedience to the r quirements of the gospel; and the fe words that I may deliver to my bret ren and sisters and friends this afte

noon will be with the direct view of leading them to God.

How am I to know whether I have passed from death unto life? The apostle says by loving the brethren. How shall I know the brethren? They are my brethren who have received and obeyed the Gospel of the Son of God. This is just as easy to test as it is to test a man who says he is a citizen of the United States. A man may declare that he is so, but upon inquiry we find that he has never taken the oath of allegiance nor even declared his intention of becoming a citizen; but his sole claim to be considered a citizen rests on the fact that he lives in this country and has property, perhaps a farm or a store. This will not entitle any foreigner to the rights and privileges enjoyed by the humblest citizen. He must first declare his intention, take the oath of allegiance to this Government and renounce it to his former one, and then receive his papers of citizenship. It is just the same in the kingdom of God. However much we may profess attachment to God and his cause we are not entitled to the blessings and privileges of his kingdom until we become citizens therein. How can we do this? By repenting of our sins, and obeying the requirements of the gospel of the Son of God which has been delivered to us. Hundreds and thousands of people have believed on the Lord Jesus Christ and repented of their sins, and have had the Holy Spirit to witness unto them that God is love, that they loved him and that he loved them, and yet they are not in His kingdom. They have not complied with the necessary requirements, they have not entered in at the door, and Jesus says, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber. He also says, "I am the door; by me if any man enter in he shall be saved." Jesus has taught us how we may enter this door and become citizens of his kingdom and there is no excuse for our neglecting to do so. Herein we exceed and go further than our former brethren. We read in this book (the Bible) of a certain man who came to Jesus by night and asked him what he should do to be saved. This man, in his own estimation, had been a strict observer of the law, but Jesus said to him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." My firm belief is that thousands have been born of the spirit and have seen the kingdom, but not having been born of the water they have never been permitted to enter that kingdom, for Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is why we say it is necessary to obey, fully, the gospel which Jesus has left on record for us; and to do that we must repent of our sins, be baptized for the remission of them, and then receive the Holy Ghost by the laying on of hands.

Do we believe in the Holy Ghost? Yes. Do our former brethren in the Christian world? They say they do. They should believe in it, they preach and teach it. What will the Holy Ghost do for those who possess it? It will bring to their remembrance things past, present and to come, and will teach them all things necessary for them to understand, in order to secure salvation. Is this the office and ministry of the Holy Ghost? Jesus says:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that he shall speak; and he will shew you things to come."

Then if we receive the Holy Ghost we shall know and understand things as they are, we shall be able to read the scriptures by the Spirit, with which they were written, and if we continue faithful we shall be led to a knowledge of God and Jesus whom he has sent, which the apostle says "is eternal life."

Some believe or conceive the idea that to know God would lessen him in our estimation; but I can say that for me to understand any principle or

being, on earth or in heaven, it does not lessen its true value, to me, but, on the contrary it increases it; and the more I can know of God, the dearer and more precious he is to me, and the more exalted are my feelings towards him. Therein I may be different to some others.

If we embrace the gospel of Jesus Christ, rendering obedience thereunto as he has directed, it will lead us into the kingdom of God here on the earth. We have started to build up this kingdom. The Lord has revealed his will from the heavens, and we have faith in him. Is there any proof of this? Certainly, there is every proof that is necessary. I recollect reading in the New Testament that Jesus gave a mission to his apostles in these words, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

This gospel is for all the children of men, and it will save all who will believe and obey it. Do this people believe in this gospel? Yes. Is there any proof of this? Yes. Here before me I see men who have left their homes and families; women who have left their homes and families; parents who have left their children; and children their parents; husbands who have left their wives, and wives their husbands, and all to gather with the Saints of the Most High. Is this any testimony that they believe on the Lord Jesus Christ? Yes; and this is not all. They speak with new tongues, they lay hands on the sick and they do recover. In these particulars we differ from those with whom we formerly fellowshipped in the Christian world, who say they tell the people how to come to God and be saved. But if they ever have done that I have never heard them. In my young days I have been called an infidel for talking thus, for there was no man who could tell me anything about the plan of salvation; but I never saw the day but what I would have walked on my knees across this continent to have seen a man who could have told me the first thing about God and heaven. It is true that the feelings and attention of the people may be moved and attracted by beautiful descriptions of him and heaven and with beautiful illustrations of his power and goodness, such as we have heard to-day; but where is God? Who is he? Who is Jesus Christ? Where do they live? What is their power and character, and their connection with the people of the earth? In my scanty experience with the divines of the day I have never yet found the first that could describe the character of God, locate his dwelling place, or give the first correct idea with regard to the Father and the Son; but to them they are hidden in impenetrable mystery, and their cry is, "Great is the mystery of godliness, God manifest in the flesh." To us it is simple, plain, glorious and divine, and it is worthy of the attention of every intelligent being that dwells on the face of the earth, for it is eternal life to know God and Jesus Christ whom he has sent.

In these respects we differ from our Christian brethren. We are the very men and women that have come out from the Mother Church and her daughters, Methodists, Calvinists and almost every other persuasion on the face of the earth, the Pagans not excepted. We never learned from them, however, how to be saved; but we know how to save ourselves, for the Lord has revealed to us a plan by which we may be saved both here and hereafter. God has done everything we could ask, and more than we could ask. The errand of Jesus to earth was to bring his brethren and sisters back into the presence of the Father; he has done his part of the work, and it remains for us to do ours. There is not one thing that the Lord could do for the salvation of the human family that he has neglected to do; and it remains for the children of men to receive the truth or reject it; all that can be accomplished for their salvation independent of them, has been accomplished in and by the Savior. It has

been justly remarked this afternoon that "Jesus paid the debt; he atoned for the original sin; he came and suffered and died on the cross." He is now King of kings and Lord of lords, and the time will come when every knee will bow and every tongue confess to the glory of God the Father, that Jesus is the Christ. That very character that was looked upon, not as the Savior, but as an outcast, who was crucified between two thieves and treated with scorn and derision, will be greeted by all men as the only being through whom they can obtain salvation.

We differ from our Christian brethren, and have long been separated from them; but we are here in these mountains through necessity—because we were not permitted to live with them. But we were never hated, despised and derided as Christ was; we have never been crucified and been such outcasts as Jesus, though our prophet and patriarch were slain; but not in such an ignominious manner as Jesus. Who will believe our testimony? "If our gospel be hid, it is hid to them that are lost." Who will believe our testimony? Who will believe the testimony that has been delivered here this afternoon? I believe and know it is true; and that, too, by the revelations of that very Character who was lifted up on the cross. How are we to blame for believing so much? Why, the scriptures say we are to "prove all things and hold fast that which is good." I frequently think that the only way for a man to prove any fact in the world is by experience. We go, for instance, into an orchard and some one says there is a sweet apple tree, and he may say the same of other trees, but without tasting how shall I know they are sweet? Unless I taste of them I cannot know it. I may take the testimony of others who have tasted them, as to whether they are sweet, sour or bitter, but without tasting it it cannot be proved to my senses that they are so. Now, as I understand it, it is the same with all facts that have come to the knowledge of all beings in heaven, or on earth—all facts are proved and made manifest by their opposite. Sin has come into the world, and death by sin. I frequently ask myself the question: Was there any necessity for sin to enter the world? Most assuredly there was, according to my understanding and reasoning powers. Did I not know the evil I could never know the good; had I not seen the light I should never be able to comprehend what darkness is. Had I never tried to see and behold a thing in darkness I could not understand the beauty and glory of the light. If I had never tasted the bitter or the sour how could I define or describe the sweet? Consequently, I let all these things pass, being according to the wisdom of him who has done all things for the benefit and salvation of his children here on the earth. And when we contemplate and realize that he is our Father and that Jesus is our elder brother, and that we have the privilege of overcoming sin and death, by faith in Jesus and obedience to his gospel, and of being exalted into the presence of the Father and the Son, the thought should fill our hearts with gratitude, praise and humility.

I extend my religion further than a great many do. I say it is far beyond the religions of the day; they consist mainly of forms and ceremonies, never revealing to their votaries the object of their creation and existence, or preparing them to fufill their high calling and destiny; but ours incorporates the whole life of man. Our religion incorporates and includes all the duties devolving upon us every day of our lives, and enables us, if we live according to the spirit of it, to discharge those several duties more honorably and efficiently. I do not think there is as good a financier on the earth as my Father in heaven is; I do not think there is a being among the whole human family who understands the principles of finance as well as he does. And I believe the same in regard to any other branch of human knowledge, or of anything which affects the peace, happiness, comfort, wealth, health and strength of body, and in fact the entire welfare, whether political, social or physicial, of the children of men, consequently I would like to have him dictate my affairs. Why? That I might become the possessor of power, wealth, and influ-

ence, for all the influence the children of men ever possessed they have received from the Father. Every kingdom that has been set up on the face of the earth has been set up by the will of the Father. He sets up a kingdom here and pulls down another there at his pleasure. He gives influence and power to this one and takes them from another; and so we see nations come and go. Some individuals live on the earth rich, noble, powerful and influential; while others are in the depths of poverty. All this is permitted by the Father and is according to his decree. Every act of the children of men is the result of their own will and pleasure, but the result of these acts God overrules.

Our religion incorporates every act and word of man. No man should go to merchandising unless he does it in God; no man should go to farming or any other business unless he does it in the Lord. No lawyer, no, hold on, I will leave the lawyers out; we do not want them, we have no use for them. No man of council should sit to judge the people but what should judge in the Lord, that he may righteously and impartially discern between right and wrong, truth and error, light and darkness, justice and injustice. Should any legislature sit without the Lord? If it does, sooner or later it will fall to pieces. No nation ever did live that counseled and transacted its national affairs without the Lord, but what sooner or later went to pieces and came to naught. The same is true of all the nations that now live or ever will live.

Our work, our every-day labor, our whole lives are within the scope of our religion. This is what we believe and what we try to practice. Yet the Lord permits a great many things that he never commands. I have frequently heard my old brethren in the Christian world make remarks about the impropriety of indulging in pastimes and amusements. The Lord never commanded me to dance, yet I have danced; you all know it, for my life is before the world. Yet while the Lord has never commanded me to do it, he has permitted it. I do not know that he ever commanded the boys to go and play at ball, yet he permits it. I am not aware that he ever commanded us to build a theatre, but he has permitted it, and I can give the reason why. Recreation and diversion are as necessary to our well being as the more serious pursuits of life. There is not a man in the world but what, if kept at any one branch of business or study, will become like a machine. Our pursuits should be so diversified as to develop every trait of character and diversity of talent. If you would develop every power and faculty possessed by your children, they must have the privilege of engaging in and enjoying a diversity of amusements and studies; to attain great excellence, however, they cannot all be kept to any one individual branch of study. I recollect once while in England, in the district of country called the "Potteries," seeing a man pass along the street, his head, perhaps, within sixteen or eighteen inches of the ground. I inquired what occupation he had followed for a living, and learned that he had never done anything in his life but turn a tea cup, and he was then seventy-four years of age. How do we know, but what, if he had had the privilege, he would have made a statesman or a fine physician, an excellent mechanic or a good judge? We cannot tell. This shows the necessity of the mind being kept active and having the opportunity of indulging in every exercise it can enjoy in order to attain to a full development of its powers.

We wish, in our Sunday and day schools, that they who are inclined to any particular branch of study may have the privilege to study it. As I have often told my sisters in the Female Relief societies, we have sisters here who, if they had the privilege of studying, would make just as good mathematicians or accountants as any man; and we think they ought to have the privilege to study these branches of knowledge that they may develop the powers with which they are endowed. We believe that women are useful, not only to sweep houses, wash dishes, make beds, and raise babies, but that they should stand behind the counter, study law or physic, or become good book-keepers and be able to do the business in any counting house, and all

this to enlarge their sphere of usefulness for the benefit of society at large. In following these things they but answer the design of their creation. These and many more things of equal utility are incorporated in our religion, and we believe in and try to practice them.

I will say, now, to the Latter-day Saints, sometimes you know, if a word be dropped unguardedly, we are threatened with an army; if we speak a word out of the wrong side of the mouth we are threatened with a legalized mob just as we were in the states. Hence, we must be careful of what we say, for our enemies are ready to "make a man an offender for a word, and to lay a snare for him that reproveth in the gate." I will say, however, that if you, Latter-day Saints, will live your religion there will be no necessity whatever to fear all the powers of earth and hell, for God will sustain you. Jesus is king of this earth and he will sustain those who walk humbly before him, loving and serving him and keeping his commandments. I pray the Latter-day Saints to be faithful; love and serve the Lord, keep his commandments, refrain from evil and walk humbly before him. When we were in the Christian world, and were without the Priesthood, we believed in every good word and work, in every moral principle, in everything that tended to promote peace, happiness, morality and virtue; in fact in every good principle that man could teach. Let us live as consistently now as we did then; let us live so that God will bless us and enable us to overcome and be saved in his kingdom, which may he grant for Christ's sake. Amen.

If one compels thee to go a mile, go with him twain.

One dared to die. In a swift moment's space,
Fell in War's forefront, laughter on his face.
Bronze tells his fame in many a market-place.

Another dared to live. The long years through,
Felt his slow heart's blood ooze, like crimson dew,
For Duty's sake, and smiled. And no one knew.

—Hilton R. Greer, in Cosmopolitan.

BUILDING ONE-FIFTH MILE HIGH.

An office building 909 feet in height, and comprising sixty-two stories has been planned to replace the old home of the Equitable Life Assurance Society It will therefore be 251 feet 7 inches higher than the annex to the Metropolitan Life Building, now being erected. With its annex, which is nearly finished, the Metropolitan Life Building is the tallest office structure in the world, as it rises 657 feet 8 inches above the curb line. It has forty-six stories. The Singer Building is the next tallest office building in the world. It was recently completed, and for some weeks held the unique place of being the world's highest office structure. Its forty-one stories reach a height of 612 feet 1 inch above the curb.

In every respect will the proposed new home of the Equitable Life be a record office structure. Beside being the tallest, it will occupy the most expensive skyscraper site in the world, as the estimated value of the land on which the present building stands has been placed at from $12,000,000 to $15,000,000. It will have, too, sixteen stories more than the Metropolitan Life, twenty-one more than the Singer. It will also be the costliest office building in the world, the estimated price for the building approximating ten million dollars. The plans for the proposed building have been filed with the city Superintendent of Buildings, but it will be some weeks, perhaps months, before it is known whether a permit will be issued or not.

The entire height of the building above the curb line will be 909 feet, exclusive of the flagstaff, which will be 150 feet to its tip. From the curb to the top of the flagstaff will be one-fifth of a mile. The main building will be thirty-four stories, or 489 feet, and in front will rise a square tower of twenty-eight stories and a cupola, or sixty-two stories in all. It will come only a few feet short of the Eiffel Tower, the highest structure yet reared by man in the age of steel.—New York paper.

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Editorial

EARTHQUAKE IN ITALY.

For a fortnight after the earthquake happened in Italy, on Dec. 28, the more the world was told about it, day after day, the greater did the catastrophe and its attendant horrors appear. The violent convulsions of the earth, as is usual when such phenomena occur on or near a sea coast, caused tidal waves whose destructive effects were second only to those of the terrible shaking of the earth's crust which reduced to debris, in a few moments of time, thousands of human dwellings and buildings of all kinds.

The daily press has given the details of the devastation which cannot be reproduced here, even in synoptical form, they are so voluminous. The loss of human life approximates 200,000 souls, while the destruction of property amounts to tens of millions. The grief, terror and suffering of the survivors can be neither expressed in statistics nor pictured by the imagination. This visitation is one of the most awful and appalling that ever occured in the history of the world.

The question is being warmly debated: Was God in this great calamity? Pious persons who think to vindicate God, and relieve him of the accusations brought against him by unbelievers, deny that he was concerned in it. But such a denial carries with it a denial that God made and rules the world. If there is a Supreme Being who created this earth, and who controls the forces that operate within its organization, then that Supreme Being was in this earthquake.

God was in the fall of Adam by which death was introduced into the world. He was in the flood by which the earth was cleansed of wickedness, and he has been in every storm, war, famine, pestilence and calamity that has ever visited the sons of men since the world began. Such visitations are a very important part of the plan prepared by him before the world was for saving the souls of all who should dwell upon it.

Mankind cannot be saved except by acquiring and conforming to intelligence; and there are some forms and degrees of intelligence which they never will acquire except by suffering. It thus becomes necessary for the children of men to suffer in order that they may be saved. This is the reason why

God permitted suffering to enter the world. Those who deny that he is concerned in the sufferings of his children, as individuals and as communities and nations, do not understand his plans nor purposes.

But how can a merciful God delight in the sufferings of his own children? is an objection to divine methods which is almost as old as religion. He does not delight in them, and most joyfully would he see his children escape from them, were such an escape possible. We have good reason to believe that our heavenly Father, and the hosts of angels who surround his throne and do his bidding, weep when they behold the misery of lost, fallen, struggling, dying humanity. We find proof that this is true in the lamentation of Jesus:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.—Matt. 23:37-8.

Whenever there have been men upon the earth filled with the Holy Ghost, and they have witnessed great suffering among their fellow-beings, they have wept in sympathy. Their grief has been caused by the Spirit of God; and this proves the tender compassion of him from whom such pity emanates. Explain, then, why God permits disaster to overwhelm and destroy human beings, urges the objector. We will offer a few words in response, from the standpoint of a Latter-day Saint.

The earth is almost six thousand years old, and when it was created that period was fixed as the limit of time within which sin, wrong, war, crime, shame, injustice and misery should prevail upon it. With the beginning of the seventh thousand years a reign of peace and righteousness should begin to prevail. There are only two ways in which to remove wickedness from the earth; its inhabitants must be converted to righteousness or be destroyed.

By his foreknowledge God knew that millions of the earth's inhabitants, dwelling upon it when the beginning of the seventh thousand years of its history should draw near, would not repent and turn to him, and he therefore planned a mode of dealing with them. He arranged to send upon the earth in what are called in the scriptures "the last days," meaning the last part of the six thousand years, many great and terrible judgments and visitations, such as war, famine, pestilence, disastrous storms, appalling earthquakes, etc.

Take a vast multitude of people who have been living upon the earth regardless of Christ and without God in their lives, and see them suddenly overwhelmed by the horrors of an appalling earthquake; what will they do? They will begin in that awful moment to call upon God. Lips that never before uttered his name except in profanity, will begin to pray to him. But their belated prayers are unavailing, and they suddenly find themselves ushered into the spirit world. Is their terror ended? Do they cease to call upon God? No. A vivid recollection of their ungodliness while in mortality, and of the awful power by which they were swept into eternity, remains with them, and in fear, and dread, and trembling they await the next event in the tremendous drama of existence.

Imagine if you can the feelings and emotions of such a host of spirits when an angel of light appears among them with a message of peace and comfort. This angel tells them of the Christ, of his atonement and of his gospel, teaches them to believe on him and repent

of their sins, and promises them salvation through his name. When the spirits ask this messenger about the loved ones left on earth, and from whom they were so suddenly and violently separated, the angel will reply that those loved ones will soon come to the spirit world also, and that, by obedience to the gospel of Christ, families may be reunited as they were on earth, and dwell in the society of each other in heaven.

And what will those spirits say and do? Will they not be overcome by the love of God? Will not the light and power of truth as it is in Christ, at last rescue them from the thralldom of wickedness and from the chains of hell? Will they not bow down and confess their Redeemer? Yes, every one of them will. Not one will be able to resist the power of God's love, and the effectiveness of the plan he has prepared for the salvation of his children. We except from what is here said any wretched soul that may have sinned against the Holy Ghost; but happily we have good reason to believe that there will be few such.

There is no need to apologize for the Almighty. Even in his fiercest anger at their iniquity, he loves his children with a love that passes all human capacity to understand, and love as well as justice prompts his every act towards them, though the innocent suffer with the guilty.

Look over the earthquake record of the last few years. In 1881 40.000 lives were lost in Java; in 1885, 14,000 in Asia Minor; in 1902, 30,000 in the Mount Pelee eruption; in 1906, 1,500 in Valparaiso, and in 1907, 1,100 in Kingston, Jamaica, besides a score or more of less destructive events of a similar nature, occurring since 1881, and the ruin of San Francisco, which, for apalling grandeur and awe-inspiring features, was one of the most impressive events of the kind in history, although fewer than 500 human lives were lost.

Is the record complete? No, it is scarcely well begun. God has signified that such calamities shall follow each other in rapid succession until wickedness shall be swept from the earth:

> And thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations:
>
> That the cry of the saints. and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth. from the earth. to be avenged of their enemies.
>
> Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly saith the Lord. Amen.—Doc. & Cov. 87:6-8.

Not all of the events destructive of human life are to be the "acts of God" exclusively, for the scriptures say that the "wicked shall slay the wicked," and that the workers of iniquity shall destroy themselves in great numbers by indulgence in sin. But prophecy makes it plain that the forces of nature will be employed by the Almighty to aid in sanctifying the earth.

One feature growing out of this great calamity goes far to compensate for its horrors and slaughter, the quickness and generosity with which almost the whole civilized world has responded to an appeal in behalf of the sufferers. Such proof that human sympathy so widely prevails cannot but inspire increased confidence in human nature, and an increased hope that in the day of his wrath and indignation God will find many people upon the earth who will not deserve to be destroyed.

WORD OF WISDOM.

During a discussion with a brother, the question arose, Is it right for a Latter-day Saint, who is keeping and teaching the Word of Wisdom, to sell tea, coffee and tobacco to the people, or to the Saints? I am inclined to the belief that a Latter-day

Saint merchant should exclude these things from his store, and thereby set a good example. A Member, San Luis, Col.

The conscientious scrupies shown by this correspondent are entitled to respect; but the fact remains that the law of the Lord known as the Word of Wisdom, in the form in which he gave it, does not contain any prohibition against selling tea, coffee and tobacco, by a Latter-day Saint merchant. To add such a prohibition would be to add something that the Lord has not yet authorized. Such an amendment to this law, in order to be binding upon the members of the Church of Jesus Christ of Latter-day Saints, would have to come through the proper channel.

If, however, a Latter-day Saint merchant, in order to set a good example, exert a wholesome influence, and stimulate a spirit of righteousness in the community in which he conducts his business, were to refuse to deal in articles condemned by the Word of Wisdom, he would, in our opinion, be entitled to receive a blessing from the Lord. But he would have to be guided in such a course by the dictates of his own judgment and conscience rather than by any law which the Lord has given by revelation for the government of members of his Church.

The question might be asked, is it not inconsistent to forbid members of the Church from selling intoxicants while giving them leave to sell other things which are forbidden by the Word of Wisdom? The harm done by intoxicants is infinitely greater than that resulting from the use of the articles named by our correspondent, and no such moral evils or vicious conditions as abound in connection with the saloon, are found in a grocery store where tea, coffee and tobacco are sold.

But there is a further answer to this argument: The Church of Jesus Christ of Latter-day Saints is led by revelation; its general presiding officers are qualified and authorized to speak in the name of the Lord; and with united voice they have utterly condemned the liquor traffic, and have given emphatic counsel that no Latter-day Saint engage in it; and any member of this Church who will enter into the saloon business to get gain will thereby very seriously impair, if he does not entirely lose his standing as a Latter-day Saint. President Brigham Young succeeded the Prophet Joseph Smith as a prophet, seer and revelator and the highest presiding officer in the Church; and, in speaking of the liquor traffic he made this declaration: "The man who lifts the tempting cup to the lips of his brother will be damned."

The voice of modern revelation has spoken with great plainness to the Latter-day Saints upon the subject of the liquor traffic; and as to other features of the Word of Wisdom, all who keep it according to its letter and spirit in the form in which it has been presented to the Church, until the Lord shall further manifest his will respecting the matters with which it deals, will be entitled to the blessings which it enumerates.

JEWISH SENTIMENT.

The Hebrew Standard, in its issue dated Jan. 1st, has a brief editorial under the heading "The Tenth of Tebeth." There is in it a note of pathos and another of hope that will find response in the hearts of thousands of Latter-day Saints:

> We observe the tenth day of the tenth month (Sunday, January 3, this year) as a feast day and it leads us to serious reflection over our sad destiny.
>
> For on this day began the dispersion of the Jews among the nations of the world. On this day, moreover, began the destruction of Israel as a nation.
>
> Not without hope, however, is the Jew on this day: he looks up to his heavenly

Father for support and strength. He reflects, too, on the work of his ancestors, on their labors for Israel.

The great ones of his past—Abraham, Isaac and Jacob—notwithstanding the dicta of our modern philosophers—are not myths to the Jew. They inform his very life: they prove to him that God is on his side today, now, no less than he was in ancient days.

And thereby he continues to live as one of the people intoxicated as it were with God. From the glorious past of the Jew he draws strength, support, and hope for the future.

The tenth of Tebeth is the day on which these thoughts of the past and of the future should be uppermost in our minds.

The Doctrine and Covenants, section 42, verse 18, says: "Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come." In Acts, chapter 2, verses 36 to 38, they had put Christ to death, yet their sins were to be remitted. In Matthew, chapter 12, verses 31 and 32, it is stated that all manner of sin was to be forgiven except the sin against the Holy Ghost. Hebrews 6:46 explains what this sin is. The way I understand the matter is that the Doctrine and Covenants contradicts the Bible. Please explain to me. If a murderer were to apply to the elders for baptism, ought they to baptize him?
J. W. C., Glenwood, Ala.

There is no conflict between the Doctrine and Covenants and Bible relative to the salvation of murderers. David committed, or at least connived at, murder, and he could not be forgiven, notwithstanding his great faith and deep repentance, without paying the penalty of his crime. This is indicated by his saying: "For thou wilt not leave my soul in hell." Ps. 16:10. Under the Mosaic law, murder was not a pardonable crime, but the murderer was punished by death. (Num. 35:30:31). The law was not superseded by the gospel in this respect. The promise of a remission of sins through baptism (Acts 2:38) was not made to persons directly concerned in the murder of the Savior. On another occasion, Peter, addressing persons who were thus guilty, used very different language, saying: "Repent therefore and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts. 3:19). He did not tell these murderers to be baptized, nor did he promise them forgiveness until "the times of refreshing should come from the presence of the Lord," which should be after they had paid the penalty for their crime. According to the belief of the Latter-day Saints, a murderer who has shed innocent blood without extenuating circumstances, is not an eligible candidate for baptism. His eligibility is to be determined by the circumstances of his case.

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1. Why do not the Latter-day Saints baptize for the dead in their churches, such as they have in Chicago? Many Saints cannot go to Utah to be baptized for their dead.

2. What becomes of all the infants that are destroyed before birth? They surely are not denied a body some other time, because it is not their fault that their parents destroy them.
A Lady, Chicago.

1. In the revelations which God gave through the Prophet Joseph Smith, making known the great principle of salvation for the dead, the Saints are commanded to build temples wherein to administer the ordinances necessary in this great work, and are distinctly informed that their labors in behalf of their dead will not be acceptable if performed elsewhere than in those sacred structures. No other buildings will serve the purpose, because the Lord has so declared. As the Latter-day Saints have no temples outside of Utah, it follows that only those who go there can do work for their dead. However, it is the expectation of the Saints that many temples will be built in different states of the Union, in the not distant future.

2. God has not yet revealed what opportunities may in future be given to the spirits of infants whose bodies are destroyed by their parents before birth; but he has made it known that parents

who wilfully do such a thing commit a great crime and assume an awful responsibility.

Is it right for our elders to administer the sacrament to unbaptized persons?

Several elders in the Central States mission unite in asking this question. The answer is no, when the unbaptized person is of mature age. Children too young to be baptized, that is, under eight years of age, may properly partake of the sacrament. In our issue of Nov. 7, 1907, was an editorial article dealing at length with this subject.

We are in receipt of a copy of a very handsome and valuable volume, albeit not a large one, bearing the title: "Joseph Smith the Prophet-Teacher." It is a discourse delivered by Elder B. H. Roberts, in the Tabernacle, Salt Lake City, Dec. 22, 1908, in honor of the one hundred and second anniversary of the birth of the Prophet Joseph Smith, and presents that great and remarkable man, and some of the features of his life work, in a light at once vivid, pleasing and instructive. It is published by the Deseret News, Salt Lake City.

To do as little as you can looks sensible; no one will hurry to pay you for extra work; but it is extra work that in the long run pays.

In point of danger to the nation there is nothing to choose between on the one hand the corruptionist, the bribe-giver, the bribe-taker, and the man who employs his great talents to swindle his fellow citizens on a large scale, and, on the other hand, the preacher of class hatred, the man who, whether from ignorance or from willingness to sacrifice his country to his ambitions, persuades well meaning but wrong-headed men to try to destroy the instruments upon which our prosperity mainly rests.—Theodore Roosevelt.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And it came to pass that Alma and Amulek were commanded to depart out of that city and they departed, and came out even into the land of Sidom; and behold, there they found all the people who had departed out of the land of Ammonihah, who had been cast out and stoned, because they believed in the words of Alma.
2. And they related unto them all that had happened unto their wives and children, and also concerning themselves, and of their power of deliverance.
3. And also Zeezrom lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind, on account of his great wickedness, for he supposed that Alma and Amulek were no more; and he supposed that they had been slain, by the cause of his iniquity. And this great sin and his many other sins, did harrow up his mind until it had become exceedingly sore, having no deliverance; therefore he began to be scorched with the burning heat.
4. Now when he heard that Alma and Amulek were in the land of Sidom, his heart began to take courage; and he sent a message immediately unto them, desiring them to come unto him.
5. And it came to pass that they went immediately, obeying the message which he had sent unto them; and they went in unto the house unto Zeezrom; and they found him upon his bed sick, being very low with a burning fever; and his mind also was exceeding sore because of his iniquities; and when he saw them, he stretched forth his hand, and besought them that they would heal him.

6. And it came to pass that Alma said unto him, taking him by the hand, Believest thou in the power of Christ unto salvation?
7. And he answered and said, Yea, I believe all the words that thou hast taught.
8. And Alma said, if thou believest in the redemption of Christ, thou canst be healed.
9. And he said, Yea, I believe according to thy words.
10. And then Alma cried unto the Lord, saying, O Lord our God have mercy on this man, and heal him according to his faith which is in Christ.
11. And when Alma had said these words Zeezrom leaped upon his feet, and began to walk; and this was done to the great astonishment of all the people; and the knowledge of this went forth throughout all the land of Sidom.
12. And Alma baptized Zeezrom unto the Lord; and he began from that time forth to preach unto the people.
13. And Alma established a church in the land of Sidom, and consecrated priests and teachers in the land, to baptize unto the Lord whosoever were desirous to be baptized.
14. And it came to pass that there were many; for they did flock in from all the region round about Sidom, and were baptized;
15. But as to the people that were in the land of Ammonihah, they yet remained a hard-hearted and a stiffnecked people; and they repented not of their sins, ascribing all the power of Alma and Amulek to the devil; for they were of the profession of Nehor, and did not believe in the repentance of their sins.
16. And it came to pass that Alma and Amulek, Amulek having forsaken all his gold, and silver, and his precious things, which were in the land of Ammonihah, for the word of God, he being rejected by those who were once his friends and also by his father and his kindred;
17. Therefore, after Alma having established the church at Sidom, seeing a great check, yea, seeing that the people were checked as to the pride of their hearts, and began to humble themselves before and began to assemble themselves together at their sanctuaries to worship God before the altar, watching and praying continually, that they might be delivered from Satan, and from death, and from destruction.
18. Now as I said, Alma having seen all these things, therefore he took Amulek and came over to the land of Zarahemla, and took him to his own house, and did administer unto him in his tribulations, and strengthened him in the Lord.
19. And thus ended the tenth year of the reign of the Judges over the people of Nephi.—Alma 15.

In the parable of the rich man and Lazarus, the Savior represents the tortured rich man, after death, as requesting Abraham to dispatch a messenger from the world of spirits to warn his five brethren to repent that they might avoid the awful consequences that he himself was suffering. The answer of Abraham bears to us a strange yet forceful truth. It was this: "They have Moses and the prophets * * if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke 16:19-31.)

The correctness of this principle has been demonstrated over and over again since the advent of our parent, Adam. Many people have supposed that if God would send an immortal being to proclaim his great truths in the sight and hearing of all the world, or if such proclamation were accompanied by some other marvelous demonstration, her erratic inhabitants would mend their ways and believe. But time and again it has been proved that those who want the truth know the truth when they hear it, from whatever source it may hail, and that folks that lock up their breasts against new ideas for fear they may be truths would not open to them though an angel from heaven dispensed them.

Example: When Christ showed his power as a God by calling back his friend Lazarus from the very tomb, the chief priests and scribes then and there determined on his death—for fear the mighty verity and power in the Redeemer might become so apparent that it would overwhelm the people and convert them. The more wonderful the miracle Jesus performed the more determined were the Pharisees that he should be put out of the way.

This Book of Mormon narrative that you have been reading with us also confirms this peculiar principle. The Nephites of Ammonihah, set and fossilized in their determination that they would make their own darling notions the truth whether they were true or not, saw their cleverest and most forceful leader give way before the invincible doctrines that God's servants were expounding and beg for forgiveness of his sins. They later beheld Alma's prison walls rent by an earthquake and come tumbling upon, and

dealing death to all his bystanding persecutors, while Alma and Amulek walked forth unhurt by the falling debris. After all this miraculous proof that Alma and companion were really and verily servants of the Highest, still when the first tremors of fear were dispelled and things again took upon themselves their customary aspect—how did it leave the people of that city? Convinced and repentant? No. Like their kinsmen, the Jews of Palestine, they preferred to make their cherished views the truth, though they should have to defy the universe and its Organizer. They would cling to their own and that should be the truth to them, God and all creation to the contrary, notwithstanding. No other way open, they ascribed "all the power of Alma and Amulek to the devil."

Those of Ammonihah who did believe the tidings of these men were compelled to flee the place to save their lives. They were found by the two prophet-teachers in Sidom and were there baptized. But the bulk of the city remained cold and impenetrable. Reproducing the historian's words: "But as to the people that were in the land of Ammonihah, they yet remained a hard-hearted and stiff-necked people; and they repented not of their sins, ascribing all the power of Alma and Amulek to the devil."

How real and life-like is this picture of almost any gospel epoch of the world. Is it an actual life-size picture of mankind to-day? Mankind today are not so much given to hugging their dear dogmas and creeds to the death, whether right or wrong, as they were in the more misty past, for the world is steadily getting better, yet there are a lot a people that do: and these would quickly crucify any truth not in accord with their belief—and its bearer with it if they dared. These noble souls have the scriptures and the servants of the grand Master of the truth, yet "they would not believe though one rose from the dead."

However, this remarkable characteristic of frail humankind is slowly but surely passing away, though fighting desperately every inch of the way, and will in distant futurity entirely lose its hold and be unknown. When this is wholly accomplished by the ever-increasing "knowledge of the Lord" that shall one day entirely illumine the earth, the earth will truly not be far from being purified and ready for the santification and celestialization foretold by the prophets.

Worship in the family should be adapted to the children, for whose benefit it is largely intended. The prayer should be simple and short, the songs easy and familiar, and the scripture passages brief, but carefully selected. Where the children are quite young, let the scripture readings be from the many beautiful stories of the Bible; later on from the biographies of the Bible, and when they are still older, let the readings be from the Bible in course, that they may get a proper conception of the sacred Book as a whole.—Dr. Curry, in Southwestern Presbyterian.

Phillips Brooks once preached a sermon from the text, "Who passing through the valley of weeping make it a well." He said there were two ways of treating sorrow. One may say, "This that I have to bear is hard, but the clouds will break, and there will come better days. Compensation is in store for me. It may not be in this world, but some day it will all be made up to me." Or he may say, "I will do just what scripture tells me to do. I will make of my valleys of weeping well-springs of joy. I will turn sadness into occasions for rejoicing." The apostle says, "In everything give thanks." Assuredly we cannot be thankful for everything, but in every experience that comes to us we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies had left him "the sun and moon, a loving wife, many friends to pity and relieve, the providence of God, all the promises of the gospel, my religion, my hope of heaven and my charity toward my enemies." Can you see the glory of the Lord in the cloud?—The Standard.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

A Chance for the Dead, Too.

For this is good and acceptable in the sight of God our Savior;

Who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one mediator between God and men, the man Christ Jesus.—I Tim. 2:3-5.

We have been trying to help you to a peep at the wide-reaching effects of God's salvation plan. We have tried to open the Scriptures to your gaze and expose the grandness, the height, the depth of the Creator's design to bring all his creatures toward his level that will come. We have labored to show, too, how reasonable it is to believe that the Father of the vast infinitude of time planned to have the era of salvation extend over the whole eternity of our existence, and not to this short span of our earth-life only. In other words, God helped us on toward salvation as spirits before we came to earth, he helps us on toward salvation while we are here in the flesh and he will help us on toward salvation and great heights of exaltation forever, after we leave this sphere and become disembodied spirits, or resurrected beings. We have thus endeavored to broaden your vision of God, that your faith in him, as the loving Father, the Grand, omnipotent and omniscient Head of the universe, may take on a new and dynamic strength and receive a fresh impetus to growth. And we know our position is solid and our doctrine true, Holy Writ and sound logic bearing witness.

We have heretofore discussed the Lord's plan of life as bearing on the pre-existent life and this present life of ours; what we want to say now will be about the question: Is there opportunity for salvation beyond the grave?

Paul in the above word to Timothy first of all vouches for the perfect justness of God—that God would "have all men to be saved." He also says that Christ Jesus is the mediator between God and man. Then it is through the Son that our Creator would "have all men to be saved." But lo, there are numberless millions of "men" that have lived and died without once hearing of the Savior or his plan of life. Immensely the greater part of "all men" never did. here on the earth. Hence much the wider field of saving action must needs be in the world of spirits.

Let us look into the scriptures. The Apostle again says that "to this end Christ hath died, and rose, and revived, that he might be Lord of the dead and the living" (Rom. 14:9). That he himself understood that his vicarious work should extend to those that had passed from this probation as well as to those

living and to live, is vouched for in his declaration to his disciples:

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.
For as the Father hath life in himself; so has he given to the son to have life in himself;
And hath given him authority to execute judgment also, because he is the Son of man.
Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice.
And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5:26-29.

"The dead shall hear the voice of the Son of God," fore-vouched that he would preach his gospel to disembodied spirits, after his exhortation to men in the flesh should be finished. "All that are in the graves shall hear his voice," avers the Son of man; and the effect would be the same on the departed souls as here upon mortals, "they that hear shall live." Those that accept or "hear" Christ there and follow a righteous course will win the same crowning glory as mortals may: come forth "unto the resurrection of life," while those that rebel or put the truth away from them will reap the same harvest as will they that reject the Redeemer in mortality and follow the path of darkness and sin—will come forth "unto the resurrection of damnation." Speaking again of this general principle that departed spirits will and do have the gospel of Christ preached to them, the Master said to the mourning Martha who was deploring the fact that Jesus did not arrive sooner so that her brother, Lazarus had not died, "he that believeth in me, though he were dead, yet shall he live." (John 11:25).

The reason why Christ and him crucified must be preached to disembodied spirits is obvious, seeing that the chief of the apostles perceived and openly taught that "there is none other name under heaven given among men, whereby we must be saved," than through the name of Christ Jesus. (Acts 4:10-12).

That the Savior did actually and beyond question (if we believe the Bible) go to the world of spirits after his crucifixion and preach his glad message of salvation to them, let us present this pointed and definite statement of Peter's:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit;
By which also he went and preached unto the spirits in prison;
Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water.—I Pet. 3:18-20.

This was apparently while his body lay in the grave, before his resurrection. For at the dawn of his coming forth from the tomb, he exhorted the overjoyed Mary: "touch me not; for I am not yet ascended to my Father: but go unto my brethren and say unto them I ascend to my Father, and to your Father; and to my God, and to your God." (John 20:17.) He had not gone to the realms where his Father has his throne, but he assured Mary that he was about to. He had spent the three days crying the salvation of repentance to souls that had lived way back in the days of Noah.

While we thus expose and expound the grand truth that men and women may hear the gospel and repent after death, yet we would be the last to teach anything that would give men license to live a life of levity and indifference while in mortality, with the purpose to repent and embrace the gospel over there. We have been thus accused, but by no one willing to look much farther than the end of his nose. We submit that posterior salvation is first of all for them that had not had the chance to hear the Christ-tidings here on this planet; that is, for those that have done the best they could or lived up to the best light before them. After that it is for them that did have a chance to hear the word preached and were warned to halt in their downward career, and heeded not. Yet it is for this latter class only after such have suffered the direful consequences for their wickedness on earth, only

after they have paid the price. They of this latter class are confined as prisoners in the prisonhouse of the spirit world, and there held captive "till they have paid the uttermost farthing," as the Lord intimated in a parable.

Does this doctrine leave any loophole through which the iniquitous or the indifferent may evade the evil results of their wrong course? Verily, no! In this very instance of the Savior's going to preach "to the spirits in prison," we have a profound warning to the unrepenting evildoer. Who were these beings that Jesus went and preached to? None others than the spirits of those who had lived "in the days of Noah," who had gone on in their wicked way and would not mind the great Patriarch's warning words. What was their status after death? They were "prisoners" paying "the uttermost farthing" for their disobedience and dark deeds while in the flesh. How long had they thus been locked up as "captives of the pit?" Some *twenty-four hundred years*, from the flood till Christ's time! Twenty-four long centuries, languishing under the ban of Almighty justice, under the curse of their own ill-spent earth-life! Any inducement here to procrastinate the day of repentance, of salvation? Let the human heart ponder and answer. We know some contend that the thief on the cross was saved, but this is a mistake. He went with Christ to the spirit world only, as the Lord told Mary. He did not ascend to heaven, as is shown above.

But why should these recreant souls be given any more chance at all? asks one. Only because our Father is merciful and just. No parent would want to cast off his offspring forever, merely because that son or daughter had made a mistake, however grievous. There comes a day when he longs to take his erring one back to his heart, after the erring one has been taught the lesson of obedience. How much more so with our perfect heavenly Parent! "For the Lord will not cast off forever," we are told on the authority of Jeremiah (Lamentations 3:31).

Hence did his Son go and burst open the doors of the dark prison of antedeluvian captives, to bring to them again the bright tidings of life. It was to give them the same chance that God gives his every being, a chance to repent and do better, whether in the body or out of the body. In explaining why Jesus went and preached to the spirits, the same apostle says in the next chapter: "For for this cause was the gospel preached also to them that are dead, that *they might be judged according to men in the flesh*, but live according to God in the spirit." (I Pet. 4:6.)

In prophesying of the mission of the Messiah the ancient prophet indicated that a part of that mission would be to the spirit prison of which Peter tells. To quote:

> And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.—Isaiah 24:22.
>
> I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;
>
> To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—Isaiah 42:6,7.
>
> The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah 61:1.

What a glorious doctrine and how worthy of our loving Father! That by a visit from his Son he should grace the dungeon cells of the weeping, torn souls of even the once wicked—after they had paid the penalty and were ready to be lifted up! It proclaims the grand truth of the mighty salvation work that is being done by hosts of his ministers among the spirits of the worthy dead.

When Jesus formed a bread line and fed five thousand men he did not allow them to be satisfied with bread that nourished their bodies, but awakened in them a deeper hunger for the bread of life. The real need of men is not primarily food but truth. If they would seek the truth of God the bread question would settle itself.—Watchman.

FAREWELL LETTERS.

Herewith is given a letter addressed by Elder Joseph A. McRae, retiring president of the Western States mission, to the elders who are now laboring, or have heretofore labored in that mission; also a letter addressed by him to the Saints and friends residing in the mission.

Copies of these letters have been forwarded by mail to all for whom they were intended as far as was practicable, but in some cases correct addresses were not obtainable, and in others the letters were returned, not having reached the addressees. It is Elder McRae's wish that all who should but have not received these letters, individually, will regard their publication as equivalent to the receipt of a copy:

Denver, Colo., Dec. 24, 1908.

Dear Brother:

In bidding good-by to the elders who have been and are laboring in this mission, I do so with peculiar feelings.

I came to the Western States mission, (then called Colorado mission), as a traveling Elder on March 22, 1899. March 1, 1901, I was called to succeed Elder John W. Taylor as the president of the mission. I have enjoyed my labors all the time I have been here, and if my efforts have resulted in good, the glory belongs to my Father.

For several months, during the early part of my mission, I had the privilege of traveling without money, as did the disciples of old, and if there are any brightest days in all my missionary experience, those few months are the ones. I shall never forget the many acts of kindness shown me by strangers whom God raised up to minister to my wants; and the power of the Lord was made manifest in my behalf many times. Since it pleased the authorities of the Church to call me to the holy and responsible position of presiding over the mission, I have to the best of my ability, discharged the duties of that calling.

The elders I have labored with during that time, have been some of God's noblest sons. I can look over the past with nothing but satisfaction. There have been moments of sorrow of course, but they have been swallowed up in our joy. There must be the bitter, God has so ordained it, else our appreciation of the sweet could not be real.

You and your companions, who have gone before you, have performed a noble work. You have carried the gospel into thousands of homes and have borne your testimony to tens of thousands of God's children, who will be held responsible for what you have said and will be judged accordingly. The thousands of books and tracts you have distributed will be silent witnesses of your faithfulness and will remain as a testimony after you have passed to the great beyond.

Your numbers have been few, averaging about sixty workers. Considering the difficult field you have had to labor in and the sparsely settled condition of the country, you have performed a remarkable work. God will bless you for it and the people will bless you. It is a pleasure to follow your footsteps and hear the many kind words spoken by the friends you have made. Your works are living after you.

Some of our numbers have been called to another mission from which their release comes not. They have gone to prepare for us and when we shall meet in that grand reunion, what joy shall be ours.

I have watched your actions while in the mission field with a jealous eye, and have, since some of you have returned home, been no less concerned about your welfare. Happy the thought, that with few exceptions, you are all faithful, and we have hopes of the few.

We have had twenty-six sister missionaries from Zion, and I cannot help believing that of all the young women of Israel, there are none choicer than those who have labored with us. They have been kind and loving and through their gentle influence, have made our sterner sex more charitable. They have, without an exception, been as true as steel, and the examples they have left will make their names glorious, and will ever be an honor to the cause we represent.

My brothers and sisters, words fail me when I attempt to express to you my appreciation for the loyal support you have given to me in my weakness. My heart swells with joy in contemplation. You, through the power of the Lord, have been my strength. But for your prayers and the blessings of our Father I should have failed. Shall I ever forget to praise the Lord?

I am now beginning a new warfare. My life will be cast in other lines. Other scenes will be presented to my view, and I shall need your prayers now, perhaps more than ever. I shall always be pleased to learn of your welfare. Your cause in righteousness will be my cause. Your integrity to the truth, my support.

Elder John L. Herrick has been called to succeed me as the President of the Mission, and as you have been loyal to me and have given me your faith and prayers, I ask that you will be loyal to my successor, who is in every way worthy your highest love and esteem. Be true to God and your brethren.

You who are still in the field, be faithful to your calling and trust in the Lord who will be your guide and companion in trial. Difficulties will arise, but you will always be equal to them if you will be humble and prayerful. There are many honest hearts, in this mission, awaiting the influence of the gospel to kindle within them the spark of eternal truth and you are the ones who have

the responsibility of carrying that message. Do not neglect your opportunities. When you become despondent, read about the missionary work of the sons of Mosiah and of Alma and Amulek, and especially read that beautiful prayer of Alma's as contained in Alma, 31, beginning with the 26th verse. Read and re-read it, and you will go forth with more courage. Also read Alma's charge to his son Helaman, as contained in the 35th to 37th verses of the 37th chapter.

You who have been released to return home, remember that your warfare has only begun. Your experience in the mission field, was but a preparatory step for future usefulness.

The difficulties you have passed are but pigmies compared with what is yet before you. Your faith and constancy to God, will unlock every door for you, and your greatness will be measured, in the end, by your fidelity to the cause of truth and the men whom God has sustained to direct the course of events connected with this Church.

In the language of another let me say:

"Until the tides are harnessed, until the heat and energy of the sun is stored for the use and happiness of man, the two oceans joined by a Panama passage, until intemperance and wrong are curbed, until labor and capital both recognize the golden rule, until justice and right shall be the portion of every citizen, no American youth dare say, 'the harvest has been gathered, there is no work for my hands.' In every educated American youth are the possibilities of a Samson, and it is their own fault if they grind corn for the Philistines.

"From the schools of today are to come the masters of tomorrow. The Lincolns, Phillips, Beechers, the Roosevelts. What crown or cross fate may lay at your door, no oracle can tell; but let your life, your training, your character be such that when the knock comes, you can respond. 'I am ready.'"

May the peace of God's blessings be around you; may we never do that which will cause the blush of shame to mantle our brows, nor our eyes to droop when we meet each other, but may our watchword be "The Kingdom of God and His Righteousness first."

Your brother,
Joseph A. McRae.

Denver, Colo., Dec. 24, 1908.

To My Friends in the Western States Mission.

Dear Brethren and Sisters:

Nine years ago last March, I responded to a call from the Authorities of the Church and arrived in this mission to take up my labors among you and bear my testimony that Jesus Christ had established his Church in the earth through the instrumentality of Joseph Smith. I have visited nearly every part of the mission since then, which comprises North Dakota, South Dakota, Wyoming, Colorado, Nebraska and New Mexico, and am thankful to my heavenly Father and to you for the kindly consideration my companions and myself have received at your hands. We have known little ill treatment and in only one or two instances has violence been offered and then only by those ignorant of our message. Thousands of homes have been opened to us and the elders have partaken of your hospitality. You have in most cases been as kind to them as if they were your own sons, and I have no doubt but you have received the blessings that come to those who give so much as a "cup of cold water." If you have not realized your blessings, you will, for these elders are the servants of the Lord, and he will not suffer that a kind act to them shall go unrewarded.

Those whom we have baptized have been few, compared with the great amount of work done, but we have many kind friends and true investigators who in time will more fully appreciate the work that is being done for them and will accept it with true repentance, sometime.

I pray that the Lord will abundantly bless those who have so generously housed and fed the elders.

Those who have joined the Church by baptism, have nearly all been faithful, and those who have erred, have done so because they lacked judgment, rather than because they were wickedly inclined. As soon as their vision is opened, and they understand the beauties of the gospel, they will be eager enough to renew their covenants and serve the Lord, for none will find joy in disobedience. This gospel was established for the blessing and uplifting of mankind, and as God loves his children, so they in turn love to serve him, as soon as they know what it means to them. The joy that comes to the soul in keeping the commandments of the Lord, can never be understood by those who disobey. "Sin never was happiness," says one of old, and those who have tasted of the good things God has in store for them, and the heavenly gifts can so testify.

The Lord has promised you a blessing by the observance of the law of tithing and the blessing predicated upon that law, can come in no other way. It is in vain to seek those blessings by the observance of any other law. Many thousands can so testify, who have themselves been blessed.

Again there is the keeping of the "Word of Wisdom," by which we are promised strong, clean and healthful bodies and we are given to understand that the Spirit of the Lord will not enter "unclean tabernacles." If we defile the body that the Lord has given, we cannot ask him to come to our aid and guide and keep us from sin, but we shall be left to ourselves, to struggle against many temptations unaided, because we have neglected to keep the simple laws of the Master.

Have you been diligent in the teaching of your children, that they may grow to be useful to our Father, that should they sin

their sins will not be upon your head for neglect? Have you taught them the importance of being baptized when eight years old? If you have neglected any of these things, let me ask you in all soberness, to turn unto the Lord and ask for strength and wisdom to impart the word of the Lord unto your household, that you may be called blessed by those who are dependent upon you for shelter and correction. Live before your neighbors so that they will be glad to know you, and through you, show respect to the Church you are a member of, and so will God bless you. In all things let your lives be worthy examples to all who come in contact with you.

Since March , 1901, it has been my pleasure and privilege to preside over this mission; under the direction of the Authorities of the Church and through the blessings of our Heavenly Father I have tried to discharge the duties of that calling as the Lord directed me, and if good has resulted therefrom, the glory be to him who giveth all things. It has now pleased the same Authority that commissioned me, to extend to me an honorable release from my labors. In bidding you farewell, I do so with a blessing for all. I have had much satisfaction in my ministry, and trust you will show to my successor, Elder John L. Herrick, the same good feeling you have shown to me, and give him every support he needs for the discharge of his duties. He is in every way worthy of your highest love and esteem, and will seek to further the cause of God in this mission.

Now, may the peace of heaven be with you and guide you in all your labors. May your families be blessed, your husbands, your wives, your children, your flocks and herds, your lands and all your possessions; and as you extend charity and bless those you meet, may our Father return those blessings unto you multiplied many fold, is the prayer of,

Your brother,
Joseph A. McRae.

SUNDAY AFTERNOON.

There's a Something that maketh a palace
  Out of four little walls and a prayer;
A Something that seeth a garden
  In one little flower that is fair;
That tuneth two hearts to one purpose
  And maketh one heart of two;
That smiles when the sky is a grey one
  And smiles when the sky is blue.

Without it no garden hath fragrance,
  Tho' it holdeth the wide world's blooms;
Without it a palace a prison
  With cells for banqueting rooms;
This Something that halloweth sorrow
  And stealeth the sting from care;
This Something that maketh a palace
  Out of four little walls and a prayer.

—British Weekly.

LESSER LIGHTS OF THE BOOK OF MORMON.

BY "R" IN THE CONTRIBUTOR, MAY, 1880.

II

Jarom.

The days of the Prophet Jarom on the earth were neither few nor unimportant. During the sixty years that he was custodian of the holy things (B. C. 422 to B. C. 362) the Nephites may be said to have grown from a powerful tribe to a wealthy, though not as yet a very numerous nation; indeed their numbers were far from being equal to those of the wild and bloodthirsty Lamanites. These, like their modern representatives, occupied their time almost exclusively in the chase of wild animals and in war; yet notwithstanding their vigorous and repeated onslaughts, the age of Jarom was to the Nephites one of great progressiveness in the arts of peace. In the pleasant and productive region in which they had established themselves, to which they had given the name of the Land of Nephi, the rude battle with nature for the necessities of life had resulted in victory, and they had now leisure to turn their attention to the creation of the comforts and embellishments of a more refined civilization. They ceased to be distinctively a pastoral people; they gave much attention to the embellishment of their homes and public buildings with fine and curious workmanship in wood and metal; whilst agriculture and manufacture received a new impetus by the invention of numerous labor saving machines, implements and tools. Their safety from successful attack from their Lamanitish foes was also measurably secured by the introduction of more perfect weapons of war. and the development of a rude system of fortification, sufficient however, to protect their cities and settlements from the means of attack at the command of the children of Laman.

Their semi-tropical home was not only rich agriculturally, but its mountains were stored with the precious things of the earth—gems, gold, silver, copper, iron, etc., whilst the vast forest yielded timber of every kind necessary for the development of their manufacturing in-

terests. It is well to bear in mind that though the Nephites of this age were stiffnecked and perverse, requiring the constant warnings of prophets to keep them from backsliding into faithlessness; yet the pervading tone of their society was simple and unaffected, and the people were very generally industrious, honest and moral; they neither blasphemed nor profaned the holy name of the Deity, they kept sacred the Sabbath day, and vigorously observed the requirements of the law of Moses. Their prophets, priests and teachers not only instructed them in this law. but they also expounded the intent for which it was given, and whilst so doing directed their minds in faith to the coming of the Messiah, in whom they taught the people to believe as though he had already tabernacled in the flesh. These pointed and constant teachings preserved the people from destruction, by softening their hearts and bringing them to repentance, when war, wealth, or pride exerted their baneful influences and began to turn their affections from the service of heaven.

Of Jarom himself we can say but little, for but little he tells us of his personal history He does not write the words of his prophesies or revelations for the reason that he does not esteem them of worth to posterity. as they added nothing to the knowledge of the plan of salvation revealed through his forefathers, Lehi. Jacob. and Enos. As the church historian, he was undoubtedly a leader among his people. and in a general way he summarizes the character of his class by saying: "Our kings and our leaders were mighty men in the faith of the Lord: and they taught the people the ways of the Lord."

A little further on he states. "the prophets of the Lord did threaten the people of Nephi. according to the word of God. that if they did not keep the commandments. but should fall into transgression. they should be destroyed from off the face of the land." We can readily understand him to have been one of those diligent. long suffering servants of the Lord who rejoiced at every manifestation of the Nephites' love for righteousness. and who frequently mourned because of their fickleness of character and the hardness of their hearts.

The last words of Jarom's record are: "And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers."

Zoram.

No branch of the house of Israel, so far as our knowledge extends, has produced so many warrior-prophets of the type of Joshua or Judas Maccabeus as the Nephite offshoot of the tribe of Manasseh. No history affords so many examples of men who were at once faithful servants of heaven and great military leaders. A score of typical names rush to the memory at the suggestion of the thought, among whom stand Alma (the younger) Moroni, Lehi, Zoram, Helaman, Teancum, Moronihah, Lachoneus, Gidgiddoni and Mormon. Indeed it was the universal rule in the days of the righteousness of the Nephites for them to choose as commanders in the hour of peril those who were most devoted and zealous in the service of God. Led by such men, they felt confident of victory by reason of heaven's approval made manifest in their leaders' inspiration with divine wisdom to conquer their foes. In these expectations they were never disappointed. So well did the people understand this fact that often in the days of their basest ingratitude to their eternal Father they still selected his inspired servants to be their generals. As an instance we cite the selection of Mormon to lead their hosts against the overwhelming hordes of the Lamanites. in their final struggle for national existence. At that time they had turned away from the truth, had persecuted the servants of God. had sunken deep in filthiness. blood-thirstiness and depravity, yet Mormon, though but a boy in his sixteenth year was their choice and their hope. and as long as he would lead them they relied upon his guidance until that last long bloody agony that left to the Lamanites sole and undisputed possession of two continents.

The Zoram of whom we now speak is suddenly introduced to the reader of

the Book of Mormon as commander of the Nephite armies in the days when Nephihah was chief judge of the commonwealth and Alma the presiding high priest of the Church of Christ (B. C. 81). Towards the close of the previous year the Lamanites had made a sudden and unexpected incursion unto the western portion of the Nephite territory. They had surprised and captured the proud city of Ammonihah, whose vile citizens had a few months before lighted a martyr's fire, whose wide, devouring flames were the precursors of the kindred horrors of Rome and Smithfield, in centuries nearer our own times. The promised vengeance of the Lord followed swiftly. The dark skinned warriors of Laman swept over these murderers of the saints like a tempest of fire, leaving neither young nor old, babe nor grandsire to repeat the story of their woes.. Not one of Ammonihah's boasting children was left to defy heaven with their blasphemies. Nor was the city spared; it also was given to the destroyer, and its palaces and temples, its homes and its workshops were consumed by the devouring flames. An uninhabitable desolation, stinking with the rotting carcasses of man and beast, only remained to mark the place where Ammonihah stood. As the desolation of Nehors it was known and avoided by the Nephites for many succeeding years.

Emboldened by this signal triumph, the Lamanites entered the borders of the contiguous land of Noah, where they continued their depredations, carrying off many Nephite captives into the wilderness. At this juncture Zoram and his two sons (Lehi and Aha) rallied the Nephite forces, in the hope of intercepting the Lamanite armies in their return to the land of Nephi, and of delivering the captives.

Before making a forward move, Zoram determined to enquire of the Lord. He and his sons knew that Alma was a prophet and a revelator to the nation. Wisely they went first to him and enquired if it was the Lord's will that they should advance into the wilderness, in search of their captive brethren.

Alma laid the matter before the Lord. The divine answer came: "Behold the Lamanites will cross the river Sidon in the south wilderness, away up beyond the borders of the land of Manti. And behold there shall ye meet them, on the east of the river Sidon, and there the Lord will deliver unto thee thy brethren who have been taken captive by the Lamanites."

Obedient to these plain instructions, Zoram and his sons crossed over the river Sidon with their armies, and marched southward beyond the borders of the land of Manti, into that portion of the great southern wilderness which lay east of the river Sidon. Here they came upon the enemy, as the word of the Lord had declared, and here they joined in battle. The Lamanites were defeated, scattered and driven into the wilderness, and the Nephite captives were delivered. Great was the joy in the land of Zarahemla when it was found that not one Nephite had been lost of all those taken prisoners, but every one, great and small, had escaped the horrors of slavery in the hands of the Lamanites, and they all returned in peace to possess their own lands. A most happy result of seeking the word of the Lord and then faithfully carrying out its instruction.

Again there was peace throughout the land and the name of Zoram is no more mentioned in the sacred record.

THE POWER OF FAITH VS. THE WEAKNESS OF ITS ABSENCE.

BY ELDER W. D. VAN DYKE, SECRETARY NORTHERN STATES MISSION.

The American people at heart are a religious people. In the breasts of thousands of them recognition of the crying need of and yearning for, faith in God, His Son Jesus Christ and in the immortality of the soul, is manifest. From the past and present record of so-called Christianity it has been unsuccessful in satisfying this need and yearning. I read of a worn-out, tired business man who went to his church to get food for his spiritual soul, for comfort and consolation, and to isolate himself from the strain of a busy world, and for a few moments of time to con-

template the glorious mission of Jesus Christ and the plan of life and salvation; however, he was sadly disappointed. He said: "I went to hear a sermon and I heard a lecture. I went to worship and I was merely entertained. The preacher was a brilliant man, but I did not go to hear a professional lecturer. When I want to be merely entertained I will go to the theatre. Before everything else I want to hear the Master's voice. I want the minister to preach Christ and him crucified." Lay members of all Christian churches are fast coming to demand that their ministers speak to the understanding of the heart as well as to the understanding of the head. Their past failure to do this has been on account of lack of faith, conviction, and knowledge which comes and is guided by the Holy Spirit, Spirit of Truth, Holy Ghost; and without this no man can unfalteringly testify that Jesus is the Christ, and establish within his bosom that foundation of faith that he can intelligently worship his maker and build up his future character by cultivating the divine spark of Deity that is implanted within him.

Any man who assumes to teach the the gospel of Christ, who in his own heart, questions that faith himself, commits a gross injustice on his congregation every time he enters the pulpit.

Can it be that the lack of living interest in various Christian churches is caused by a sort of sub-conscious knowledge of the people that the pastor is speaking from the head rather than from the heart, and not as "the spirit gives him utterance." Their words are not charged with conviction, and perhaps are polished, but are like the chemist's grain of wheat, perfect in all its constitutent elements but lacks the spark of life without which the grain will not grow.

How futile it is to try to get other good men and women to believe if you do not believe it yourself.

Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Matt. 7:4-5.

The world is hungry for faith. How many men and women would rather believe conscientiously, in the fundamental principles of the gospel of Jesus than enjoy any other gift that fortune could bring. They want to believe, they want that faith which brings knowledge more especially upon the vital importance of the foundation of the mortal life-plan and the immortality of of the soul. A certain man of the business world made this remark: "I would rather be sure that when a man dies he will live again with his conscious identity, than to have all the wealth of the world." Another one asked: "Is the soul of man immortal and if so what is its destiny?" This is the query of millions of God's children.

A few years ago a certain man yearning for faith sought an opportunity for investigation of the gospel as taught by the various Christian churches. He went to the preachers and asked for a candid answer to the following questions:

"First: Yes or no, do you believe in God, the Father—God a person, God a definite and tangible intelligence, not a congeries of laws floating through the universe, but God a person in whose image you were made? Answer me, yes or no." Not one answered yes. Each man wanted to explain that the Deity might be a definite intelligence or might not, and that there was much confusion upon the matter which we could not understand.

"Second: Yes or no, do you believe that Christ was the Son of the living God, not that he was inspired as all mortal teachers are inspired, but do you believe that he was divinely appointed a definite mission and to die on the cross and rise from the dead?—answer yes or no?" Not an earnest response of yes, but explanations were in order and the sum total of their replies was that Jesus was the most perfect man that had lived and the greatest moral teacher.

"Third: Yes or no, do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who your friends are?" Not a positive answer in the affirmative. They were not sure; they thought

so but there were many stubborn objections, etc.

Can you not see in the inability of the Christian denominations of our day to answer intelligently these important interrogatories the lack of that dynamic faith which characterized the church of Christ established by our Savior? Can you not discern the necessity of the great reformation in these glowing times and the spread of the message of "Mormonism" to restore the ancient faith, that faith which begets works, for "faith without works is dead?" Through faith the Prophet Joseph Smith saw in vision the Father and the Son and thus established beyond a question of a doubt the personality of the God-head and that man is created in his image. Through faith in the promises of Jehovah, the prophet founded the Church of Jesus Christ with the proper organization, identically as did our Saviour anciently, and clothed it with the power and authority to preach, teach, and practice the fundamental and essential principles and ordinances of the Savior's life plan, which with love, reason and persuasion will eventually create the "one Lord one faith and one baptism" and will win for all men that will obey, a salvation and exaltation according to their works.

TWO HUNDRED THOUSAND VISIT UTAH.

On the Temple grounds, in Salt Lake City, Utah, is an information bureau, with a corps of workers to show "the strangers within our gates," the famous "Mormon" Temple, Tabernacle, etc., and to answer the questions that may be propounded by the visitors about the Latter-day Saints and their belief and literature. Tourists are usually curious to see and hear about this peculiar people, hence this bureau was established and is maintained by the Church that the travelers may be accommodated and that the Church may be represented, not misrepresented. No fee is charged or accepted for this service and hence anyone that wishes may go and get his mind put right on "Mormonism" by firsthand information courteously and fairly given out. As a result a cloud of visitors are taken care of each year. As to the number that called at the place during the year just closed, and the good the institution is working for truth, the Deseret News in a recent issue has this to say:

By the close of the year the registration books of the Bureau of Information, will show that 100,000 names of tourists were entered during 1908. The figures tell but half the story of the visit of strangers to Temple block for the 12 months. Not more than 50 per cent of visitors to the bureau enter their names. The omissions are accounted for in various ways. There are very few who refuse to register or wilfully neglect to do so, but it often happens that the place is so crowded that some leave the building without knowing that there is a registry open and a standing invitation for the entrance of names.

Sometimes an entire family will visit the bureau at the same time, and one person will register, as a representative of all. Then, again, calls at the bureau are often made hurriedly, perhaps an organ recital is about to begin, or a train has to be caught for departure from the city. These are some of the things that cut down the registration percentage.

Careful estimates have warranted the conclusion that not more than half of the persons who enter the temple block as sight seers are booked, and the 200,000 indicated above would not overeach the actual mark. From such a showing, it will at once be apparent that the favorable advertising that the city of Salt Lake and the State of Utah receive from the Bureau of Information is of immense importance.

There are days during the busy season of tourist travel when the bureau registry shows representatives from nearly every state and territory in the Union and from many foreign nations. The majority of people who travel are of the upper classes, from the standpoints of wealth, culture and refinement, and the conclusion is inevitable that, if anything were to be seen or heard by them not in accordance with their conception of things, the earth would resound with echoes of fault-finding and adverse criticism. But seldom is a discordant note heard. Visitors freely express appreciation for the courtesy extended them, as well as for the information imparted, and many afterwards write to the bureau or to friends in this city, speaking in the most kindly manner of the reception they received during their visit to Salt Lake.

Utahns who travel throughout this country and abroad very often meet with people who have visited the Bureau of Information and almost invariably the traveler from the west is made the recipient of kindly treatment, because of the fact that the other

person was kindly treated here. The following is a case in point.

Two young men from Utah, while traveling in the neighborhood of Mazomanie, Wis., met a banker who accorded them much courtesy, and as a reason for doing so explained that he had been shown kindness and hospitality by the people of Salt Lake, and he took pleasure in trying to repay the debt of gratitude that he felt was owing by him.

The Bureau of Information knows no such thing as "knocking," either of persons or places. There are usually things on exhibition there that give the tourist a pretty good idea of the condition of the state in a material way, and questions on any subject are freely answered in a way that could give offense to none.

JEWISH LONGEVITY.

Superficial scrutiny of the vital statistics yields the Jew a prominent position in the sanitary world, if longevity, serves as an index of hygienic living. With the average length of life for all Christian people placed at 36 years 11 months (1900) the Jew may hope to reach 48 years 9 months.

Neufville (1855), inquiring into the comparative duration of life and causes of death of Jews and Christians in Frankfort, learned that one-fourth of the Jewish population was living beyond 71 years, while only one-fourth of their neighbors was living beyond the age of 59 years 10 months. Abbott claims that "they (i. e., the Jews) are much less frequently the subjects of tubercular and acute epidemic diseases than any other race of mankind."

Why should this seeming vital superiority exist? According to Richardson "the causes are simply summed up in the term, 'soberness of life.' The Jew drinks less than his 'even Christian;' he takes as a rule better food; he marries earlier; he rears the children he has brought into the world with greater personal care; he tends the aged more thoughtfully; he takes better care of the poor, and he takes better care of himself." To this might have been added that through religious customs hygenic tendencies became an inheritance.—Ex.

If any man serve Me, him will My Father honor.

The Missions.

CENTRAL STATES MISSION.

Recently elders of the Independence c
ference held a series of successful meeti
in Gainsville, Mo. Elders of this con
ence have also held a number of crow
meetings in different school houses lat

President G. E. Cahoon of the Miss
conference writes of their success in h
ing cottage meetings. He claims that
elders can get nearer to the people and
plain better to them the principles of
gospel in these meetings than in others.
reports his conference in a first class
dition.

A New Year's Gift.

The Junction Home Dramatic comp
of Junction, Utah, recently sent to E
William L. Johnson, who is laboring
Texas, a New Year's present in the f
of a good sized check. We wish the
matic company success, and trust their
play will be as fully appreciated as this
was.

"Well Done."

Elder Joseph N. Christensen's caree
the field has been a sample of a well-ro
ed mission experience, and we would
with him with feelings of genuine regre
we did not know that there are many n
in the field as valiant as he, who can fil
place. Brother Christensen labored a
one-third of his two-year stay as pa
and dispatcher of the literature to the t
eling workers. While thus engaged as
warder of "the munitions of war" to
scene of action, we learned to value
company and our associations with
About six months ago he was given ch
of the work in east Kansas, where
proved himself as good a soldier of
cross on the firing line as he had been fa
ful in filling the elders' orders. He esp
ally distinguished himself in placing
Book of Mormon, the new witness for
and Christ, into the hands of people
had not had the chance to learn what "M
monism" really is. In these few week
disposed of about 130 copies.

Our best sentiments and wishes for fu
successes follow Brother Joseph to
home in the western valleys, and we k
that success he will achieve. We re
to say that he is suffering from a mal
affection contracted in the fore part of
mission and which he has neglected
cause of his zeal to continue in the f
He left Independence January 6.

Tried and True.

"During the past month," writes E
T. F. Corbett, under date of Winona,

January 3, "eight of us have been working Carter, Shannon, Howell and Organ counties. We met at this place to spend New Year's day, and while here found a Saint, Sister N. LeBeeny, who had not seen an elder for four years. She was rejoiced to have the eight call at her home, and still bears strong witness to the truth of 'Mormonism'."

SOUTHERN STATES MISSION.

Middle Tennessee: Elder J. Elmer Johnson, president, Box No. 269 Memphis. The papers of Memphis have been very kind in giving notice of our conference held on the 20th. Two public meetings and two priesthood meetings were held. At the latter the elders were instructed in their labors by Elder George Albert Smith and Prest, C. A. Callis. Each elder was also given the privilege of speaking, reporting the favorable conditions in their respective fields of labor. Two public meetings were held and were well attended, and the discourses of the visiting brethren were much appreciated. The musical part of the meetings was in the hands of Bro. Roy Stewart.

South Carolina: Elder Frank Paskett, president, Box 276, Columbia. Elder Orlando Burrus, wife and five children arrived from Fairview, Wyo. They are here as special missionaries to labor among the Catawba Indians, who are a tribe of about 100 in number, two-thirds of whom belong to the Church. Bro. John Brown, one of the Indians, moved out of his comfortable home and gave Elder Barrus and family possession. The elders have all returned to their fields of labor, having been greatly benefited by their recent conference.

Florida: O. W. Hyde, president. No. 1324 Claude street, Jacksonville. Our general conference convened in Jacksonville meeting house on the 12th and 13th of December; 24 elders were in attendance and they had for visitors Chas. A.Callis, president of the mission and Elder George Albert Smith of the Apostles' Quorum. The meetings were well attended and a most excellent spirit prevailed. The instructions given by the visiting brethren were of a nature that tended to encourage and put new life into the elders; as a consequence they have returned to their fields of labor with a renewed determination to press on in the Lord's work. The Saints, who were privileged to attend the conference, were well repaid for so doing. The special music furnished by Elder Thos. Jones and Sisters Pearl Griner and Estella Hyde was much appreciated. The work on the church at Madison is progressing nicely and it will not be long before it will be ready in which to hold services.

East Tennessee: W. K. Soelberg, president, Box 688, Knoxville. Sister Mattie Walker of Van Buren county died Dec. 12th, after a short illness of about 12 hours. Sister Walker was a faithful Latter-day Saint and was energetic for the spread of truth and righteousness. She leaves a husband and five children, to whom our sympathies are extended. Elders Ira C. Spencer and A. W. Kellar are meeting with success in their labors in Cumberland county; last week they held eight well attended meetings and had one baptism, besides disposing of considerable literature. They also report ten subscriptions to Liahona The Elders' Journal.

Ohio: Elder A. F. Tolton, president, Box No. 41., Sta. D, Columbus. Elder Geo. Dowry and D. J. Spencer have been transferred from the Virginia conference. Three very successful meetings were held at New Albany by Elders Tolton and I. H. Esplin. The elders were given a respectful hearing by the large congregation in attendance. Regular meetings are now being held in Cincinnati, at No. 308 East Liberty street, by Elders Frischnecht and Viehweg, and the work in this great city is progressing under their direction. Elders Tolton and R. J. Spencer recently visited the Xenia branch and found the same in a very prosperous condition. The Sunday school, regular meetings and Mutuals are being well attended. Sister Florence Zundel andLeah Holt, two lady missionaries, also visited the above branch.

Alabama: Elder Henry A. Gardner, president, Box No. 705, Montgomery. On Dec. 15th the general conference convened at Bradleyton. The meetings were attended by about 300 people and the very interesting discourses delivered by Chas. A. Callis, president of the mission, and Elder George Albert Smith of the Apostles' Quorum, were much appreciated. Between meetings dinner was served on the grounds by the members residing in that locality. While in Montgomery, Elders Smith and Callis called upon Gov. Comer, who received them very kindly. Elder Don Jolly, who has labored with zeal and energy for twenty-five months, was released to return home. One baptism is reported by Elders Bert L. Pope and James W. Hartley. The elders all report having spent a pleasant Christmas with members and friends.

East Kentucky: Elder G. F. Ellsworth, president, Box No. 422, Lexington. All the elders report good health and are working hard in their respective fields of labor, with very gratifying results. One baptism is reported by Elder J. G. Palmer from Lewis county. Elder Bunker also reports one baptism and four children blessed. The cold, wet weather, also the holidays, have hindered the work to some extent.

Georgia: L. L. Myers, president, No. 454 Oak street. Macon. Four baptisms were reported by Elders Geo. M. James and Thos. L. Richardson. The remains of J. Allen Steadman, who died in Nashville, were brought to Augusta, for burial. The funeral services were conducted by Elders Myers and A. E. Mortenson. The general conference was held in Macon on the 17th. Four meetings were held, two of which were priesthood meetings. Prest. Callis and Eld-

er George Albert Smith were in attendance. Their visit was greatly appreciated by the elders and members of the Church. A very creditable entertainment was recently given by the Augusta Sunday school at the home of Bro. Jno. M. Evans in Augusta. Musical and literary numbers were given by the pupils, also an interesting and appropriate talk on the mission of the Savior by Elder James H. Dixon. Christmas day found every one of the elders pleasantly located in the homes of some of the members and friends.

Atlanta: Elder Paul E. Nelson, president, No. 29 Connally street, Atlanta, Ga. The general conference was held in our little chapel in Atlanta on the 18th, one priesthood meeting and one public meeting being held. The public meeting held in the evening was well attended, the church being taxed to its capacity. The instructions given by Prest. Chas. A. Callis and Elder George Albert Smith were good and timely, tending to encourage the Saints and elders in their duties and labors.

Mississippi: D. Wm. Stowell, president, No. 416 George street, Jackson. Elders Geo.. F. Emmett and Chas. E. Jenkins left a very favorable impression with a family, with whom they stopped one night. The family had not seen a "Mormon elder" for over twelve years. At the house that evening a prayer meeting was held at which the elders were asked to preach. Elders Stowell and A. L. Broderick made a profitable visit to the branch of Saints at Vicksburg. At Perth, Elders P. R. Johnson and W. Brugger were permitted to preach in one of the churches. A cottage meeting was also held by these brethren in the home of a Mr. Hall. A telephone was in the room where the meeting was held. Just prior to the meeting someone called Mr. Hall on the 'phone and asked that the receiver be left down during the meeting. This was done and it was learned afterwards that two ministers were listening at the other end. The elders all through the conference are meeting with good success, though the rain has retarded the work to some extent.

North Carolina: Robt. S White, president, Box. No. 457, Wilmington. Elders R. R. Taylor and W. E. Goodwin held several well attended meetings a short distance out of Kinston. They were treated with respect and their message listened to with interest. In Kuplin county Elders W. L. Perkins and G. W. Gibbon have been meeting with good success. A number of elders returning from conference to their fields of labor, held meetings in our own church in Albertson. The Latter-day Saint's church at Hampstead was the scene of a very pretty wedding, at which Elder Robt. B. White united in matrimony two of our young people. All the elders of the conference were permitted to spend Christmas with either a family belonging to the Church or some good friends. At Maysville, Elders J. W. Hiatt and T. C. Biggs had the privilege of filling an appointment of a Baptist minister, who was unable to be in attendance at his meeting which they did to the satisfaction of all present. From all parts of the conference reports come that more calls are made of the elders than they have been able to fill. Successful meetings have been held and the elders are making many friends. At Wilmington, occurred the death of the little son of Brother and Sister Wm. Casey on Christmas morning.

Virginia: H. A. Shupe, president, Box No. 145, Lynchburg. Two baptisms were performed by Elders Simmons and Thatcher. The regular pastor of the Christian church at Wintergreen was unable to meet his appointment, recently, so he invited Elders R. B. Major and W. E. Shumway to hold services. The invitation the elders gladly accepted and held a very successful meeting. Elders Reese T. Lowder and Travy Richeson report a baptism in their field of labor. Elders Shupe and A. E. Bramwell were successful in getting copies of the Book of Mormon, Era, Journal and News in the public library of Lynchburg.

NORTHERN STATES MISSION.

A Non-Believer's Story.

We are indebted to Elder R. F. Shumway of the Indiana elders for this anecdote about the martyrdom of the Prophet Joseph:

"Last summer at the close of an open air meeting held in the town of Manilla by Elders Strange, Overson, Sorenson and myself, an old gentleman came up and began talking about Joseph Smith's death and how it came about. He said he remembered it well; that two elders, Snow and Carter had been holding meetings in a church out in the country a few miles, known as Flat Rock church, and staying with his father-in-law. The afternoon of the martyrdom they had spent in the woods studying. At night they came to the house and told the father-in-law about the martyrdom, then took their grips and started for Nauvoo. He said he never could tell how they found it out, as in those days such things as railroads and telegrams were unknown in the region, and he had thought a 'heap' about it, too."

In the same letter is a note of encouragement and appreciation from Elder Shumway for the workers on the Liahona: "Anxiously we look forward to the coming of our dear paper each week; a perusal of its pages always brings more sunshine to our already bright missionary life."

Do not forget that you have an object in life—to make those around you happy. To keep your little garden in this world well tended and free from weeds so that when the Great Reaper comes to your plot he will find a crop of good and unselfish actions to place to your account in the book of life.—Jewish Times.

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ZION AND JERUSALEM.

BY M. WILFORD POULSON, OF PROVO, UTAH.

Perhaps the thought has never occured to many students of the Bible, when reading the prophecies of the Old Testament concerning the gathering of Israel, that two gathering places are mentioned and that Zion and Jerusalem were not always thought of by the ancient prophets as being one and the same place.

The tenth Article of Faith of the Church of Jesus Christ of Latter-day Saints announces the belief "that Zion will be built upon this (the American) continent." Both the Book of Mormon (III Nephi 21:22-23) and the Doctrine and Covenants (Sec. 57:2) refer to America as the land of Zion and the place where the new Jerusalem will be built in the last days. The Bible predictions relating to the gathering of Israel on this continent are not so direct and pointed as in modern revelation. However it is no more than reasonable to make some allowance for the fact that the people to whom these prophecies were addressed had no knowledge whatever of this great western continent.

Before entering upon the discussion proper it will be well to consider briefly the terms, "Israel," "Ephraim," "Judah," and "Zion"—that we may be able to more fully appreciate the sense in which they are used in our subsequent references to the scriptures. The name *Israel* was first given by God to Jacob (Gen. 35:10) and afterwards all of his descendants became known by that name. However when the kingdom of Israel was divided in the year 975 B. C., the ten tribes that revolted and set themselves up as a kingdom under Jeroboam became known as Israel (I Kings 12:16-25), to distinguish them from the kingdom of *Judah* which consisted of the tribe of Judah and a portion of the tribe of Benjamin. The name *Ephraim* is also used quite frequently to signify the kingdom of Israel as distinct from Judah, probably due to the fact that the Ark and the Tabernacle remained long in this tribe at Shiloh, and that the seat of that government was in Ephraim.

The term *"Zion"* seems to be used throughout the Bible in various meanings, and since considerable depends upon a proper understanding of this term in order to prove the above proposition, I shall mention some of the principal things to which the name Zion is applied and illustrate the same by Scriptural references. Jerusalem stood on four hills, one of which was called Zion. It was distinguished on account of its being the seat of the royal office of David and his successors. Referring undoubtedly to this hill, the second Psalm, sixth verse, runs: "Yet have I set my king upon my holy hill of Zion." In II Sam. 5:7 and I Chron. 11:5, we read of David taking "the *stronghold* or castle of *Zion*." Jerusalem is also referred to in Holy Writ as Zion, but *never in connection with the gathering of Israel.* (I Kings 8:1). In the New Testament we find the name applied to the *city of the redeemed* (Heb. 1222 and Rev. 14:1) and in Isa. 40:9 we read "O Zion, that bringest good tidings, get thee up into the high mountain." This doubtless refers to the people of God in somewhat the same sense

as Zion is called "*the pure in heart*" in modern revelation (Doc. & Cov. 97:21). In still another sense we have the name Zion applied to the *land of Israel's inheritance* where the ransomed of the Lord shall gather, in such passages as Isa. 35:10 and Jer. 3:14,18, to which we shall refer later.

Let us now see what the land of Israel's inheritance includes. The land of Canaan was promised by the Lord successively to Abraham, Isaac, and Jacob, to be an everlasting possession to them and their seed. (Gen. 13:14-15, 26:2-3, 48:3-4). But Joseph and his seed (including the tribes of Ephraim and Manasseh) were given a greater blessing which is recorded thus in Gen. 49:22-26: "Joseph is a fruitful bough, even a fruitful bough by a well, whose *branches run over the wall* *..*.. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph," etc. This promise is reiterated in Deut. 33:13-17, ending with these words: "He shall push the people together to the ends of the earth; and they are the *ten thousands of Ephraim* and they are the *thousands of Manasseh*." From these and other references we can legitimately infer that Joseph's posterity were given a land beyond the limits which bound the country occupied by the other tribes of Israel, and that at least the tribes of Ephraim and Manasseh should possess a land far from there; such as America, which according to their mode of expressing it, would be "to the ends of the earth." * * "unto the utmost bounds of the everlasting hills."

In the Bible we never read of the Jews being gathered to any other land than Canaan. "And the Lord shall inherit Judah his portion in the holy land, and shall choose *Jerusalem* again." Zech. 2:12). The prophet Jermiah is just as definite and unmistakable in his allusion to the place where the Jews will be gathered "I [the Lord] will acknowledge them that are carried away captive of Judah * * and I will bring them again *to this land*" (24:5-6). Jeremiah, thirtieth chapter and third verse, also the thirty-third chapter and sixteenth verse, refers to Judah being savec Jerusalem and their returning to p ess the land that was promised to t fore-fathers. In another chapter same prophet comes out stronger this point and especially as to the n ner in which they will come into possession of the land of Canaan will give them one heart..*..*..and fi shall be bought *in this land*...*..*..I shall buy fields for money, and s scribe evidences, and seal them, take witnesses in the land of *Benja* and in the places about Jerusalem, in the cities of Judah,..*..*..for I cause their captivity to return, s the Lord." (32:39, 43,44). Alluding those that return to the promised la Isaiah says: "And they shall build old waste places, they shall raise the former desolations, and they s repair the waste cities, the desolati of many generations" (61:4).

The prophetic forecasts relating to gathering of Israel, or Ephraim, Zion are just as clear and force "And the Lord said unto me, the ba sliding Israel hath justified her more than treacherous Judah. Go proclaim these words toward the no and say, return thou backsliding Is *..*..and I will take you one of a c and two of a family, and I will *bring to Zion*."(Jer. 3:11-19). Doubtless Da knew something of how God's peo would be assembled before the day judgment, for it is beautifully pressed in his fiftieth Psalm and f verse: "Gather my saints together to me; those that have made a cov ant with me by sacrifice." Nor sho their sacrifices be unattended with for says Isaiah: "The redeemed of Lord shall return and come with si ing unto Zion; and everlasting shall be upon their head; they shall tain gladness and joy." (Isa. 51: Many other passages, such as Jer. 2 and Neh. 1:6-9, tell of Israel be brought from the country whit they had been driven, to "dwell in th *own land*"—"a place that the Lord chosen."

There are not a few Bible quotati that describe the land of Zion in s a way that we may safely conclude t Zion and Jerusalem are *not synonym*

but that the former must be some such land as was promised by Jacob to Joseph and his posterity. For example, in speaking of the Lord gathering the house of Israel in the latter days, Isaiah says: "And he will lift up an ensign to the nations from afar and will hiss unto them from the end of the earth; and behold they shall come with speed swiftly." (5:26). Micah's testimony: "And he shall judge among many people and rebuke strong nations afar off" (4:3). Both these predictions were uttered by prophets living in Palestine, and the language they used in the above quotations would indicate some part of the globe remote from there. That the ancients not only understood that Israel had an inheritance in a far distant land but that they had also doubtless foreseen some of the characteristics of this country is apparent from several scriptural references. We have already quoted from Isaiah wherein the Lord commands his people to get "up into the *high mountain*." Isaiah and Micah predict that "it shall come to pass in the last days, that the mountain of the Lord's house shall be established *in the top of the mountains* and it shall be *exalted above the hills* and people shall flow unto it." (Isa. 2:2; Mic. 4:1). These descriptions could not consistently be applied to Jerusalem. The cities of Canaan were not built "in the top of the mountains," nor were they "exalted above the hills."

But lest we draw our conclusions too quickly, let us briefly consider the location of Jerusalem and also the surface of the land of Canaan as a whole. Jerusalem, like Rome and other ancient cities, was built on hills for protection. Mount Zion already mentioned in our discussion, has an altitude of 2,500 feet above the level of the sea and the Mount of Olives which rises to the east of Jerusalem has only an altitude of 2,725 feet. A German writer, Joh. Heinrich Mayr, says: "In Switzerland the Mount would only be accounted as a small hill, for in a quarter of an hour I had ascended from its foot to the top." Our conclusion is further confirmed by the thought that the name Canaan itself "signifies properly level or low country, as lying on the coast, in opposition to Syria or a higher country." (See Bible Encyclopedia by Edw. Robinson D. D., LL. D.).

Speaking of the restoration of Israel, the prophet Jeremiah says: "They shall come and sing in the height of Zion, and shall flow together..*..*..then shall the virgin rejoice in the dance, both young men and old together." (31:12-13). According to Ezekiel, Israel will be gathered from out the nations and brought into a wilderness where the Lord will purge from among them those who are not steadfast in keeping his commandments—"For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me, there will I require your offerings and the first fruits of your oblations with all your holy things." (Ezek. 20:34-42).

In his hundred and seventh Psalm, David tells of the providence of God as shown in his bringing together the redeemed of the Lord "out of the lands from the east, and from the west, from the north and from the south. They wandered in the wilderness, in a solitary way; they found no city to dwell in * * * and he led them forth by the right way, that they might go to a city of habitation. * * He turneth the wilderness into standing water and dry ground into water springs. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields and plant vineyards which may yield fruits of increase." Here then we have given some other characteristics of the land to which Israel would be gathered in the last days. It was to be a wilderness and evidently a desert-like country that would have to be irrigated in order to produce crops.

Since the word *wilderness* is used quite frequently by the ancient prophets to designate Zion, and the word *desolation* for Jerusalem, it might be well to consult Webster's dictionary for their definitions. Wilderness means a desert, a tract of land or region uncultivated and uninhabited by human beings, whether a forest or a wide barren plain. The term desolation refers to a place deprived of inhabitants or otherwise

wasted, ravaged and ruined; a city or district once inhabited but now lying waste.

To convince the reader that these terms are not used accidentally, nor simply as a duplication of phraseology as in Hebrew poetry, I shall quote a few of the numerous prophetic sayings descriptive of Zion as a wilderness, and of Jerusalem a desolation. Isaiah: "The Lord shall comfort Zion; he will comfort all her waste places, and he will make her *wilderness* like Eden and her *desert* like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (51:3). "Thy holy *cities* are a wilderness, Zion is a *wilderness*, Jerusalem a *desolation*" (64:10). Note that the prophet mentions two cities, so that Jerusalem and Zion could not be different names for the same city. Speaking of these cities, Zechariah adds: "Thus saith the Lord of hosts; My *cities* through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion and shall yet choose Jerusalem." (Zech. 1:17. Read also Joel 2:32, Zeph. 3:16, Isa. 62:1 and 2:3.)

Let us look, too, at another word from Isaiah about the gathering of Israel in Zion: "The *wilderness* and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing * * * for in the *wilderness* shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water * * * but the redeemed of the Lord shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." (Isa. 35:1-10.) "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; When it shall hail, coming down on the forest, and the *city shall be low in a low place*. Blessed are ye that sow beside all waters" (Isa. 32:18-20). From this we gather that Zion should be an arid, parched country, and that the people who gathered there would bring streams of water upon the dry land and sow their crops beside the waters, and through their industry and the blessings of the Lord, the desert would "rejoice and blossom as the rose."

The verses last quoted seem at first thought to be out of harmony with some of the former references, which depict the gathering place of the Saints as being "in the top of the mountains" and "exalted above the hills." In order to harmonize these descriptions we must apply them to some other place than Jerusalem. The location of that city, as we have already learned, is not "low in a low place" with respect to the surrounding hills and mountains, and again its altitude (equal to about two and one-half times the height of Eiffel tower in Paris) would not justify the other descriptions.

Let us summarize the foregoing argument and then see if we would not be justified in pointing out a land that bears all the above characteristics, and also a people who are fulfilling the words of the ancient prophets. These prophecies are undoubtedly to be fulfilled in the same natural and simple manner as others have in the past. (Read Matt. 21.)

First we learned the meanings of the terms Israel and Judah, and also that the term Zion was applied anciently to several places, and also to the people of God. When used in connection with the gathering of Israel it designated the land of Israel's inheritance. That this land was not Jerusalem nor the land of Canaan is evident from the following facts: (1) Joseph and his posterity, including the tribes of Ephraim and Manasseh, were promised a land far beyond the limits which bound that of Canaan. (2) Zion, the gathering place of Israel, is described as afar off from Canaan "unto the ends of the earth" and "unto the utmost bounds of the everlasting hills." (3) Zion is further described as being "in the tops of the mountains" and "exalted above the hills." It is also referred to as "the height of Zion" or the "height of Israel." Palestine or Canaan is a comparatively low country. (4) Zion is always referred to as a wilderness, while the prophecies concerning the Jews being gathered to Jerusalem always describe the latter place as a desolation.

The Jews would return to "raise up the former desolations" and repair the waste cities, "the desolations of many generations;" but Israel was to gather to a wilderness not to repair the ruins of destroyed cities but to "prepare a city for habitation," to bring forth water on the parched land and cause the desert to "blossom as the rose."

Having proved that Zion and Jerusalem are two distinct centers for the gathering of God's chosen people in the last days, I will simply suggest that for over sixty years the Latter-day Saints have been gathering "one of a city and two of a family" from all parts of the world to the valleys of the Rocky Mountains. Is it not possible, and even quite probable, that their assembling is in fulfillment of the prophecies concerning the gathering of Israel, and that the desert regions which they have redeemed by irrigation are those which the ancient prophets saw in vision and called Zion?

This application of the prophecies we have quoted is even more forcible when we acquaint ourselves fully with the history of this people and the manner in which they have been brought together out of divers countries.

How beautifully might the above descriptions of Zion be applied to Utah and the surrounding states! Have not the Latter-day Saints built their cities "*in* (not on) the tops of the mountains" and are they not "exalted above the hills?" (As a whole Utah is an elevated plateau with an average altitude of over 6,000 feet and her mountains tower up to a height of from 10,000 to 13,000 feet above sea level.) Are not the habitations of the Saints in quiet, peaceful vales among the mountains, protected from storms, cyclones, etc., and fulfilling Isaiah's words to the very letter: does it not hail and snow on the forest-covered mountains while the cities in their "low place" in the valleys (yet having an altitude which would justify their being said to be "exalted above the hills") are left unmantled with the beautiful covering?

When we think how perfectly the ancient prophets of Israel have depicted these once desert valleys of the Rocky Mountains, we are led to exclaim: "This is indeed the land of Zion and scattered Israel is being gathered!"

The Zionist movement begun of late years among the Jews to get possession of Palestine, now begins to have a deeper meaning.

AN APOSTATE FOR REVENUE ONLY.

The "Hebrew-Christian" apostate who appears in a Christian congregation as a God-sent missionary to the Jews himself belies his own assertions. The very fact that he seeks to make his conversion a source of revenue is sufficient to stamp him as the religious vagabond. Is it not strange that one seldom if ever hears of converted Jews in any other pursuit except that of the Jewish missionary? Evidently it pays to go through the baptismal act. Frequently we hear of such "converts" who have more than once repeated their baptismal vows, each time going through the ceremony in a different city, and each time receiving some kind of subsidy in one shape or another. Of such "followers" Christ himself, were he alive to-day, would feel utterly ashamed. The Christ who came "to fulfill the law and not to destroy it," would assuredly feel but little complimented by the following of men who in their own lives exemplify only the reverse of the true Christian spirit. He who sells his soul for a mess of pottage can not expect the mercy and forgiveness, surely not the companionship of Christ. The "Church of God" is not to be built up of stuff such as the apostate is made of.

And the Jew is fully justified in resenting the missionary propaganda in his midst of such hired emissaries—quondam Jews who are now browsing in alien fields and making capital out of the credulity and indulgence of their fellow-men. Nor can the Jew regard with a friendly eye the encouragement and support which the "Hebrew-Christian" apostate obtains from the Christian community.—Max Raisin, Meridian, Miss., in American Israelite.

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Editorial

LIVING AS JESUS WOULD.

With the opening of the year, members of religious organizations consisting mostly of young people, in the city of Cleveland, Ohio, to the number of about eighteen hundred, adopted a resolution to live for two weeks "as Jesus would." Judging from newspaper reports, a large part, probably a large majority, of the young people who agreed to make this experiment carried out their agreement in good faith, and to the best of their ability. The movement created much stir and discussion, and the spirit of it proved highly contagious. One press dispatch stated that some days before the two weeks expired, fully ten thousand persons in Cleveland had informally united with it, and that it had spread to many towns in the state.

From the standpoint of a Latter-day Saint, this movement was not begun in a proper manner to insure the highest results. Whoever seeks to live as Jesus lived, should begin as he did. Before he entered upon his ministry he made a solemn covenant with his Father, to serve him and keep all of his commandments forever. This covenant was signalized by the act of going down into the water, and being buried therein and resurrected therefrom, even as his body was to be laid in the grave and raised again. As soon as he had made this covenant he was prepared and entitled to receive the Holy Ghost, and did receive it, for it came down from heaven, in the sign of a dove, and rested upon him; and thereafter it never left him.

In like manner every man who aspires to live as Jesus did, in order to be successful, must make with God the same covenant that he made, namely the covenant of baptism; and must receive the Holy Ghost as he did; in other words, must be born of the water and of the Spirit. These two births are the means of gaining an entrance into the kingdom of heaven, or, which is the same thing, placing one's self in harmony with God.

A man cannot live as Jesus did and be out of harmony with God; nor can a man come into harmony with God—enter the kingdom of heaven—in any other way than the one Jesus followed. "Verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same

is a thief and a robber." (John 10:1). It must not be forgotten that the door of the sheepfold was opened to Jesus by a servant of God who had divine authority to open it; in other words, the baptism by immersion in water which Jesus received was administered by a servant of God who held a divine appointment to so officiate, namely, John the Baptist, who was a prophet of God, with full authority to act in his name.

The Holy Ghost will be bestowed upon every man who is baptized in a proper manner and by proper authority; but it will not be bestowed upon any man who is baptized in an improper manner, or by one who has not proper authority; and unless a man possesses the Holy Ghost he cannot imitate the life of Jesus Christ, save in a very remote and very imperfect degree. He cannot even understand the Savior's teachings, much less can he carry them out, without the Holy Ghost. This is one of the chief reasons why provision was made in the plan of salvation, to give to all true believers who would make with God the covenant of baptism, the Holy Ghost.

There are many men and women in the Church of Jesus Christ of Latter-day Saints who live very much as Jesus did. They have made the same covenant with God that he made, have received the Holy Ghost as he received it, and have chosen him as the model of their lives. He went about doing good, so do they; he was kind, sympathetic, forgiving and charitable, so are they; he taught the highest and holiest laws of life ever known in the world, and so do they; he loved lost, fallen, sinful, suffering humanity with a love that was divine, and so do they; he was willing to lay down his life for his friends, and so are they; he was grossly, fatally misunderstood, and so are they.

We do not claim that among our people there are any who are equal to Jesus in righteousness; he was begotten under the overshadowing influence of the Holy Ghost, as was no other human being, and he was sinless from his cradle, a thing that can be said of no other adult descendant of Adam. Again he was sent into the world to redeem it, a mission of infinite responsibility, the burden of which would have been an added safeguard against temptation, had such an additional safeguard been needed; grave spiritual responsibilities usually have that effect.

No, we do not claim that there are any Latter-day Saints whose lives are as pure and holy as was the life of Jesus; but we do claim that among them are many men and women who imitate his life, and his works, and his teachings, more closely than do any persons who can be found in any other community in the world. Take, for example, our young elders who travel as strangers in strange lands, without purse or scrip, and with no hope nor expectation of earthly reward, their sole motive being a desire to bless and save their fellow men. In thousands of instances the inmates of homes in which hospitality is extended to them, feel and declare they bear with them the Spirit of Christ. And they do; and they know that they do.

We would not discourage this Cleveland movement. On the contrary we hope it will spread. We would be glad to see millions of our fellow citizens unite in an effort to imitate the works of Christ, if for a period no longer than two weeks. We do not hesitate to say that, although this movement has not, according to our view, been begun in

the right way to insure the highest degree of success, it is portentous of good. When thousands of people in a large city set out in an earnest effort to imitate the life of Jesus, if only for a few days, great and permanent good is sure to result to many souls. Many will likely persevere; and as many as will persevere long enough will discover the causes of failure, partial or complete, and the true path to success.

We would be perfectly willing to believe, were such a statement to be made by one in a position to know the truth of the matter, that an angel of the Lord visited the city of Cleveland and put it into the hearts of certain worthy persons there to start a movement that should impel many thousands of people to study and try to imitate the example of Jesus. The Lord has many faithful servants now living in mortality and laboring among the nations of the earth, to induce their inhabitants to do this; and it is easy for us to believe that the angels in heaven are cooperating in this great work.

A few years ago there arose among the American people a great campaign for civic righteousness, and measureless good has resulted. Then the temperance wave began to spread over the American continent, and now about one-half of its inhabitants live under laws that make it a crime for one man to lift the tempting cup to the lips of his brother. Next we have a great movement under way that causes people to study and try to obey, in their actual lives, the teachings of Jesus.

These and other signs of the times lead to the belief that God and the hosts of heaven are making mighty efforts to save as many of the American people as are willing to accept salvation, and to prepare this continent for the second coming of the Messiah.

PROHIBITION IN UTAH.

At the general conference of the Church of Jesus Christ of Latter-day Saints held in Salt Lake City, in October last, the subject of temperance was the most prominent one discussed, and at one of the sessions of the conference the following resolution was adopted by the unanimous vote of a vast assemblage:

> Believing in the words and teachings of President Joseph F. Smith, as set forth this morning on the subject of temperance, it is proposed therefore that all officers and members of the Church of Jesus Christ of Latter-day Saints will do all in their power that can properly be done, with lawmakers generally, to have such laws enacted by our legislators soon to be elected as may be necessary to close saloons, otherwise decrease the sale of liquor, and enact what is known as the "Sunday law."

About two thirds or more of the voters of the state of Utah are members of the Church above named, and the adoption of this resolution was an official proceeding which committed the entire Church to the support of prohibition. About one month after this action was taken the election of state officers, including members of the legislature, was held, and candidates were well aware of the sentiment of the majority of the population of the state on the liquor question.

As the time for the meeting of the legislature (Jan. 11) drew near, a discussion arose throughout the state as to just what the above resolution meant. Elder Heber J. Grant of the Quorum of Apostles, who introduced the resolution in the conference, has stated in public addresses and through the press, that it means state wide prohibition of the liquor traffic, as that term is commonly understood. Other prominent officers of the Church, including Elder F. M. Lyman, president of the Quorum of Apostles, and several members of that quorum, have endorsed

this interpretation, and are supporting a vigorous campaign in favor of making Utah "dry."

Some time before the legislature met, a partial poll of its members-elect disclosed a very strong sentiment among them in favor of prohibition; and at this writing there seems little doubt that Utah will be made a prohibition state before the present legislature adjourns. The sentiment among the Latter-day Saints, who have always comprised a majority of its population, has always been in favor of prohibition; but while it was a territory the courts, the judges of which were not elected, but appointed, repeatedly refused to enforce temperance legislation, and the people of several different towns, who attempted by municipal ordinance to abolish the saloon, were defeated after prolonged and expensive litigation.

But now the people of the state make their own laws through representatives of their own choosing, and elect the judges who administer those laws; and it is hardly possible that the pronounced sentiment of the majority of the voters of the state upon the liquor question will fail to be embodied in a statute that will be intended to wipe out the saloon. It ought to be here stated that many voters who are members of other churches than the one above named, are working zealously in favor of prohibition, a fact that adds to the certainty that the movement will succeed, at least to the extent of procuring the desired legislation.

The question of enforcing the law will come later, but as it will be endorsed by the moral sense and well known wishes of a strong majority of the inhabitants of the state, we believe it will be executed as strictly and successfully as similar legislation is in any other state in the Union. There is, therefore, every reason to believe that, in the immediate future, Utah will be the peer of any commonwealth in the world in respect to temperance.

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1. At the great rebellion in heaven, when one third of God's children followed Lucifer and were cast out of heaven with him, were any that fell females?

2. Has the gospel been preached in the spirit world ever since the resurrection of the Savior?

A. P., Payson, Utah.

1. No scripture now in our possession answers this question specifically, but reasoning from all known analogies we should say that the hosts that fell with Lucifer included both sexes. Of the two-thirds that did not fall, that portion which have received bodies have been born into mortality in about equal numbers as to sex. This fact would tend to prove a great preponderance of males before the rebellion, or else that approximately the same number of females as males fell with Lucifer. Females have the same agency as males, and both sexes must obey the same laws in order to progress, truths which further tend to support the theory that both sexes were included among the fallen angels. It is widely believed among our elders that the negro race were neutral spirits during the war in heaven, and that race includes about equal proportions of both sexes. Why might not this be true of the spirits that went too far in a wrong direction to be entitled to receive bodies?

2. It is the belief of the Latter-day Saints that while the body of Jesus lay in the sepulcher his spirit went among the inhabitants of the spirit world and there introduced a dispensation of his gospel: and that from then until now, without intermission, great numbers of faithful servants of the Lord have been preaching to the various classes of beings that inhabit that sphere of existence, thus preparing them to receive

the gospel vicariously through the labors, in the temples of the Lord built for this and other sacred purposes, of persons still living in mortality. The labor of preaching to the inhabitants of the spirit world will never cease until they all become converted to the gospel of Christ.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

1. And it came to pass in the eleventh year of the reign of the Judges over the people of Nephi, on the fifth day of the second month, there having been much peace in the land of Zarahemla; there having been no wars nor contentions for a certain number of years; even until the fifth day of the second month, in the eleventh year, there was a cry of war heard throughout the land;

2. For behold, the armies of the Lamanites had come in upon the wilderness side, into the borders of the land, even into the city of Ammonihah, and began to slay the people, and destroy the city.

3. And now it came to pass before the Nephites could raise a sufficient army to drive them out of the land, they had destroyed the people who were in the city of Ammonihah, and also some around the borders of Noah, and taken others captive into the wilderness.

4. Now it came to pass that the Nephites were desirous to obtain those who had been carried away captive into the wilderness;

5. Therefore he that had been appointed chief captain over the armies of the Nephites, (and his name was Zoram, and he had two sons, Lehi and Aha.) Now Zoram and his two sons, knowing that Alma was High Priest over the church, and having heard that he had the spirit of prophecy, therefore they went unto him and desired of him to know whether the Lord would that they should go into the wilderness in search of their brethren, who had been taken captive by the Lamanites.

6. And it came to pass that Alma inquired of the Lord concerning the matter. And Alma returned and said unto them, behold the Lamanites will cross the river Sidon in the south wilderness, away up beyond the borders of the land of Manti. And behold there shall ye meet them, on the east of the river Sidon, and there the Lord will deliver unto thee thy brethren who have been taken captive by the Lamanites.

7. And it came to pass that Zoram and his sons crossed over the river Sidon, with their armies, and marched away beyond the borders of Manti, into the south wilderness, which was on the east side of the river Sidon.

8. And they came upon the armies of the Lamanites, and the Lamanites were scattered and driven into the wilderness; that they took their brethren who had been taken captive by the Lamanites, and there was not one soul of them who had been lost, that were taken captive. And they were brought by their brethren to possess their own lands.

9. And thus endeth the eleventh year of the Judges, the Lamanites having been driven out of the land, and the people of Ammonihah were destroyed; yea, every living soul of the Ammonihahites were destroyed, and also their great city, which they said God could not destroy, because of its greatness.

10. But behold, in one day it was left desolate; and the carcasses were mangled by dogs and wild beasts of the wilderness;

11 Nevertheless, after many days their dead bodies were heaped up upon the face of the earth, and they were covered with a shallow covering. And now so great was the scent thereof, that the people did not go in to possess the land of Ammonihah for many years. And it was called Desolation of Nehors; for they were of the profession of Nehor who were slain; and their lands remained desolate.

12. And the Lamanites did not come again to war against the Nephites until the fourteenth year of the reign of the Judges over the people of Nephi. And thus for three years did the people of Nephi have continual peace in all the land.

13. And Alma and Amulek went forth preaching repentance to the people in their temples, and in their sanctuaries, and also in their synagogues, which were built after the manner of the Jews.

14. And as many as would hear their words, unto them they did impart the word of God, without any respect of persons continually.

15. And thus did Alma and Amulek go

forth and also many more who had been chosen for the work, to preach the word throughout all the land. And the establishment of the church became general throughout the land, in all the region round about, among all the people of the Nephites.
16. And there was no inequality among them, the Lord did pour out his Spirit on all the face of the land, to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming.
17. That they might not be hardened against the word, that they might not be unbelieving, and go on to destruction, but that they might receive the word with joy, and as a branch be grafted into the true vine, that they might enter into the rest of the Lord their God.
18. Now those priests who did go forth among the people, did preach against all lyings, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be;
19. Holding forth things which must shortly come; yea, holding forth the coming of the Son of God, his sufferings and death, and also the resurrection of the dead.
20. And many of the people did inquire, concerning the place where the Son of God should come; and they were taught that he would appear unto them after his resurrection; and this the people did hear with great joy and gladness.
21. And now after the church having been established throughout all the land, having got the victory over the devil, and the word of God being preached in its purity in all the land, and the Lord pouring out his blessings upon the people; thus ended the fourteenth year of the reign of the Judges, over the people of Nephi.—Alma 16.

With the close of this chapter in the story of ancient America 523 years have passed away since the Nephites' fore-parents came from Jerusalem to South America. Five hundred and nine years of that time this people had been under king or one-man rule; the last fourteen, they had been electing their own executive and judicial officials, which they called "judges."

It was approaching the time when the Son of God would come and live and die on the earth for man. Although he was to come to Jerusalem and be there cast out from his own, these antique Americans had been all along taught that he would afterward visit them. They, however, were not to cast him out, but to receive him with rejoicing. He would come to them as a resurrected being, and the people must be prepared to welcome him—seeing they could not kill him.

To this end the subject of the Savior's coming had been held constantly before the eyes of the old dwellers on this western hemisphere.

The time for that momentous event was now drawing nigh; and some of the people were becoming very low-lived and stony-hearted. Others were living upright, pure lives and the Lord was willing to show his hand in judgment upon the ungodly. By this course two great purposes would be filled: first, he would give the worthy a cogent and unmistakable evidence of his existance, and secondly, the wicked would receive their just wages for their unrepentant, dark career. That the avenging hand of the Creator was in the fall of the inquitous city, Ammonihah, is most apparent. They had just been defying all the powers that be to destroy them and lo here come their old-time race-enemies the Lamanites, and utterly annihilate them. But the swarthy warriors were driven back before they could encroach much upon the Nephite dominions in general.

Jehovah could have waited and let these depraved beings destroy themselves by their own sinful practices, as many actually now do, or he could have let them receive their inevitable recompense after death, as many do. But by the mode he adopted he accomplished another object, too, that of awakening the whole region to the fact that a Supreme Ruler lives and has a lively interest in the affairs of nations and communities. For it was nearing the time for the coming of the Redeemer and there must then be faith found upon the earth. The signal destruction of Ammonihah city by the sword was to be on record, and to be told to the children of the survivors that they might be inspired with faith in the coming King.

May it not thus be in the recent terrible catastrophe in Southern Italy? Not to say, however, that the tens of thousands there swept into eternity were necessarily all bad people. The Lord cuts off the earth-career of many

souls prematurely for other causes than wickedness, but always for the ultimate good of such souls. Still it is a fact that the Italians rather tend to be a very unbelieving, indifferent people, and unresponsive to the high and pure in religion. Italy has been the playground of numberless martyrdoms for truth and it is but reasonable to believe that the Creator does not send the highest grade spirits to that quarter of the world.

Then again, as in the case of the annihilation of Ammonihah in the western world, the time for the advent of the Son of man is near at hand. This Personage foretold that great cataclysms, calamities and warring of the elements of nature, and between nations, would attend the approach of the reign of peace. The world must be awakened to the fact that God is alive and that the time to begin to look heavenward is come. And the calling out of sympathy and succor from the rest of the world for the sufferers in such appalling disasters, works a mighty preparation for the era when love and brotherhood shall hold sway, the Millennium of the Lord.

So from whatever side you view these judgment calls of God, they are for the good of all the earth's inhabitants. Even the most unholy doer of iniquity that may perish in one of them, is undoubtedly benefited more than human mind can conceive of, for he is stopped in a career of headlong destruction and may be thus seized with a desire to repent in the next world, and in due time may be forgiven.

Thus how great is the wisdom of the Almighty!

According to Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York, Protestants are fighting a losing battle on the island of Manhattan. He estimates that there are 720,000 or less than ten years ago, while there are perhaps 800,000 Jews and nearly a million Roman Catholics. And the Protestants are decreasing while the others are increasing in numbers.—The Watchman.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

The Work for the Dead.

In our contention that the work of saving souls is going on in the world of spirits we are surely in accord with the tone and letter of the Bible. We have already seen that the chief of the apostles placed it on record that Christ himself, after his death, went and preached to disembodied spirits that had been shut up in their spirit prison for a long time for their evil deeds while in the flesh (II Peter 3:18-20). In this work, the Master only set the

pace as he did in the work of reclaiming souls in the flesh. He put his hand to the task of leading individually, men and women that were going astray back to the good and to God, so that many of his true ministers might go on and follow up that sort of labor with a greater zest and clearer understanding. So, likewise, after his course in the flesh was run he went and performed a similiar mission among the departed spirits.

Without doubt Peter was careful to put this fact upon the face of Holy Writ that the children of men may see how Jesus set the example in all things, that no task is asked of his servants that he has not also had a part and lot in. And this probably partly because this grand Leader of salvation might not be accused of shirking any toil that he wishes any of his laborers to do, and partly because he has been and is the exemplar in all things for us his lowly servants to follow.

This goes to impress upon the mind the vastness of the work of salvation for the dead that is being carried on. The business of leading souls of the flesh upward in the name of Jesus Christ, is now being prosecuted on a very large scale. But fancy the mighty proportions which the business of saving the worthy spirits in the spirit world is assuming. For it must be remembered that for every being living upon the earth to-day that needs saving, there must be hundreds that have lived and passed beyond that are just as deserving of salvation. And then when we compare the host of the noble dead, which God used while on earth to labor among his weaker children, and which he is using for the same glorious work of saving souls over there. —compare them with the handful of his servants that are giving their efforts for the identical purpose here on earth and the latter at once sinks into comparatively small proportions, as will readily be seen.

We have merely called up these pertinent facts to impress the idea of the vastness of the salvation activity that is being put forth behind the deathveil, among the poor unfortunates that never had the Christ-tidings shown to them while in the body. This will give you some idea of the immensity of God, the magnitude of his mercy, the depth of his never-ending love. With this wonderful picture in view, we can begin to fathom the peculiar teachings of Paul, the apostle, to the effect that ultimately "every knee shall bow" to Christ, or believe on him, whether in heaven or on earth. How such a marvel could be realized unless spirits that in mortality had never heard of the Redeemer, should have Christ and him crucified preached unto them after they left the body is beyond understanding. We will set the apostle's statement before you:

> Wherefore God also hath highly exalted him, and given him a name which is above every name;
>
> That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
>
> And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

That "every knee should bow" and "that every tongue should confess that Jesus Christ is Lord. Could anything be clearer then than that the whole host of God's offspring will either "in the earth or in the heavens," be taught the Savior's message and what it is for, so that they may in time all be brought to see its value, be overwhelmed with its truth and grandeur, and bow down and confess him? We repeat can anything be plainer than this?

It follows then that a spirit, bare of all mortal clay, may perform the physchical acts of believing and repenting, just as you and we may believe and repent. For these are purely acts of the mind and spirit of man, hence may be performed in or out of the body. There are, however, in the plan of salvation, laws to obey that have to do with the mortal man. These require the body to be present in order to perform them. Example: The Master declared the unavoidable decree that "except a man be born of the water and of the spirit, he cannot enter into the kingdom of God." (John 3:7). Thus immersion baptism or the birth of the water, and laying on of hands for the gift of the Holy Ghost or birth of the Spirit, are made positively essen-

tial. The reason that they must be observed has been heretofore set forth. Suffice to say that they are fixed laws that were decreed in the beginning, to signify a covenant or compact between the Father and his child, whereby the child may be accounted a full-fledged citizen of the heavenly kingdom.

But being baptized, or buried in the water, as a type of the Savior's burial in the tomb, is a corporal act: it requires a physical, tangible body, as anyone can see. What about them that have the gospel preached to them after death? We have found that such spirits may logically believe and repent of a wrong attitude, but still the birth of the water, or baptism, is necessary before they are eligible to a place as a member of God's household.

"What about it" you say? Nothing more nor less than that some living member of their family or a stranger, even, may stand in the departed one's place, as proxy, and be baptized for him. Just as one man may stand proxy for another that is absent in any legal proceedings as to the law of the land. You may stand proxy for your friend in a legal proceeding and take care of that friend's interests. So may one man covenant with God in the waters of baptism in behalf of his friend, if that friend is dead and unable to act for himself.

That the ancients knew of this ordinance of proxy baptism and practiced it is apparent, from the one pointed allusion that St. Paul makes to it in the first Corinthian letter:

> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? —I Cor. 15:29.

The inspired writer of this refers inadvertently to their baptzing for the dead, speaks of it without a shadow of explanation as though it was a commonplace among them and that they understood all about it. Hence it would be inferable that in the much tampering with the scriptures that has been perpetrated in the interval between the apostles and our age, almost all reference to this peculiar principle has been swept out of the holy record.

But though it was too strong a doctrine for the Dark Ages, it has been revealed and revived again in this age of light. Very properly, too, for as the era of great divine knowledge, spoken of by the ancient seers, is upon us, "there is nothing covered that shall not be revealed; and hid that shall not be made known."(Matt. 10:26). It is but reasonable to expect that this doctrine should be brought to light and put into operation especially seeing that there is so much said in the Bible about reclaiming souls in the great beyond. The ordiance of baptism for the dead is the one connecting link between the mighty vicarious work going on in the unseen world referred to in the beginning of this article, and the similar work of reclaiming mortals. In fine it is the binding tie that links together the work of salvation in the spirit world with the work of salvation in this vale of tears.

Joseph Smith says God has given through him as a prophet this marvelous information; and we have seen in the past two or three of our papers that it easily falls in line with the teachings of the prophets and apostles of old. Next week we will set forth what this doctrine of vicarious work for the dead means, to God and man, from the view-ground of a Latter-day Saint.

LESSER LIGHTS OF THE BOOK OF MORMON.

III.

BY "R" IN THE CONTRIBUTOR, JUNE, 1880.

Samuel, the Lamanite.

It is surprising how little we know of some of earth's greatest sons—greatest when weighed in the scales of God's eternal justice. How much do we know of the histories of the great prophets Isaiah and Malachi? Who can tell aught of the private lives of the martyrs Stephen and Abinadi? Whence came Lachoneus, or whither went Gidgiddoni? So also is he who stands at the head of this paper; he appears suddenly in the foreground of ancient American history, bearing a weighty and solemn message—a messenger of God's displeasure, he stands a Jonah to the Nephites. That message is faith-

fully delivered; then he disappears forever from our sight.

The condition of society in the days of Samuel was somewhat peculiar. The Nephites and the Lamanites had, so far as righteousness is concerned, to a great extent exchanged places. The former were puffed up with worldly pride. were full of vain boastings, envyings, strifes, malice, persecution, murders and all manner of iniquities. They cast out, they stoned, they slew the servants of God, whilst they encouraged, exalted and rewarded the false teachers who flattered them in their vileness and sung in their ears the siren's song of "all is well." They revelled in all the luxury that the fatness of the land brought forth; they were ostentatious in the use of gold and silver and precious things; but their hearts never turned in thankfulness to the great Giver of all these bounties. The majority of the Lamanites, on the contrary, walked circumspectly before God, they were full of faith and integrity, were zealous in the work of converting their fellows, and kept the commandments, statutes and judgments of the Lord according to the Law of Moses. Such was the condition of affairs when the Lamanite prophet Samuel appeared among the sin stained citizens of Zarahemla, and for many days preached repentance in their midst. Their eyes were blind and their ears were deaf, sin filled their souls, and in their anger they cast him out. But the work of his mission was not yet accomplished. As he was preparing to return to his own country, a holy angel visited him and proclaimed the voice of the Lord; that voice was that he should turn back and prophesy to the people of Zarahemla the things that should come into his heart.

He returned to the city, but was refused admission at its gates. The iniquitous dwellers therein had no desire to have their peace disturbed by the voice of divine threatenings. But the prophet had the word of the Lord burning within him, and could not be restrained. He mounted the walls of the city, and from this conspicuous vantage ground, with outstretched hands and loud voice, he proclaimed to the wicked the unwelcome tidings of their coming destruction. Many listened to his proclamation, some few were pricked in their hearts, repented of their evil deeds, and sought the prophet Nephi, that they might be baptized. Others were angry, they gathered up the stones in the roadway and hurled them at Samuel, they drew forth their bows and shot arrows at him, but to no effect; the protecting power of the Holy Spirit was around him, and he could not be harmed.

When some beheld how wonderfully the prophet was preserved it was a testimony to them that God was with him, and they also sought Nephi, confessing their sins. But the great body of the populace grew more enraged at the want of success that attended their murderous efforts. They called upon their captains to seize and bind him; they cried out, "He hath a devil, and it is by this power he is preserved, take the fellow, bind him, and away with him!" Following the wild satanic cry of the multitude the officers attempted to seize him, but he cast himself down and fled to his own country, where he began to preach and prophesy amongst his own people. These things occured in the eighty-sixth year of the reign of the judges over the people of Nephi, or B. C. 6. And from that time the voice of Samuel was never heard among the children of Nephi, but in later years Jesus, Nephi, Mormon, and others quoted his prophecies or referred to his testimony.

Nearly all the events, great and glorious, terrible and heart-rending, of which Samuel prophesied, were fulfilled before the inspired historians of the Book of Mormon sealed up its record. Prominent among these predictions were the signs that should occur at the advent of our Savior; the two days and a night of continued light, and the appearance of a new star in the heavens, that should mark his birth in Bethlehem, even to the exact year when these things should take place; also the convulsions, the storms, the earthquakes that should attend his crucifixion, and the resurrection of many of the Saints that should follow his resurrection. Again, how in sub-

sequent years, the Nephites should grow in iniquity, how because of their wickedness, their treasures, their tools, their swords, etc., should become slippery, how magic and its like should abound, and how, within four hundred years, the Nephite race should be destroyed. To the fulfillment of these prophecies Nephi, Mormon and Moroni bear record.

With regard to the final condition of his own race, Samuel utters a more pleasing cry, the dawning of the day of whose fulfillment we now dimly see. He says, "That in the latter times, the promises of the Lord have been extended to our brethren, the Lamanites, and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them; and this is according to the prophecy that they shall be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true Shepherd, and be numbered among his sheep."

He closed his prophecy with these emphatic words, "Therefore saith the Lord, I will not utterly destroy them; but I will cause that in the day of my wisdom, they shall return again unto me, saith the Lord.

"And now behold, saith the Lord, concerning the people of the Nephites, if they will not repent and observe to do my will, I will utterly destroy them, saith the Lord, because of their un-belief, notwithstanding the many mighty works which I have done among them; and as surely as the Lord liveth shall these things be, saith the Lord."

There is one portion of Samuel's testimony that we, who dwell in the fastnesses of these mountains, are continually reminded of. He declares that at the crucifixion of the Savior the solid rocks, both above and below the surface, shall be broken up, shall be rent in twain, and "shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth; yea, both above the earth and beneath." Is not such the case? Is not the geology of this region an enigma to scientists? Are not the strata of its upheaved mountains full of faults and breaks and walls, and unaccountable and unexpected changes? Are not the layers of rocks often found as though turned upside down, the older formations lying nearer to the surface, or upended or thrown about in incomprehensible confusion? Such is the description we have often heard from those experienced in geological matters, and thus the "testimony of the rocks" is today, and has been for ages, an ever present and abiding witness to the truth of Samuel's prophecy, and to the genuineness and divine inspiration of the Book of Mormon.

Antipus.

It was on the last night of the Nephite year B. C. 67, that Amalickiah, the traitor and apostate, was slain in his tent by the daring Teancum, one of the most valiant of Moroni's lieutenants. His death, however, did not put an end to the savage war that for so long had desolated the land and filled the homes of both Nephites and Lamanites with sorrow and mourning. Ammoron, the brother of Amalickiah, succeeded him on the throne of the Lamanites, and continued his predecessor's policy by pushing the war vigorously on both the Atlantic and Pacific coasts; he also took personal command of his armies in the west. Thither Moroni also repaired, leaving Teancum in temporary command of the Nephite forces in the land Bountiful. But he does not appear to have remained many months in that region. Having satisfied himself with what he could do there, he returned to Zarahemla, gathered up another army, and at its head marched to the relief of Teancum, whom he joined towards the end of the year B. C. 65. When he left the west coast he placed the Nephite forces in that department under the command of a general named Antipus.

It is somewhat singular that the name of Antipus is never mentioned in the Book of Mormon, except in a letter written by Helaman, the son of Alma, in which he gives a detailed account of the military operations on the Pacific coast from shortly after Moroni's de-

parture to B. C. 62, the date when it was written.

Helaman, with a corps of two thousand youthful Ammonites (Christian Lamanites) reached the scene of hostilities a short time after Moroni's departure. He found the Nephite forces, numbering apparently about six thousand warriors, in a somewhat deplorable condition. The Lamanites, in the strength of greatly superior numbers, had captured the cities of Manti, Cumeni, Zeezrom and Antiparah, and held possession of the country round about. These cities had not been taken without much bloodshed on both sides, the Nephites especially losing large numbers of prisoners, who were generally put to death by their captors, except the superior officers, who were sent to the land of Nephi. Antipus was locked up in the city of Judea, where, dispirited and weakened by excessive toil and fighting, his troops were making a desperate and painful effort to fortify the city. The arrival of Helaman and his corps brought hope and joy again to their hearts, and renewed vigor to their endeavors.

King Ammoron, learning that reinforcements had reached the defenders of Judea, ordered all active operations to be suspended, for a season. This suspension was most providential for the soldiers of Antipus, as it gave them time to finish the work of fortifying the beleaguered city, and also to recruit their health and energies. By the commencement of the following year the works of defence were completed, and the Nephites became anxious for the onslaught they had so greatly dreaded a few months previous. But they were disappointed, the Lamanites did not feel sufficiently strong to renew aggressive movements, but contented themselves with occupying the Nephite cities they had already captured. In the second month of this year (B. C. 65) a convoy of provisions and two thousand additional warriors arrived from the land of Zarahemla. The Nephites in the city of Judea were now ten thousand strong, with abundant provisions, and they were anxious for a forward movement in order, if possible, to retake some of their cities in the hands of the enemy. Antipus and Helaman resolved on a ruse to entice the Lamanites from behind their fortifications. It was decided that Helaman and his command should march out of Judea with the apparent intention of revictualing one of the cities in the hands of the Nephites, that was built near the seashore. In executing this manoeuver, they purposely passed at no great distance from the city of Antiparah, in which was stationed the most numerous of the Lamanite armies, with the hope that the Lamanites would notice that their numbers were few, and thus be led to attack them. The stratagem proved successful. The garrison of Antiparah issued forth in pursuit of Helaman, who, with all haste, retreated into the wilderness northward, his intent being to draw his pursuers as far as possible from Antiparah. When the Lamanites had started in pursuit of Helaman, Antipus, with a considerable portion of his army, marched out of the city of Judea and fell into the Lamanites' rear. The retreat soon became a race; the Lamanites crowded forward with all possible expedition in the endeavor to reach Helaman before Antipus caught them; Helaman on the other hand, using his utmost energy to keep out of their clutches. Neither of the three bodies turned to the right or to the left, but kept straight on in the effort to outmarch their foes. Night came and went, and on the morrow the double pursuit was still kept up. Another night fell but neither dare turn from their course. On the third morning the race for life and victory was again renewed, but before long the Lamanites, concluding that they could not overtake Helaman, suddenly stopped, and awaited the coming of Antipus and his weary soldiers, whom they unexpectedly attacked with great fury, slew Antipus and several of his captains, threw the Nephite troops into great confusion, and forced them to commence a retreat.

In the meantime, Helaman discovered that he was no longer pursued, and not knowing the reason, was in doubt what course to take. He called a hasty council of war at which it was deter-

mined to return at once, and risk the chances of being caught in a trap by the crafty Lamanites. They arrived none too soon on the field of battle; the soldiers of Antipus were already fleeing before their more numerous foes, but the valor and impetuousity of the youthful Ammonites were irresistible. They fell on the Lamanite rear with a daring and miraculous strength possessed only by men who put their whole trust in God. Thus attacked in the rear, the Lamanites immediately halted, changed front, and threw their whole force against the Ammonites. The surviving officers of Antipus' armies, finding that Helaman had come to their rescue, stopped the retreat, re-organized their scattered bands, and renewed the attack. The Lamanites were compelled to succumb; they could not resist the desperate courage of the Nephites that was driving them in, both front and rear. Their whole force surrendered, and, by Helaman's orders, were all sent as prisoners of war to Zarahemla.

THE IDEAL OF "MORMONISM."

BY ELDER BURNS COX, NORTHWESTERN STATES MISSION.

It is generally thought erroneous by the Christian world of to-day, that man may attain to the greatness of his heavenly Parent. But let us search Holy Writ and then see what our conclusions are.

In the first place, what relation are we to this Being whom we are taught to call our heavenly Father? Apostle Paul wrote the following to the Hebrews:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" (Heb. 12:9). From this, we readily perceive that we bear the same relationship spiritually to our heavenly Father that we do temporally to our earthly father: that ot sonship.

Is it possible for children, with time unlimited before them to acquire the greatness of the parents? Surely their possibilities are unbounded. Says the learned apostle: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if it so be that we suffer with him that we may be also glorified together."(Rom. 16:17). From this saying we can begin to comprehend the grand possibilities of man.

Christ himself was not so great before his mortal career and mortal suffering as afterward. He endured and conquered and the effect was his glorification. The fact that Jesus did not receive a fulness at first is again confirmed by Paul in the following word to the Hebrews: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author ot eternal salvation unto all that obey him." (Heb. 5:8-9).

The Savior said in his sermon on the Mount: "Be ye therefore perfect, even as your father which is in heaven is perfect." (Matt. 5:48). If he has given us this commandment, it is surely within our power to obey it, and with the help of God we can climb to this perfection, which means nothing short of becoming as God is. Mark the words of this same disciple to the Philippians: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God." (Phil. 4:5-6).

Are we in the form of God? Yes, we were created in his image. (Gen. 1:26-27) we are sons of God, and according to the scripture above quoted, we are "heirs of God and joint heirs with Christ," "who thought it not robbery to be equal with God." What a glorious possibility for man! Do we believe the scriptures? Then why not teach this glorious uplifting principle to men, to encourage them on to righteousness and give them a high ideal to work to?

"But," says the objector, "such doctrine won't do: that teaches the existence of many Gods." I do not deny it but rather glory in the fact, and solicit your attention a little longer and ask you to follow me to one of the sayings of the world's Redeemer when he assured those who took up stones to stone him. Jesus answered, "Is it not written in your law, I said, ye are Gods?"

If he called them gods, unto whom the word of God came, and the scriptures cannot be broken, say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the the Son of God?" Jno. 10:34-36. We look also to the Psalms: "I have said, ye are gods; and all of you are children of the Most High." Psalms 82:6. In the beginning God said: "let us make man in our image, after our likeness" (Gen. 1:26). To whom do the pronouns "us" and "our" refer?

Kind reader is not the doctrine of the plurality of Gods wholly substantiated by the Jewish scriptures?

The conclusion: Men, as they dwell upon the earth in this probation are nothing more nor less than Gods in embryo—to develop or degenerate as they choose. To each and all is given the sacred right of choice. If the elector accepts the good, he grows and expands; if the evil, he dwindles and dwarfs until the light of life is finally extinct.

Lovers of Fenimore Cooper's writings will remember Hawkeye, the deer slayer and pathfinder. His death was not due to any positive disease, but to gentle decay of his physical powers. Cooper says, "The old man was reaping the rewards of a life so remarkable for its temperance and activity in a tranquil and placid death." I think there is nothing more beautiful than to see an old man whose work is about done, whose body is breaking down, not because he has misused it, but because the time of dissolution is at hand, a man who is young in heart, who delights in childhood, who keeps abreast of the times, who lives not altogether in the past, but whose eye glows with the brightness of a better day coming—such a man never seems old to me, but is like the angels in heaven of whom Swedenborg fancifully says that they are constantly going forward into youth, so that the oldest angel in heaven appears the youngest.—Bishop Spellmeyer.

Behold, I will hasten my work in its time. —Doc & Cov.

GREAT EARTHQUAKES.

The following table of great earthquakes is clipped from an exchange. Without verifying it we assume that it is reliable.

Place.	Year.	Lives Lost.
Cantania City	1137	15,000
Syria	1158	20,000
Cilicia	1268	60,000
Naples	1256	40,000
Lisbon	1531	30,000
Naples	1456	40,000
Ragusa	1667	5.000
Schamaki.	1672	80.000
Port Royal, Jamaica	1692	3,000
Sicily	1693	100.000
Aquila, Italy	1703	5.000
Jeddo (Tokio)	1703	200,000
Abruzzi, Italy	1706	15,000
Algiers	1716	20,000
Palermo	1726	6,000
China	1731	100,000
Naples	1732	1,900
Lima and Callao.	1746	18,000
Grand Cairo	1754	40,000
Kaschan, Persia	1755	40,000
Lisbon	1755	50,000
Fez, Morocco	1755	12,000
Syria	1759	20,000
Martinico	1767	1.600
Tauris	1780	45,000
Calabria	1783	30,000
Bolivia	1797	40.000
Naples	1805	6,000
Kutch, India	1819	2,000
Aleppo	1822	20,000
Murcia, Spain	1828	6,000
Canton, China	1830	6,000
Calabria. Italy	1835	1,000
Martinique	1839	700
Cape Haytein, San Domingo.	1842	5,000
Point-aPitre, Guadaloupe	1848	5.000
Amalfi, Italy	1851	14,000
Great Sanger	1856	3,000
Calabria, Italy	1857	10,000
Quito	1859	5,000
Erzeroum, Asia Minor	1859	6,000
Mendosco, So. Am.	1861	7,000
Manila	1863	1,000
Mitylene	1867	1,000
Peru and Ecuador	1867	25.000
Santander, Colombia	1875	14,000
Java.	1881	40,000
Scio	1882	4,000
Asia Minor	1885	14,000
Cashmere	1885	3,000
The Riveriera	1887	2,300
Yunnan, China	1888	4.000
Japan	1891	5,000
Mont Pelee eruption	1902	30,000
Valparaiso, Chili	1906	1,500
San Francisco	1906	452
Kingston, Jamaica	1907	1,100
Total		1,300,552

CREEDS OF OUR PRESIDENTS.

The impropriety of making the religious beliefs of Mr. Taft the theme of political controversy has been recognized by most Americans. Now that the subject has been excluded from political consideration, a historical survey of the religious creeds of our presidents may be made without impropriety and has a certain public interest.

George Washington was a regular attendant when at home, at the services of the Episcopal church. One contemporary biographer asserts and another denies that he was a communicant. No conclusive proof of the assertion has been produced.

John Adams was visibly influenced by the "deistic" movement which played so large a part in British thought of the eighteenth century. He was all his life a member of a church that would now be described as "Unitarian," though the denominational separation had not then formally taken place.

Thomas Jefferson was repeatedly charged with being a "free-thinker" and even an "atheist." The latter charge is proved by his letters and other writings to have been false, but his religion, which he regarded as nobody's business but his own, was certainly not an "orthodox" Christian creed.

Madison and Monroe were both members of the Episcopal church all their lives. John Quincy Adams followed the faith of his father and was a member of the same Unitarian congregation most of his life.

Andrew Jackson for the greater part of his life had no religious affiliation. In his later years he attended and finally joined a Presbyterian church, and built a house of worship for that denomination on his estate.

Van Buren was not a member of any church, though when at home he regularly attended the Dutch Reformed services. William Henry Harrison was a communicant and local officer of the Episcopal church, of which Tyler was also a member.

James K. Polk was not until his last hours a member of any church. He commonly attended the Presbyterian services, and during his last illness was received into the Methodist church. General Taylor regularly attended the Episcopal services and was probably a member, though this is not certain. Millard Fillmore was a Unitarian. Franklin Pierce was a Trinitarian Congregationalist. James Buchanan was an active Presbyterian.

Abraham Lincoln never joined any church, though often attending public worship, and commonly preferring the Presbyterian form. Andrew Johnson was not a church member, though when at home he generally attended the Methodist services. General Grant was not a church member, but when he attended public worship at all commonly chose that of the Methodists.

Hayes was an active Methodist, and so was McKinley. Garfield was not only a member of the Disciples church, but had served in its pulpit. Arthur was a member and local officer of the Episcopal church, as Benjamin Harrison was of the Presbyterian. Cleveland attended the Presbyterian church regularly, but it is not certain that he was a member. Mr. Roosevelt is a member of the Dutch Reformed church.

What may be assumed to be Mr. Taft's religious preferences are not, it will be seen, without precedent. And it is worthy of note that several of the presidents who have most strongly shaped our history—notably Lincoln—were not, for reasons sufficient to themselves, formally members of any church.

Yet who would now say that Thomas Jefferson, Andrew Jackson, James K. Polk, Abraham Lincoln, or Grover Cleveland were not great and worthy presidents, or that their abstention from formal adherence to a creed ought to have kept them out of office or, that their being in office made this in any way the reverse of a "Christian" nation?

The un-Americanism of the discrimination urged by certain churchmen during the recent campaign becomes clear when we consider what have been the creeds—or lack of them—of our presidents.—Chicago Inter Ocean.

Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you.—Doc. & Cov.

AS A MUSICAL PARTY SAW SALT LAKE CITY.

Toward the latter part of November last, we received from Elder F. A. Fraughton, then at Indianapolis, two leaves torn from the December, 1904, number of the "Locomotive Engineer's Monthly Journal." They contained an article signed M. E. Cassell, entitled "A Vacation Trip," describing an excursion of a party of songsters through Colorado, Utah and to the coast. That our friends who have never been in the latter state may learn what sort of an experience it is to tour in the domains of so-called "Mormondom," we herewith reproduce the fore-half of this writer's description:

Upon a recent visit to Colorado and California on a vacation with the Euterpean Ladies' Chorus, I received so many courtesies from our Sisters of the G. I. A. that I take this means of expressing to them my gratitude, and to assure them that their kindness was appreciated and will ever be remembered by myself and the young ladies of the chorus.

The party was delighted with beautiful Colorado Springs and vicinity. Visits were made to Pike's Peak and Cripple Creek, where a few of our party were treated to a ride down the shaft of a gold mine. The Sisters of Colorado City held a reception for us in their hall. The banquet tables were most exquisitely set, and flowers were everywhere. Many of the Brothers were present, and Bro. James Smith, Chief of the Division, greeted us and presided at the informal reception. With our party were three B. of L. E. men, whose wives belong to my band of singers, one being Mr. Thomas Humphrey, Chief of Div. 34. He was called upon and made some remarks, after which the ladies did some singing, and the evening was a most pleasant one, thanks to Sister Pack and the faithful members of her division.

En route to Salt Lake City we stopped at Salida, where Mrs. A. F. Dewey entertained my husband, myself and Mr. and Mrs. Humphrey at her pleasant home.

At Grand Junction, imagine my surprise when the Sisters there met the train as we pulled in and gave me a hearty welcome. I was taken to the home of Sister Gordon and enjoyed a good supper, after which we were entertained at Sister Rader's home, where the engineer folks of our party had the pleasure of meeting with the Brothers and Sisters of Grand Junction. Our trip all along the line was one grand ovation.

At Salt Lake City we were indebted to Brother and Sister Beless for many attentions, not the least of which was the rides given us around the city in their carriage. We had nice quarters at the Cullen House, and the genial proprietor, Mr. Ewing, made our stay there very pleasant. The brightest memory of our trip, I think, is the days we spent in Salt Lake City.

Through the kindness of the President of the Mormon Church and Professor McClellan, we were invited to sing at the Saturday afternoon recital in the Tabernacle. We also sang at the regular Sunday service, with the grand organ to accompany us. I feel that it was a privilege of a lifetime, and every member of the chorus seemed inspired.

Mr. Williams, one of the Elders of the Church, invited us to his home, just across from the Temple. Here we met his charming wife and interesting family. The Apostle J. H. Smith, is a brother of Mrs. Williams, and went with us to the house, where a pleasant hour was spent.

One of the events of our stop in Salt Lake was the organ recital given to us especially by Professor McClellan. Such music as he evoked from this, the grandest organ in the world, will linger with us as a benediction while life shall last. At times we were moved to tears, and I could liken it to nothing but a chorus of angels. If we will hear such music as that in heaven, I want to get there.

Professor McClellan is a man of charming personality, and the hour spent in the Tabernacle, with him at the organ, is a bright spot in our lives. Professor Stephens, who has charge of the large choir there took great pains to make us welcome, and gave us a reception at his lovely home. We were somewhat taken aback when we learned that he was a bachelor, and yet a Mormon. We were glad of the opportunity of meeting these people in their homes, and of learning something more of them than what we read in newspapers. We will never forget the reception and treatment given us by the people of Salt Lake City.

THE SKELETON OF INTEMPERANCE.

Reader have you a skeleton in your house? If so, I sincerely sympathize with you. There are many homes where this grim, gaunt monster stalks through, stands with bloodshot eyes, that pierce our hearts like spears of steel; with outstretched hands whose very touch is more horrifying than the fangs of the most poisonous serpent. This skeleton is with us, first in the morning, shadows us through all the long day; hangs as a funeral pall over our homes, crushes the sunshine out from our hearts, blasts all our fond hopes—hopes that we have nursed in our hearts, with

prayers for their consummation. We feel haunted. There is something ever present, it is in the very air that we breathe. There is a heaviness in the atmosphere that seems to bear us down. We feel overburdened; the light has gone out of our homes; darkness is over all; our home is haunted; there is a skeleton in the house: Spirits—spirits that intoxicate! Oh, the demon! The greeneyed monster! The vile serpent! The dreadful skeleton! It has ruined our home. It has broken a true wife's heart. It has stolen life's sweets. It has deprived our children. It has taken the necessities of life away from them. Home, comfort, happiness, peace and contentment, all are lost. The skeleton has driven them out. Spirits, intoxicating spirits—poverty, misery, want, starvation walk in its shadow. It is with feelings of sadness and an aching heart, that I see this skeleton entering any home. But, when it is our own; when those we hold sacredly dear to our hearts come reeling home the pangs pierce like arrows; so fearful is the blow that we feel benumbed, crushed, senseless and powerless. Our very souls are rent with grief.

Insensible to our cries, insensible to the wounds it inflicts, insensible to the pale upturned face, pleading for one kind word—one look of affection—one tender caress. No! This skeleton has forgotten the past, forgotten the innocent, confiding, touching heart that started on life's journey with it. The sea looked calm, the ship launched safely out in the bright and beautiful long ago, but the skeleton was hid in the "hold," and when storms of adversity came, it creeps slowly, but surely out; forgets promises made; forgets the vows, the sacred ties that bound them together for life, all is drifting into the dark abyss of drink. Drink has drowned all feeling—all love, all affection and sympathy. Oh, wives, mothers and sisters endeavor to keep this dreaded skeleton out of your homes. Plant in its stead, love, true fidelity and Christianity, Make your homes homes of peace, contentment and happiness. Keep the clouds away from your fair brows. Smiles and kind words cost nothing. Lavish them freely. If our hearts are full of pure, sweet and happy thoughts, they are also full of sunshine. The face is a very true index of the heart; make it to point to pages of kind words, little acts of kindness, bright smiles and a cheerful welcome. These are woman's weapons, and if properly used, will strike the death blow to this terrible skeleton, rout the enemy "drink," and shout a triumph of victory that the angels will record on the battle lists of woman's triumphs and woman's rights properly won.

Only a women, but she holds in her hand a banner inscribed with letters of gold. Truth, virtue, love and honor shall stand. More sacred to her than the wealth that's untold.—Mrs. Louise Coulson, in Deseret News.

One of the Israelite's subscribers writes asking the editor to tell the evangelists or missionaries that the Jewish religion has proven very satisfactory to those who profess it, and that their persistent attempts to convert Jews in spite of their uniform failure indicates that their zeal is greater than their common sense. Our correspondent's young daughter while traveling was annoyed by a Chicago missionary, which occasioned the letter to the Israelite, which will add that for any man, evangelist or not, to address a young woman, to whom he has not been formally introduced, is a gross impertinence, and all the more offensive and inexcusable when he undertakes to give her unasked for advice upon so very personal and delicate a matter as her religious belief. Men have been kicked for less, and deservedly so.—American Israelite.

And let those whom they have warned in their traveling, call on the Lord, and ponder the warning in their hearts which they have received for a little season.—Doc. & Cov.

And I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean.—Doc. & Cov.

DEATH OF AN ELDER IN SAMOA

It was with sadness that we read the following letter, written by Elder John Q. Adams and dated Apia, Samoa, Dec. 12, 1908:

The list of names of faithful elders who have laid down their lives in active service has been further augmented by the demise here of Elder George Edwin Morris. Young, energetic, full of aspiration, he was rapidly proving his sterling worth at the outset of his missionary career.

Since landing on Samoa July 5th, of the present year he had labored on the island of Upolu, and at the last October conference was assigned to the Savaii conference. While journeying thither he suffered a sunstroke, his mind remaining darkened until his spirit took its flight at 9:30 p. m. Dec. 12. He passed away at mission headquarters at Pesega surrounded by comrades and Saints, and the succeeding day funeral services were held, followed by interment in the Apia cemetery.

Active in God's service while here, and true to the faith until death, who can gainsay that the Savior's declaration is not applicable to his case: "Greater love hath no man than this; that a man lay down his life for his friends."

With best hopes for the work in this remote land, I remain your brother,

Elder John Q. Adams,
Apia, Upolu, Samoa.

The Missions.

NORTHWESTERN STATES MISSION.

An Idaho Item.

Brother D. W. Arave, clerk of the Weiser branch of the Church, tells us of the doings in that prosperous section. At their conference held December 6 they preached to well filled houses two sessions, with these officers and workers among those gathered: Mission president, Nephi Pratt; his secretary, Elder John E. Evans; Elder Elijah Thomas, head of the Boise conference, and traveling elders, Lorenzo Page, Melvin Matthews and Barnes, Elder James I. Hart of Nampa, and about seventy local elders and members. Some good music was furnished by the local choir, augmented by the incoming brethren. Inspiring discourses and well rendered extra musical numbers marked the occasion. Of the status of the branch Brother Arave adds:

"The Weiser branch, while small at present, is growing rapidly. Our Sunday school remembered the birth of the Savior with a Christmas program and tree for the children; a souvenir card was presented to each one present."

SOUTHERN STATES MISSION.

Tour of the Mission.

Chattanooga, Tenn., Dec. 26, 1908.

Elder George Albert Smith of the Quorum of Twelve Apostles, visited eight of the conferences in the Southern States mission this month. He was accompanied by Elder Chas. A. Callis. The Virginia conference was held at Lynchburg, Sunday, December 6, and the North Carolina, South Carolina, Florida, Alabama, Georgia, Atlanta and middle Tennessee conferences were held in the order named. The middle Tennessee conference occurred at Memphis, Sunday, Dec. 20, on which date, after the evening meeting, Elder Smith took his departure for Salt Lake City.

The weather was warm and pleasant throughout the tour of the mission. The Florida conference was held Sunday, Dec. 13, at Jacksonville, and during the services the windows and doors in the chapel were open. Two days later the Alabama conference convened at Bradleyton, out in the country, six miles from the railroad, and here the meetings were held in a large building which had not then been provided with windows. Dinner was served to the large congregation outside, under the trees. Elder Smith partook of the southern fare, which was abundant and good, with evident relish. The people, both members and non-members, were delighted with his kind and affable manner. He greeted them pleasantly, mingled and conversed with them, and this, coupled with his timely and instructive discourses, established the members more firmly in the faith, caused many non-members to look more favorably upon "Mormonism" and begin an investigation thereof.

At Kinston, N. C., through a misunderstanding, a minister of the Universalist persuasion, was scheduled to deliver a sermon on the same evening and in the hall where our conference was being held. He graciously consented to divide the time and accordingly shortened his service. He invited Elder Smith to offer the opening and closing prayers of the meeting and to be seated on the stand. This invitation was accepted and the requests to make the invocations most appropriately complied with. Our conference was resumed after the close of the pastor's sermon, and he and his congregation remained to listen to Elder Smith's discourse. The personality of God, Book of Mormon, restoration of the gospel and the elementary principles thereof were concisely, effectively, and most admirably presented by the speaker.

Besides the public meetings which were largely attended, several priesthood meeting of the elders and local priesthood were held in each conference. The instructions imparted by our visiting brother strengthened the elders in their work, and inspired them with renewed determination to labor still more faithfully and actively in preaching the gospel.

Elder Smith only spent a few hours at the Mission House in Chattanooga, and he utilized them by holding a meeting with the office force and instructing them in their duties. This gathering, like all the rest, was productive of much good and has resulted in an increased efficiency in conducting the business affairs of the mission.

Several years ago Bro. Smith filled a mission in the South, and occupied the position of secretary of this mission the greater part of the time he was here. He made many friends then among the business and professional men of Chattanooga. He called on as many of them as his brief stay in this city would permit, and they received him very cordially.

While in Montgomery, we called on the governor of Alabama. His Excellency had visited Utah, and he talked entertainingly of his visit there. He praised the people for their industry and success in subduing the desert and being such great factors in building up the West. Governor Conner paid a well deserved tribute to President Brigham Young as a leader and colonizer and plied Elder Smith with questions relating to conditions, social, industrial and religious, prevailing in Utah and adjoining states.

Chas. A. Callis.

CALIFORNIA MISSION.

In Northern California.

The elders, some twenty in number, are all in excellent health.

The Saints and friends have royally entertained the elders during the holiday season.

We would like to send our companions in the east some beautiful roses which are out in full bloom around our new home.

The Lord has been most gracious and kind in returning to health Sister Frank Tidwell who at one time was very low.

Sister Grace Dixon, one of the most active workers in the Oakland branch, has just returned from a six weeks' visit in the Sacramento valley.

The elders of Oakland extend a kind invitation to all friends and Saints who may visit this part of the Golden State to call and see them in their new headquarters at 363 29th St. The Saints here have been very kind to contribute nearly one hundred dollars to make comfortable the new mission home.

Jacob Magleby.

Case of Healing.

Oakland, California, Jan. 4, 1909.

To the Editors:

We all feel to acknowledge the hand of the Lord in the healing of Sister Tidwell of this city. She has been troubled for twenty years with indigestion and sour stomach after eating and has taken common soda for relief. Finally it ate away the lining of her stomach and she was taken very seriously ill. The doctor offered little or no hope of recovery and simply gave her medicine to relieve her of the intense pain she was suffering. She desired that the elders administer to her, which was done. She stopped taking the medicine the doctor left, and the elders called every day for a week or more and anointed and administered to her. The Lord heard and answered their prayers, and now she is well and able to be up and around and is not troubled as she was before. We all feel thankful to our heavenly Father for his kindness in restoring her to health. She feels that nothing could have healed her, save the Lord through the prayers and faith of all concerned.

Very truly,
Elder Clarence E. Jones,
363 29th St., Oakland, Cal.

NORTHERN STATES MISSION.

In Winnipeg Canada.

A letter from Elder W. H. Henderson dated Winnipeg, Canada, gives an account of a New Year celebration held there by Saints and friends in a public hall, in the evening. There was a program which included prayer, musical exercises, addresses, games, etc., and it was followed by refreshments. The affair was very pleasant.

There are only four elders now in the Manitoba conference, but the work is progressing encouragingly and they have many friends. The weather has been very cold.

The Eastern Iowa Elders.

The elders of Eastern Iowa congregated in Rock Island for conference, December 29, one priesthood, and one general session was held.

The brethren all brought glowing reports of the progress of the work in their different fields. They all reported good health. and our meeting was a joy to us all.

The elders have all returned to their respective fields of labor filled with the good spirit 'onward march,' which characterized our meetings and eager to place into operation the new plans offered us by Pres. G. E. Ellsworth.

'The Saints of the Rock Island branch were much pleased with the visit of Pres. Ellsworth. They were deeply moved with his instructions and expressed an earnest purpose to bear the glad tidings of great joy to their friends and neighbors and assist the elders in spreading the truths of the gospel.

the elders all went to the residence of Sis-

At the close of our priesthood meeting ter Lindbloom where a delicious supper was served by some of the sisters. Christmas brought its usual joys and pleasures to us and we trust that the New Year will bring a greater demand for hearing the Word and that the spirit of the Lord will be poured

out so abundantly upon all flesh that the gospel light will shine in their lives and all men may know that Jesus is the Christ and that he has again visited the earth and reestablished his gospel with all its powers, gifts, and blessings.

We unite in sending greetings to our colaborers. Your brethren in the gospel of love,

The Eastern Iowa Elders.
Per H. C. Sorenson.

WESTERN STATES MISSION.

Releases.

Elders S. R. Chipman and S. W. Russell have been released to return home. Both have been earnest and energetic workers in the cause they have represented for the past twenty-five months.

We have been permitted to peruse a letter written by Elder Wm. Redd, president of the Nebraska conference, to President John L. Herrick of the Western States mission, which gives a very cheerful account of conditions in that conference. The elders are being received with marked hospitality among the people, and meet many honest investigators. The prospects before them are very encouraging.

Laboring in Cities.

Most of the elders of the mission are now laboring in the cities, after spending a very successful summer and fall in the country districts. There are a few still laboring in the country in Nebraska, who send in some very encouraging reports. Although the weather has been cold and disagreeable at times none have suffered. During the coldest weather and often when it seemed hardest for them to continue their country work, is when they were most greatly blessed. Friends were always raised up to administer to their wants.

A Friendly Letter.

From the following letter received from Mr. Skinner, of Cambridge, Neb., with whom six elders spent Christmas it can be seen that the Lord is blessing their labors.

To the Mormon Church,
Denver, Colo.

Ladies and Gentlemen:

I will write you a few lines in regard to the young men, or elders your Church has sent out in behalf of your religion.

Elders, J. P. Ellison, Jos. I. Bawden, Chas. H. Keele, S. W. Ballard, J. C. Russell and Daniel Nield. spent Christmas and Sabbath with me (I run a restaurant), and a finer and better behaved set of young men I have never met. The Church and their parents may well be proud of them.

Their parents certainly deserve credit for sending forth into the land such fine young men. I hope they will meet with good success in their work.

I write this just as a consolation to their dear old mothers so that they need never worry about their boys.

The boys are out at work and do not know that I am writing these few lines.

Yours very truly,
J. M. Skinner.

EASTERN STATES MISSION.

Brooklyn: Sunday, Jan. 3d, all of the elders met in priesthood meeting. Their reports were all good, and Brother Kirkham, who is here studying music, spoke to the elders, giving them encouragement. A Relief society has been organized, and is preparing to do a little relief work among those who need it. Six new baptisms were performed on the evening of the 7th. Mr. and Mrs. Strang, their two boys, Mrs. Duryae, and the daughter of Sister Park were the persons added to the fold of Christ. This is beginning the new year as we like to commence.

East Pennyslvania: The elders have organized a Mutual, and are also holding many effective cottage meetings. Now that they have said good-bye to the old year, and have shaken hands with the new, there come from the elders throughout the conference expressions filled with high hopes and anticipations for the future, and though we feel somewhat proud of the past year's record, we hope to far exceed it in the year that lies before us. From Camden, N. J., Elders B. Cecil Gates and John T. Moody report a singular incident. The nephew of one of our Canadian Saints—a child of three years—was taken with a complication of pneumonia and inflammation of the stomach. Three doctors had used their best skill to save the child, and were treating it with strychnine as the last resort, and it was imperative to keep it in a head-down position to keep the blood in its head and heart. The child had been administered to, but that only eased it from suffering so much, so word was sent to the elders to fast and pray for the child. This was Monday afternoon, and Tuesday morning there was a sudden change. The disease and its complications left, and the child is now recuperating very rapidly. Another case of healing might be of interest to readers, An elderly lady, who has befriended the elders many times, had entirely lost her mind. Her niece is a good faithful member of the Church, and knew how the lady had cared for the elders in the past. She had implicit confidence in the priesthood of God and felt that he would not forsake those who had sheltered and fed his servants while out preaching his gospel. Accordingly, she sent for the elders. Two days before they arrived, the doctor had been called by the other members of the family, pronounced the case hopeless, and said that she would never walk again, nor regain her right mind. The elders administered to her, and, in a few days, she dressed herself—a thing she had not done for a long time—and came downstairs, and took the little

children out in the garden for a walk. Elders J. G. Allred and M. A. Garn called at her home, as they were coming in from the country a week or so later, and found her well and happy, and very pleased to see them. Some of the family, who had heretofore been very prejudiced, were now very friendly indeed, and extended an invitation for the elders to dine.

Northwest Virginia: There has been a Campbellite minister holding meetings every night in Liverpool. He was a good slanderer, so Elders Chas. L. Weed and Edwin Quigley asked him to give them one night to defend themselves. He refused, but, by watching for a chance, they were able to slip a meeting in on him one Sunday afternoon. They had a large attendance, and, from general reports, the people were very much pleased with the doctrine of "Mormonism" when they saw how it compared with that of the minister. The people in Liverpool are very anxious to have the elders hold more meetings with them. Many who have shown no interest in religion are becoming anxious to have a better knowledge of the restored gospel. Elders Chas. L. Weed and J. F. Warner, S. E. Quigley and A. B. Slade will labor in Jackson, Roan, and Calhoun counties. Elders Chester Johnson and W. A. Heninger in Doddridge and Tyler counties; Elders Eugene Curtis and Chas. Moser in Ritchie and Pleasant counties. All report good success in their labors. Very successful meetings are being held in all of the counties with good attendance. The elders are making a great many friends, and hope to soon reap some of the fruits of their labors. Elder R. J. Barton is installed as secretary of the conference. President O. F. Rice and Elder Wm. Bradford are going to visit all of their elders in their different fields of work. The Liahona is very much appreciated by the non-members as much as by the members and is a very interesting paper. The elders spent Christmas week in visiting with the members and friends and holding cottage, hall and sacrament meetings.

Southwest Virginia: A case of healing is worthy of mention: A little girl was afflicted with inflammation of the eyes so badly that she could not stand to be where there was any light, unless she placed something over them. She was administered to, and the second day after, was back in her school studying with the rest of the pupils. Such testimonies are certainly a comfort to us as children of God.

West Pennsylvania: For the past three weeks, Elders M. J. Keeler and S. E. Lewis, Jr., have been traveling in the northern part of the state gathering genealogy for the conference. They spent Christmas with the family of Brother Daniel Card, and report having a very enjoyable time. The following communication was received by Elder A. G. Jewkes, Jr., from a family of friends who were acquired while he was doing cross-country work last summer in northern Pennsylvania:

Corry, Pa., Dec. 21, 1908.

Mr. A. G. Jewkes,
1212 Boyle St., Allegheny, Pa.,
Dear Mr. Jewkes:

Having frequently received your Journal I decided to write to you to express my sincere thanks for the same. Not only myself, but also the members of my family are very much interested in "The Elder's Journal," and do take much pleasure in reading it. And we sincerely believe it teaches only what is true, pure, and holy.

Wishing you eternal success,
Very respectfully yours,
J. B. Bennett.

Since getting the above, Elder Jewkes has received another letter from Mr. Bennett, with the price of a Book of Mormon enclosed, requesting that the book be sent to him. Such communications bring joy to the heart of a servant of God. "We are glad to report for our conference" writes President Jacobson, "that during the past year with an average of eleven elders, there has been nineteen baptisms, and seventeen children blessed. It is also encouraging to know that during the past six months, the average attendance at our regular sacrament meetings here at the conference headquarters has increased to about triple what it was. Elder W. H. Steed has been called to labor in the office at New York City. We regret very much to lose him from our ranks, but as he must go, our love and good will go with him, and we wish him success in his new calling. There is a movement on foot among the ladies here to organize a Y. L. M. I. A. and we hope in the near future to see them doing a nice work in that line, for we realize the good derived from the Mutual.

Releases.

Elder L. E. Elggren from the New England conference; Elders M. A. Garn and Wm. J. Cook from East Pennsylvania conference.

A Word of Praise.

In a business letter, Elder W. C. Hunter, president of the New England conference, writing from Worcester, Mass., speaks in high praise of Liahona The Elders' Journal, and credits it with doing a great amount of good in making better understood the principles of the restored gospel. There are 22 elders in this conference, and all are well and busy.

CENTRAL STATES MISSION.

Elder J. E. Pitcher and companion are meeting with good success in getting school houses in Shelby county, Texas. They see good fruits from copies of the Book of Mormon distributed by former missionaries.

Elder A. L. England writes that some fine cottage meetings have been held in St. Louis lately, and that many are investigating.

Elders E. O. Fullmer and G. C. Wright have arranged to hold a series of meetings in a promising field about seven miles north of Hannibal, Mo.

Elders Samuel Butterfield and W. D. Holt are busy in Hannibal, Mo., holding cottage meetings, visiting among the people, etc., and report bright prospects there.

The two companies of elders in the Arkansas conference are traveling in parallel lines, twelve apart, and at the end of each month they meet, compare notes, make changes in pairs, etc. So writes Pres. J. B. Dally.

Elders T. F. Corbett and N. N. Dalrymple have recently held several meetings in Low-Wassie, Mo., and report that the people there are broad minded. Many of them have changed their opinions about "Mormonism" since hearing these elders.

Pres. James S. Crane of the North Texas conference, lately made a pleasant and successful trip through Red River county visiting the elders and some Saints there. He and Elder W. L. Johnson held three good meetings near Detroit. The people were much interested and asked the elders to return.

In Madison County, Texas.

Elder P. D. McArthur writes in a cherry vein of conditions in this locality, and of its sunny climate. At Center there is a thriving branch of the church and a good Sunday school, well organized; and the Saints there hope soon to have a building of their own in which to worship. On Jan. 3, a fast meeting was held. Elder M. T. Hixon, president of the South Texas conference, presided. He turned the meeting over to the Saints for the bearing of testimonies, and they had a spiritual feast. The first baptisms occurred here eight months ago.

Death of an old Saint.

After a short illness, George Baker died in the home of his grand children in St. John, Kans. on Dec. 28, 1908 at 11:45 a. m. after reaching the age of ninety seven years, five months and twenty days.

He was a faithful member of the Church of Jesus Christ of Latter-day Saints, and was ever ready to entertain the elders. Bro. Baker was born July 8, 1811, in Green county, Pennsylvania. He moved to St. John April 12, 1875, with a colony of Latter-day Saints. For a number of years he lived with his son, George W. Baker, who died last spring. On Dec. 15, 1908, his daughter-in-law, Sister Geo. W. Baker died. This so greatly disheartened him that he desired to follow her.

The funeral services were held in the Latter-day Saints' Church on Dec. 29 at 2 p. m. and were witnessed by a large number of relatives and friends.

Conference president C. E. Bronson was in charge of the services. Elder J. W. Cook gave a eulogy of the deceased, and Elder L. J. Robinson delivered the funeral sermon.

The elders of the conference were present and assisted in the sickness and funeral services, and join in extending sympathy to the family who have been called to part with so many of their loved ones in so short a time.

C. E. Bronson, Conference President.

St. John Conference.

The elders of St. John conference met at St. John during the holidays, after being separated for almost four months, during which time they were laboring in three different localities. They were pleased to see one another, and to learn what success each had met with. All were very pleased also to meet the Saints of St. John branch by whom they were made to feel welcome. A series of meetings were held by elders in the Latter-day Saints' Church during their stay.

Sunday, Jan. 3, Pres. S. O. Bennion and Pres. J. L. Herrick of the Western States mission visited them and held two priesthood meetings, and gave many valuable instructions leaving the elders much encouraged and with a desire to continue in the work of the Lord.

Monday, Jan. 4, the elders were separated in three companies. Company A. under the leadership of Pres. C. E. Bronson, company B under the leadership of Elder F. T. Crane, and a company of four for the purpose of visiting investigators and friends under the leadership of Elder W. D. Wilcock.

The elders left with an invitation from friends and Saints in St. John to call again. All feel that a greater amount of good will be accomplished in 1909 than in 1908.

C. E. Bronson, Conference President.

In Arkansas.

Elders Jos. W. Prince and Wm. E. Jenkins send an interesting account of experiences in Arkansas. In Thornton they were passing a Holiness church where a revival was in progress, and feeling impressed to do so, entered. Immediately the pastor called to them saying they looked like men of God, and telling them that if they wished to speak they might do so, and talk as long as they desired. They addressed the congregation briefly and at the close of the services many shook hands with them, and invited them to dine. By invitation they attended the evening service. Hospitality for the night was extended, and many desired to hear more of their teachings. At the meeting next morning they spoke again,

and a still greater desire to hear more of their doctrine was manifested. At the closing meeting of the revival a vote was put to the congregation to determine who was and who was not willing to let the "Mormon elders" use the house. There was not one opposing vote, and the elders appointed a meeting for that evening, which proved very successful.

At its close two gentlemen asked the elders if they would hold a meeting for them, provided a house was furnished. The elders gladly assented, and a very successful meeting resulted. Some of the women who attended said they had heard so much about the despised "Mormons" that now when they had a chance they wanted to know all they taught. Two more meetings devoted to the first principles of the gospel were held, when the people requested that a lecture be delivered by one of the elders on the rise of the Church, which was done. The attendance was large, and the people seemed honest and eager to hear the gospel. At the last meeting three copies of the Book of Mormon were sold, and the elders were invited into half a dozen homes. Next day friends made by the elders arranged to give a social and musical entertainment in their honor that evening. In that neighborhood the elders certainly had a very pleasant experience, and they bore faithful testimonies to the people.

Adventure With a Mobocrat.

Elder J. B. Dalley, president of the Arkansas conference, and his companion, Elder Wm. Jacobson, lately had an experience of a very trying nature in that state. They crossed the Anachita river, entered the little town of Moro Bay, went to the post office to mail letters, and offered the postmaster a Book of Mormon. He said he had one and did not believe a word of it. As the elders were leaving the town they were overtaken by a big, burly fellow riding a mule, who asked if they were drummers. The elders introduced themselves and then the fellow wanted to see some of their books and to know if they had "Mormon" literature. He received an affirmative reply, when he ordered the elders to put up their books, turn back on the road and "hike it," at the same time getting his double barrelled shot gun in position. The elders moved on and he followed, abusing them. They remonstrated, but he said he did not want "any of their head," and that he was surprised at intelligent men going around the country gathering up women to take to Utah. The elders answered that such a thing was farthest from their purpose, and told him he could go back on their track and investigate their conduct.

The party had gone back toward the town some distance when the mobocrat,—for such he certainly was—compelled the elders to take a road leading into the country, saying that the people of the town would not have either them or their literature. The elders replied that they were willing to leave and did not wish to press their literature on any person, and asked why they could not go back the other way. The mobocrat replied that he would show them the way to go, and marched them to a large stream of water. The elders began to look for a place to cross, but he ordered them to ford it, and raised his gun. The elders went to the edge of the water where one of them turned and told their tormentor that it was a shame to expose their health in that way.

Their prayers to the Lord to soften their persecutor's heart began to be answered. He lowered his gun and commenced to reason with the elders. At length he said: "Well, I want to see all of your literature." The elders opened their grips to him and he took a Book of Mormon, a Voice of Warning, a copy of the Improvement Era, some tracts and copies of Liahona The Elders' Journal. "Now," he said, "I am going contrary to the orders of the citizens of Moro Bay, and taking the responsibility of letting you go; but if you will not distribute any literature you may go."

The elders urged him to read the literature he had taken from them, and he would find out they had been badly misrepresented, and that he had been misinformed. He promised to read the literature, and took the addresses of the elders, saying that if he found what they said was true he would write to them. He gave the elders his name and shook hands with them and then forded the stream on his mule. It was several feet deep. The elders went on their way rejoicing.

DEATHS.

Ford.—In Council Bluffs, Iowa, Dec. 17, 1908, after an illness of ten months, Mrs. Phebe J. Ford, aged 59 years, 1 month and 5 days. Among those who mourn her loss is her daughter, Mrs. Lucy E. Bateman, who attended upon her lovingly to the last.

Townley—Lemoine—Bro. Felix Lemoine, of Hamburg, La., in a recent letter says: "On Nov. 22, 1908. God in his infinite wisdom, took my little nephew, Allen Townley, aged nine months; and on Dec. 2, my little baby girl, Lucille Lemoine, aged eighteen months, obeyed her Master's will. Pray to our Heavenly Father that her parents may embrace her in the world to come."

Chesser.—Brother and Sister Chesser, of Caryville, Fla., were called upon to part with their son John Lafayette, who died of pneumonia, Dec. 29, 1908. He was born Jan. 16, 1891 in Loundes county, Ala., and joined the Church Jan. 1, 1900. He was a young man of sterling qualities, and set a good example among his associates by abstaining from the use of tea, coffee, tobacco and liquor. He delighted in the company and teachings of the elders, many of whom will hear with sorrow of his death.

Liahona The Elders' Journal

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MEMORIAL ADDRESS.

On Jan. 9, pursuant to previous appointment, and in compliance with a request made by the family of the deceased, Senator Reed Smoot of Utah delivered before the United States senate a memorial address in memory of Senator Redfield Proctor of Vermont. It attracted much attention, and the speaker has had many applications for copies of it. It appeared in full in the Washington papers, and we are pleased to offer it to our readers:

Mr. President, on March 4 last, when the flag above the senate chamber was placed at half mast, we witnessed the emblem of a nation's grief for the loss of one of her noble, stalwart, patriotic citizens—Senator Redfield Proctor—the Christian, the business man, the soldier, the statesman. It is fitting indeed that we, his colleagues, set apart this day to pay respect to the memory and to extol the virtues of our friend, who has passed the portals of death into a grander and better life. Death, the kind friend of man, opened the gate of Paradise and God bade his son enter.

Soul Lives On.

We bury the body, but the immortal spirit—that spark of divinity—lives on forever. A noble and well completed life has been transferred from this world to a more perfect sphere beyond. Senator Proctor is not dead. He has simply advanced to a higher life. Rather would I consider this occasion the celebration of his birth into an eternal life than one to mourn his death. All knowledge gained, all victories won, and all ideals realized in this life, will be his throughout all eternity.

Thank God, no stain of dishonor rests upon the life of our departed friend. In it no compromise was ever made with falsehood. He worshiped God and loved his fellow man. He was true to every trust. He was kind and charitable and had every respect for the opinions and convictions of others. He was true to himself, to his family, to his fellow man, to his country, and to his God.

Well may it be said of Senator Proctor: "He was an honest man," which is the greatest honor that can be bestowed upon any man. By honesty, I mean more than mere desire or ability to meet all of one's commercial obligations. I mean more than respect for and obedience to law. Millions of men may claim these virtues, yet may not be honest in the broadest sense. These are truly desirable attributes; but honesty means more than all of them, for they may be forced virtues, or may be acquired after selfish gain and advantage.

Real honesty is a God-given gift manifesting itself in every act of man toward his fellow man. It is unselfish, loyal to principle, and true to conviction without thought of consequences. I repeat Senator Proctor was an honest man; honest under all conditions; honest because honesty was a part of his very being. No one ever met him who did not feel he had been in the presence of an honest man. His countenance, his voice, yes, every part of him, was typical of his noble character.

American People Benefited.

The American people have been benefited by his wisdom, which has gone forth in the laws enacted by congress in which he was so deeply interested. Painstaking in the discharge of his public duties, no member rendered more faithful and efficient service to his country. We, who served with him, will miss his wise counsel and valuable advice. His nobility of character, his determined purpose to solve the weighty problems of human government, his zealous devotion to the duties of life, public and private, constitute a legacy that enriches us all.

His ambitions in life were realized by his patient, consistent, and untiring efforts and by his unceasing diligence and deep sense of duty. He rose from the common walks of life to the position of business man, state senator, lieutenant-governor, governor, secretary of war, and United States senator, the highest honor within the gift of the people of Vermont.

The life work of this splendid American has ended, and he will be missed by family, neighbors, state and nation. Oh, what a loving father, a devoted husband, a Christian

neighbor, a true friend, an ideal American! As long as we believe in loyalty to country, in consecrated public service, in a clean and upright life, so long will the life and services of our friend be remembered and honored by his people.

To his family he has left more than a princely fortune, for he has left behind a successful life, one that will be an inspiration to thousands of young Americans and a demonstration of the oft-repeated assertion that position, business success, and honor are open to all in this land of freedom and may be acquired without wrongdoing or oppressing one of God's children.

A Noble Example.

Senator Proctor's photograph, among others of the great men of this world, hangs in my library. I shall always point to it with pride and tell the story of his life to my sons with a hope that it will inspire in them lofty ideals and be an example to them of business integrity. His life is the highest type of successful American citizenship, and that means the highest known to the human family. It can be truly said of our departed friend that the world is better off for his having lived in it.

In these days when newspapers and magazines are filled with sensational stories of dishonesty among men of all stations in life, people are being impressed more and more, with the idea that the future success of our nation depends not so much upon the culture, the brilliancy, the learning of its leaders in legislative and business life, as upon the honesty and integrity of their character. Character exemplifies human nature in its highest forms. It is the corner stone of individual greatness, the Doric column of the majestic structure of a true and dignified man, who is at once a subject and a king. The true worth of an individual, a community, a nation, is measured by the strength of their character.

No taint of corruption rests on the character of Redfield Proctor. It was without blemish, firm and true, the source of his happiness. Neither wealth, nor the praise, nor the allurements of this world could pollute it. As long as the affairs of this republic are directed by men of Senator Proctor's high character, its future welfare will be assured.

In the Distant Future.

Mr. President, there is a future, as there was a past. God has withheld the recollection of our former existence for a wise purpose and mercifully hidden from us the full glory of the future. Yet oft-times a secret something whispers, "You're a stranger here," and we feel that we have wandered from a more exalted sphere. This life is but a part of the great plan of salvation, which was laid before the foundation of the world. Our earthly bodies die and return to dust: but our spirits are immortal and live forever.

No human soul is satisfied with the hopeless horror of oblivion. It cannot be possible that our life is a bubble upon the ocean of eternity, to float for a moment upon its surface, and then to burst into nothingness and darkness forever! To admit such a thought is to confess that the human family is damned from birth to death. Our destiny is higher than that of earth. Death is not so terrible, properly viewed. It is the pleasant transitional stage from an earthly to a more perfect life.

For centuries men have doubted the immortality of the soul. But none have approached the throne of Grace in humble supplication who have not received hope and faith and knowledge. Revelation and reason both assert the same glorious hope. Why then should we view death with terror? Ought not we rather to look forward to it as the final triumph of a well spent life? So I say that the death of our colleague is our loss, but his everlasting gain.

Hope of Resurrection.

Our hope of resurrection is glorious to contemplate, when body and spirit will again reunite and come forth triumphantly to reap the reward of the deeds done in the body and to receive the crown of eternal life, which is the greatest gift of God. Let us feel that our friend has been given a higher and greater commission and let us have faith that we shall again meet him and have the pleasure of his personal association. We will meet him; we will recognize him; we will know him.

I have experienced the sad separation by death of a father and I know the grief it brings. My heart goes out in sympathy to the widow and family in this their bitterest hour of trial. God comfort them and grant his choicest blessings upon them. May they seek consolation in the unshaken belief that God is just and "knoweth best."

"Some time when all life's lessons have been learned,
And sun and stars for ever more have set,
The things which our weak judgments here have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

"And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So, God perhaps is keeping from us now
Life's sweetest things because it seemeth good.

"And if, sometimes, commingled with life's wine,
We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine,
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
O, do not blame his loving Father so,
But wear your sorrow with obedient grace!

"And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friends,
And that sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

"But not today. Then be content poor heart!
God's plans, like lilies, pure and white, unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
When we shall clearly know and understand,
I think that we will say, 'God knew the best.'"

SABBATH SCENE IN NAUVOO.

BY WILFORD WOODRUFF, IN TIMES AND SEASONS, APRIL 15, 1842.

A large assembly of Saints gathered together at the place of meeting at an early hour, to hear a discourse delivered by President Joseph Smith, upon the subject of Baptism. A child of Mr. Windsor P. Lyons being deceased, the body of which lay before the assembly, called forth many remarks from the speaker upon the subject of death and the resurrection, which were in the highest degree interesting and edifying, as were also his remarks upon the subject of baptism.

The following is a brief synopsis of some of the items delivered by the speaker.

President Smith read the 14th chapter of Revelations, and said:

"We have again the warning voice sounded in our midst which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, Why is it that infants, innocent children are taken away from us? Especially those that seem to be the most intelligent and interesting? And the strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the 'world grows weaker and wiser' if it is the case, the world grows more wicked and corrupt. In the early ages of the world, a righteous man, and a man of God, and of intelligence, had a better chance to do good, to be believed and received, than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth; and he has much sorrow topassthrough here; the Lord takes many away even in infancy that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth, therefore if rightly considered instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.

"What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death bed, to repent, as we see the infant taken away by death, so may the youth and middle aged, as well as the infant suddenly be called into eternity. Let this then prove as a warning to all, not to procrastinate repentance, or wait till a death bed; for it is the will of God that man should repent, and serve him in health, and in the strength, and power of his mind, in order to secure his blessing; and not wait until he is called to die. Also the doctrine of baptizing children, or sprinkling them, or they must welter in hell, is a doctrine not true, not sup-

ported in Holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world they are taken to the bosom of Abraham. The only difference between the old and young, dying, is, one lives longer in heaven, and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world. Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss; but we do not mourn as those without hope.

"My intention was, to have spoken upon the subject of baptism, but having a case of death before us I thought proper to refer to that subject. I will now however say a few words upon baptism, as I intended. God has made certain decrees which are fixed, and immovable, for instance; God set the sun, the moon, and the stars in the heavens; and gave them their laws, conditions, and bounds which they cannot pass, except by his commandments; they all move in perfect harmony in their sphere, and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens, for instance; the oak of the forest, the fruit of the tree, the herb of the field; all bear a sign that seed hath been planted there; for it is a decree of the Lord that every tree, plant, and herb, bearing seed, should bring forth of its kind, and cannot come forth after any other law, or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God, "for except ye are born of water, and of the spirit, ye cannot enter into the kingdom of God," saith the Saviour. It is a sign, and commandment which God has set for man to enter into his Kingdom. Those who seek to enter in any other way will seek in vain; and God will not receive them, neither will the angels acknowledge their works as accepted; for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for; and give him a title to a celestial glory; and God has decreed that all who will not obey his voice shall not escape the damnation of hell. What is the damnation of hell? To go with that society who have not obeyed his commands. Baptism is a sign to God, to angels, and to heaven that we do the will of God; and there is no other way beneath the heavens whereby God hath ordained for man to come to him, to be saved, and enter into the kingdom of God, except faith in Jesus Christ; repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost. What is the sign of the healing of the sick? The laying on of hands is the sign, or way marked out by James; and the custom of the ancient saints as ordered by the Lord; and we can not obtain the blessing by pursuing any other course, except the way marked out by the Lord.

"What if we should attempt to get the gift of the Holy Ghost through any other means, except the signs, or way which God hath appointed? Should we obtain it? Certainly not; all other means would fail. The Lord says do so and so, and I will bless, so and so.

"There are certain key-words, and signs belonging to the priesthood, which must be observed in order to obtain the blessing, the sign of Peter was to repent, and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost; and in no other way is the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost, and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized; which was the convincing power of God unto him of the truth of the gospel; but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign, or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick, or commanded an evil spirit to come out of a man,

and it obey him; for the spirits might say unto him, as they did to the sons of Sceva, 'Paul we know; and Jesus we know, but who are ye!' It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened; and this is the way marked out by the word of the Lord.

"As concerning the resurrection I will merely say that all men will come from the grave as they lie down, whether old or young, there will not be 'added unto their stature one cubit;' neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God, and the Lamb; with bodies of the same stature that they had on earth; having been redeemed by the blood of the Lamb, they will there enjoy the fulness of that light, glory, and intelligence which is prepared in the Celestial Kingdom: 'Blessed are the dead who die in the Lord; for they rest from their labors and their works do follow them.'"

The speaker before closing called upon the assembly before him, to humble themselves in faith before God, and in mighty prayer and fasting to call upon the name of the Lord, until the elements were purified over our heads, and the earth sanctified under our feet; that the inhabitants of this city may escape the power of disease and pestilence, and the destroyer that rideth upon the face of the earth; and that the Holy Spirit of God may rest upon this vast multitude. At the close of the meeting President Smith informed the congregation that he should attend to the ordinance of baptism in the river near his house, at 2 o'clock; and at the appointed hour the bank of the Mississippi was lined with a multitude of people, and President Joseph Smith went forth into the river and baptized with his own hands 80 persons, for the remission of their sins; and what added joy to the scene was that the first person baptized was Mr. L. D. Wasson, a nephew of Mrs. Emma Smith, the first of her kindred that have embraced the fullness of the Gospel. At the close of this interesting scene the administrator lifted up his hands towards heaven, and implored the blessing of God to rest upon the people; and truly the Spirit of God did rest upon the multitude, to the joy and consolation of our hearts. After baptism the congregation again repaired to the grove, near the Temple, to attend to the ordinance of confirmation; and, notwithstanding, President Smith had spoken in the open air to the people, and stood in the water and baptized about 80 persons, about 50 of those baptized received their confirmation under his hands, in the after part of the day. While this was progressing great numbers were being baptized in the font.

Those who wish for further information concerning the scenes of the Sabbath in Nauvoo, or any other day in the week would do well to "come and see."

No individual can wrong another without that wrong being thrown back upon himself. This is just as sure as your face is reflected in a camera when the light shines upon it. You go into a photographic gallery to have your likeness taken; you sit down opposite the camera, and the effect of the light upon the instrument is to make it reflect an exact likeness of yourself. It is precisely similar with every evil action—they exemplify the truth of the well known maxim that "curses come home to roost." This is universally true. No person can, with impunity, put his fingers in the fire; neither can any person violate the laws of life and health without suffering pain and sickness in consequence. Though the Lord is long suffering and full of loving kindness, the penalties attending the violation of his laws are sure to overtake the offender sooner or later, and foolish is the man or woman who fosters the delusive hope that it will be otherwise.—Erastus Snow.

"We sow a thought and reap an act;
Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny."

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Editorial

EXPLANATORY.

In reply to criticisms of some of our friends, based on the fact that items from the various missions are stale before they appear in our columns, we will repeat an explanation we have several times made. In order that we may reach the headquarters of the several missions with packages for the elders in time for their regular weekly mailing days, we are obliged to close our forms ten days in advance of the date of issue. This means that news coming from the nearest mission will almost always be at least two weeks old before it can appear. If there is any delay in forwarding it, or if there should not be room for it in the forms of the first issue printed after it is received, as often happens, it will be three weeks old before it can appear; and sometimes items are a month old before our readers see them. Hence items that lose their interest within a few days should not be sent.

The heading "Mission News" was adopted for that department at a time when different conditions existed; but it was recently changed to "The Missions" because it had become a misnomer. The contents of this department are not news in the ordinary sense. It is the desire of the editors to publish here only matter that will be faith promoting or have permanent value, historically or otherwise; and this is the reason for excluding a variety of matter sent by correspondents, which has only a temporary or passing interest, such as holiday festivities, etc. It is neither interesting nor profitable to read of a Christmas dinner three or four weeks after it happened, unless there were circumstances connected with it that made it worthy of record. It will be difficult to edit this department closely, and in a manner to avoid an appearance of either partiality or inconsistency; but in a general way an attempt will be made to follow the rule here stated.

We hope correspondents will accept our assurance that we mean no discourtesy to them by omitting to publish what they may send. The permanent value or faith promoting character, or lack of these qualities, of the material they furnish will usually determine whether or not we can use it. Then there is the ever present pressure upon space which will often be the deciding factor. We thank our friends

for their courtesy in furnishing information, and offer this explanation knowing that it is due to some of them.

We are surprised at the amount of poetry we receive; nearly every week brings from one to several such offerings. We regret to add that very few of them possess sufficient merit to entitle them to space. The sentiment is usually good; often it is beautiful or admirable; but the verbal garb is too crude for presentation in print. Something besides sentiment is required in the writing of poetry, and persons who have not some knowledge of the rules of the art, with at least a good English education, ought not to expect to see their lines in the columns of any worthy publication. Our rules exclude obituary poetry.

We are quite willing to publish notices of the deaths of Saints or friends in the several missions, and shall hereafter maintain a department for this purpose. But these notices must of necessity be brief. We are obliged to consider the interests of the many as well as the wishes of the few.

INDIANS AS BUILDERS.

The Kansas City Star lately published an interview with Major R. M. McClaughry, warden of the United States penitentiary at Leavenworth, Kansas, in which information is conveyed concerning certain peculiar traits of the American Indian, that will be of interest to Latter-day Saints, and all who believe the Book of Mormon to be an inspired record.

Practically all of the Indians in the United States who have not become fully civilized live on reservations and are governed by laws enacted by congress. When their wild and savage nature is considered, it is not at all surprising that now and then one of them commits an infraction of the law the penalty for which is imprisonment. Indeed it might reasonably be expected that such instances would be more frequent than they are.

At the present time there are confined in the prison above named about 40 adult male Indians. As is well known, among the redmen in their native condition, all menial and manual labor is performed by females; the male considers it beneath his dignity to work at physical toil. It was long a puzzle to the prison officials to find something for the aborigines to do. They did not take to farming at all. There is a stone cutting shop connected with the prison, and in discussing the subject of finding employment for the Indian prisoners Major McClaughry said:

"Finally several years ago one of our Indians said he would like to learn to cut stone. We allowed him to try. He went ahead with wonderful rapidity. This experiment was so successful that we tried others and don't you know that almost without exception everyone of them succeeded. That gave us the idea that perhaps they would do as well in stone setting. They did. Their work ranks right up with the white cutter or setter who had experience before he came here. This is all the more noticeable because I don't suppose anyone of our Indians had ever had a stone cutter's hammer in his hand before he came here."

Pointing out of the barred window of his office the warden went on:

"Look at the ornamental stone work in those brick walls. Practically every bit of it was done by Indians under an Indian convict foreman. That foreman came to us absolutely ignorant of stone setting, yet in a year or two he had not only mastered the trade, but he was made foreman. It is unusual to have a convict foreman. He is generally a citizen. This same Indian foreman is now free and earning $8 a day in the capacity in which he was employed here. I have heard of other Indians who have gone out of here, having learned one of these trades, who are buckling right down to good, hard, honest work."

The warden added that there were employed in the stone-cutting shop about thirty-five Indians, that they took

great pride in their work, and that no difficulty was experienced in getting them to do their tasks. When asked to account for the aptitude of the Indian for stone work, Major McClaughry replied:

"I have given that considerable thought and I think I have arrived at its solution. It's my belief that all our Indians have come down from the Aztecs and these men have inherited the art of stone working. Once in a while a negro will develop into a stone cutter. Almost in every case of this kind, however, I find on inquiry that the negro has Indian blood in him. So you see it's in the blood."

In view of the part which prophecy declares the Lamanites are to perform in building the city of Zion in this generation, the foregoing evidence of their adaptability for the building of cities has special interest. The city of Zion, also called the New Jerusalem, is to be built upon the American continent; and it will be built by the aborigines in connection with white people who obey the fullness of the gospel as contained in the Book of Mormon. Such are the teachings of that book. The Savior said to the Nephites:

"And they (the Gentiles or white people who accept the Book of Mormon) shall assist my people, the remnant of Jacob (the aborigines of America) and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem."—3 Nephi 21:23.

The Latter-day Saints look forward with joyful hope to the commencement of the work of building the New Jerusalem. They expect to engage in it with heart and soul, when the time to begin it comes; and they look upon the native races of America as a branch of the house of Israel who will join with them in this great and glorious labor. In this city will stand the Temple to which the Messiah will come when he makes his second advent, and it will be the capital of his kingdom; "the law shall go forth from Zion and the word of the Lord from Jerusalem."

MARRIAGE.

Last Sunday the elders in their conversation intimated that a single woman or "old maid," could not attain to the celestial glory without a husband. They quoted from Isaiah: "In that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach." (4:1). Does that signify that she must have a husband, to get into the celestial kingdom?

C. M. C., Memphis, Tenn.

Such a thing as compulsory marriage is repugnant to the laws of the kingdom of God. No citizen of that kingdom, after it is fully established and bears sway over the inhabitants of the earth, will be compelled to marry against his or her will. Marriage like baptism will be an entirely voluntary act. Any person, male or female, will be permitted to remain unmarried just as long as he or she chooses.

But as Paul says: "Neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11). This passage means that neither a man nor a woman can be saved with a perfect salvation without the companionship of each other in marriage. Human nature is so constituted that the marriage relation and the sacred, holy and exquisite associations of the family circle and the home, are necessary to the full measure of its happiness. Such is the case here in mortal life. It will be so in the life to come, in a greatly increased degree. It follows that marriage will be a blessing and a privilege that will be eagerly sought and most thankfully accepted by all men and women who, in the hereafter, aspire to a celestial glory.

The joy and blessings that grow out of the marriage relation, especially posterity, are inseparable from a celestial glory, and form a part of it; and in this sense unmarried persons cannot attain to a fullness of that glory. For this reason the plan of salvation as es-

tablished by the Lord Jesus Christ embraces a provision by which marriages "bound on earth shall be bound in heaven," when the marriage ceremony is performed in a proper manner and by proper authority.

The Savior had special reference to marriage when he gave Peter this power. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19). Marriage ceremonies performed by the Apostle Peter will be binding when the husband and wife are resurrected, but unless marriage ceremonies are performed by the same authority he held, they will not be valid after the parties to them are dead. As soon as men and women come to a knowledge of the laws upon which their happiness in a future state is based, they will desire to enter the marriage relation under this authority, on the same principle that they will desire to be baptized and obtain a remission of their sins.

The law of God is a perfect law of liberty; it knows no compulsion. He is more than willing to give to his children all they are willing to receive, but will never coerce them into accepting any principle of the gospel.

ORGAN OF THE PRIESTHOOD.

The Deseret News of Saturday, Jan. 16, had the following editorial article which conveys an important announcement:

Now that the quorums of the Priesthood are engaged in the formal study of theology, and meet weekly with this commendable object in view, there arises a need for a means of communication between the general officers who have the study and the direction of the quorums in hand, and the members and teachers of the quorums. This need, it has been decided by the Presidency of the Church, the Committee on Course of Study, and the General Board of the Y. M. M. I. A., will be supplied by the Improvement Era, which from this date on becomes the organ of the Priesthood Quorums and the Y. M. M. I. A. A department in the magazine will be devoted to the interests of the quorums, in which methods of teaching, answers to questions, and other instructions and information will be given. Presidents of stakes, bishops, and quorum officers and members are invited to take notice of this arrangement. All correspondence for this department should be sent to the editor of the Era, Salt Lake City, Utah.

Will you kindly tell me the duties of a deacon, as understood by your Church, and oblige. Yours truly,

Clarence Skinner, Lamoni, Iowa.

There are in our Church, two priesthoods, the Melchisedec which controls in spiritual things, and the Aaronic, which includes the Levitical, and deals in temporal things. Within certain limits the Aaronic priesthood deals also with spiritual things. The deacon is the lowest officer in the Aaronic priesthood, consequently in the Church. He is a "standing minister" to the Church. "And behold the high priests should travel; and also the elders and the lesser priests; but the deacons and teachers should be appointed to watch over the Church, to be standing ministers unto the Church." (Doc. and Cov. 84:111). The deacon is an assistant to the teacher. "The teacher's duty is to watch over the Church always, and be with and strengthen them. And see that there is no iniquity in the Church—neither hardness with each other—neither lying, backbiting nor evil speaking. And see that the Church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest." (20:53-6). The teacher "is to be assisted always, in all his duties in the Church, by the deacons, if occasion requires." Thus the duty of the deacon is the same as that of the teacher, whenever the lat-

ter requires his help. "But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands" [for conferring the Holy Ghost]. (20:58).

On the general principle that the Aaronic priesthood deals with temporal things, the deacon assists in the temporal affairs of the Church, such as the care of the poor, collecting money for their relief, taking care of property, real and personal, belonging to the Church, acting as janitor for houses of worship, etc. It would hardly be practicable to enumerate all of the duties of the deacon, as they vary with conditions and localities. There are many ways in which it is the duty of the deacon to minister to the comfort, welfare and happiness of the people. One of his spiritual duties is to pass the sacrament to the congregation.

I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part, because it has no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. As the Lord liveth, if it had a beginning, it will have an end. All the fools and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning, prove that it must have an end; and if that doctrine is true, then the doctrine ot annihilation would be true. But if I am right, I might with boldness proclaim from the house-tops that God never had the power to create the spirit of man at all. God himself could not create himself.—Joseph Smith.

A good workman not only knows how to make his part of the machine but understands something of the designer's purpose.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

1. And now it came to pass that as Alma was journeying from the land of Gideon, southward, away to the land of Manti, behold, to his astonishment, he met with the sons of Mosiah, journeying towards the land of Zarahelma.

2. Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding, and they had searched the Scriptures diligently, that they might know the word of God.

3. But this is not all; they had given themselves to much prayer, and fasting, therefore they had the Spirit of prophecy, and the Spirit of revelation, and when they taught, they taught with power and authority of God.

4. And they had been teaching the word of God for the space of fourteen years among the Lamanites, having had much success in bringing many to the knowledge of the truth; yea, by the power of their words, many were brought before the altar of God, to call on his name. and confess their sins before him.

5. Now these are the circumstances which attended them in their journeyings, for they had many afflictions; they did suffer much. both in body and in mind; such as hunger, thirst and fatigue, and also much labor in the Spirit.

6. Now these were their journeyings: Having taken leave of their father, Mosiah,

in the first year of the Judges; having refused the kingdom which their father was desirous to confer upon them; and also this was the minds of the people:

7. Nevertheless they departed out of the land of Zarahemla, and took their swords, and their spears, and their bows, and their arrows, and their slings; and this they did that they might provide food for themselves while in the wilderness.

8. And thus they departed into the wilderness with their numbers which they had selected, to go up to the land of Nephi, to preach the word of God unto the Lamanites.

9. And it came to pass that they journeyed many days in the wilderness, and they fasted much that the Lord would grant unto them a portion of his Spirit to go with them, and abide with them, that they might be an instrument in the hands of God to bring, if it were possible, their brethren, the Lamanites, to the knowledge of the truth; to the knowledge of the baseness of the traditions of their fathers, which were not correct.

10. And it came to pass that the Lord did visit them with his Spirit, and said unto them, Be comforted; and they were comforted.

11. And the Lord said unto them also, Go forth among the Lamanites, thy brethren, and establish my word; yet ye shall be patient in long suffering and afflictions, that ye may shew forth good examples unto them in me, and I will make an instrument of thee in my hands, unto the salvation of many souls.

12. And it came to pass that the hearts of the sons of Mosiah, and also those who were with them, took courage to go forth unto the Lamanites, to declare unto them the word of God.

13. And it came to pass when they had arrived in the borders of the land of the Lamanites, that they separated themselves, and departed one from another, trusting in the Lord that they should meet again at the close of their harvest; for they supposed that great was the work which they had undertaken.

14. And assuredly it was great, for they had undertaken to preach the word of God to a wild and a hardened and a ferocious people; a people who delighted in murdering the Nephites, and robbing, and plundering them: and their hearts were set upon riches, or upon gold and silver, and precious stones; yet they sought to obtain these things by murdering and plundering, that they might not labour for them with their own hands;

15. Thus they were a very indolent people, many of whom did worship idols, and the curse of God had fallen upon them because of the traditions of their fathers; notwithstanding, the promises of the Lord were extended unto them on the conditions of repentance:

16. Therefore this was the cause for which the sons of Mosiah had undertaken the work, that perhaps they might bring them unto repentance; that perhaps they might bring them to know of the plan of redemption;

17. Therefore they separated themselves one from another, and went forth among them, every man alone, according to the word and power of God which was given unto him.

18. Now Ammon being the chief among them, or rather he did administer unto them; and he departed from them, after having blessed them according to their several stations, having imparted the word of God unto them, or administered unto them before his departure; and thus they took their several journeys throughout the land.

19. And Ammon went to the land of Ishmael, the land being called after the sons of Ishmael, who also became Lamanites.

20. And as Ammon entered the land of Ishmael, the Lamanites took him and bound him, as was their custom to bind all the Nephites who fell into their hands, and carry them before the king; and thus it was left to the pleasure of the king to slay them, or to retain them in captivity, or to cast them into prison, or to cast them out of his land, according to his will and pleasure;

21. And thus Ammon was carried before the king who was over the land of Ishmael; and his name was Lamoni: and he was a descendant of Ishmael.

22. And the king inquired of Ammon if it were his desire to dwell in the land among the Lamanites, or among his people?

23. And Ammon said unto him, Yea, I desire to dwell among this people for a time; yea, and perhaps until the day I die.

24. And it came to pass that king Lamoni was much pleased with Ammon, and caused that his bands should be loosed; and he would that Ammon should take one of his daughters to wife.

25. But Ammon said unto him, Nay, but I will be thy servant; therefore Ammon became a servant to king Lamoni. And it came to pass that he was set among other servants, to watch the flocks of Lamoni, according to the custom of the Lamanites.

26. And after he had been in the service of the king three days, as he was with the Lamanitish servants going forth with their flocks to the place of water, which was called the water of Sebus (and all the Lamanites drive their flocks hither, that they may have water).

27. Therefore as Ammon and the servants of the king were driving forth their flocks to this place of water, behold, a certain number of the Lamanites who had been with their flocks to water, stood and scattered the flocks of Ammon, and the servants of the king, and they scattered them insomuch that they fled many ways.

28. Now the servants of the king began to murmur, saying, Now the king will slay us, as he has our brethren, because their flocks were scattered by the wickedness of these men. And they began to weep exceedingly,

saying, Behold, our flocks are scattered already.

29. Now they wept because of the fear of being slain. Now when Ammon saw this, his heart was swollen within him with joy; for, said he, I will shew forth my power unto these my fellow-servants, or the power which is in me in restoring these flocks unto the king, that I may win the hearts of these my fellow-servants, that I may lead them to believe in my words.

30. Now these were the thoughts of Ammon, when he saw the affliction of those whom he termed to be his brethren.

31. And it came to pass that he flattered them by his words, saying, My brethren, be of good cheer and let us go in search of the flocks, and we will gather them together, and bring them back unto the place of water; and thus we will preserve the flocks unto the king, and he will not slay us.

32. And it came to pass that they went in search of the flocks, and they did follow Ammon, and they rushed forth with much swiftness, and did head the flocks of the king, and did gather them together again to the place of water.

33. And those men again stood to scatter their flocks; but Ammon said unto his brethren, Encircle the flocks round about that they flee not: and I go and contend with these men who do scatter our flocks.

34. Therefore they did as Ammon commanded them, and he went forth and stood to contend with those who stood by the waters of Sebus; and they were in number not a few;

35. Therefore they did not fear Ammon, for they supposed that one of their men could slay him according to their pleasure, for they knew not that the Lord had promised Mosiah that he would deliver his sons out of their hands; neither did they know anything concerning the Lord; therefore they delighted in the destruction of their brethren; and for this cause they stood to scatter the flocks of the king.

36. But Ammon stood forth and began to cast stones at them wih his sling; yea, with mighty power he did sling stones amongst them; and thus he slew a certain number of them, insomuch that they began to be astonished at his power; nevertheless they were angry because of the slain of their brethren, and they were determined that he should fall; therefore, seeing that they could not hit him with their stones, they came forth with clubs to slay him.

37. But behold, every man that lifted his club to smite Ammon, he smote off their arms with his sword; for he did withstand their blows by smiting their arms with the edge of his sword, insomuch that they began to be astonished, and began to flee before him; yea, and they were not few in number; and he caused them to flee by the strength of his arm.

38. Now six of them had fallen by the sling, but he slew none save it were their leader, with his sword; and he smote off as many of their arms as were lifted against him, and they were not a few.

39. And when he had driven them afar off he returned, and they watered their flocks and returned them to the pasture of the king, and then went in unto the king, bearing the arms which had been smote off by the sword of Ammon, of those who sought to slay him; and they were carried in unto the king for a testimony of the things which they had done.—Alma 17.

Alma is back from his perilous missionary journey to Ammonihah and other cities. Complete destruction has overtaken this sin-ripe city. With Alma and his friend safely established with headquarters at Zarahemla, from whence they sound the word of the Lord through all the dominions of the Nephites, we go back to catch up the dropped thread of the adventures of Mosiah's sons. Fourteen years have passed. It will be remembered that we left these young men setting out on a very dangerous expedition into the red men's territory. In the above chapter fourteen years later, Alma meets them returning as though by a miracle, to the home of their childhood.

It may be recalled, too, that these sons of Mosiah had each put aside the high honor of the kingship of the land, because they chose to seek first the kingdom of God. When their father, King Mosiah, saw that his heirs were determined in their purpose to respond to the call of God, rather than to sit enthroned in purpled royalty, he too was glad for he thus saw a chance to establish a republican form of government. This he did and thenceforth the Nephites had been ruled by "judges" elected by the popular vote. As the context says the young princes were accompanying Alma and helping him in his work of persecuting the church when an angel appeared to Alma and stopped him in his evil course. Alma thus finding himself mistaken, as did Saul of Tarsus while on the road to afflict the disciples of Jesus a century later, became converted, heart and soul, to the cause he had been laboring to destroy.

The monarch's sons, who were with Alma and on the same errand bent were converted also, and from that hour they all set about to prosecute the

work of God as strenuously as they had hitherto persecuted its devotees. Alma at his father's death became High Priest, or head of the church, and pushed the gospel into the territory of Nephite unbelievers. The convert-princes preached the word at home for a time and then were seized with a desire to carry the good tidings to their dark-skinned brethren, the ferocious Lamanites, who sat in darkness, who had lost the sweet fellowship of their Creator and became idle and roving and thirsted for human blood, especially the blood of their race-enemies, the Nephites.

So we can judge somewhat of the meaning of God's calling, when these youthful valiants, Mosiah's sons, turned their backs upon a kingly crown, taking their lives in their hands, to go and carry the light of truth to the benighted but cruel tribes of savagery.

The context clearly depicts their sallying forth, their arrival at the border of the hostile nation, their separating and going singly to meet whatever fate might have in store for them—we need not rehearse it here. Suffice to say that before these young teachers started out upon this mission their father had received assurance from the Lord that with all the dangers that would beset them, if they were faithful to their trust their lives, at least, should be preserved. This promise was soon signally verified when Ammon, the elder brother, stood untouched when the miscreants at the waters of Sebus had determined on taking his life. The narrative will be continued in our next issue.

MOTTO FOR 1909.

During this year may I be faithful to my duty in little things, remembering that happiness does not consist in "doing the things I like to do, but in liking the things I have to do." May I strive to look on the bright side of things; to lighten the burdens of others; to see how much I can put into life rather than how much I can get out of it, and to attain to that purity of heart and life wherein I may see God. —Missouri and Kansas Farmer.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

The "Mormons" and the Dead.

If in this life only we have hope in Christ, we are of all men most miserable—I Cor. 15:19.

Probably all Christians believe this saying of Paul's and rejoice in the sentiment. Latter-day Saints accept it in its deepest and fullest meaning and glory in the sentiment.

Why are we most miserable if we have no hope beyond the grave? Most Christians would likely say, "Because we hope for a joyful reward over there." However, they have a very vague idea of what it will be. We be-

lieve the rejoicing will consist largely in the re-uniting of the broken chain of family ties. We know that the greatest happiness here below grows out of our association with fathers, mothers, wives, husbands, brothers, sisters, children, etc. By the same rule of nature, joining hands with our loved ones, including our ancestors for generations back, will produce a very appreciable part of our heaven, as well as looking backward over a commendable career. But suppose that the family chain is broken; a father, a brother, a wife, a husband or a son has never been a believer in a future life and has never made any preparation of any kind for it, would you relish the thought that you would be cast apart from those loved ones forever? If you thought this, and that there was no hope for them in the after life you would indeed, and in the most real sense, of all men be the most miserable.

We have, at great length in several past issues in this department, shown how unmistakably the Scriptures teach that a refractory one may believe and repent in the next life, after justice has had its claims and the refractory one "has paid the uttermost farthing." But we saw also that such a one may not be "born of the water," or be baptized, according to the Savior's decree (John 3:5). But God has ordained that you may be baptized in behalf of your dead relative or friend, seeing that the departed one cannot do that for himself.

In accord with what the ancient apostle says about the misery of those that have no hope for their dear ones who have passed beyond, we have observed that the saints of his time baptized for the dead. "Else what shall they do," he asks, "which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?" (I Cor. 15:29).

But the authority to thus "bind on earth and it shall be bound in heaven" has to be given from the Lord, as authority to perform any ordinance in his name must. The keys of this power were bestowed upon the Prophet Joseph Smith. The old Testament closes with the promise that before the second coming of Christ, or "the great and dreadful day of the Lord," Elijah should be sent to earth. His mission should be "to turn the heart of the fathers to the children, and the heart of the children to their fathers;" or bestow the keys of the connecting link between the living and their dead ancestors:

> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:
>
> And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Mal. 4:5, 6.

Through Elijah's official visit to earth the gulf between the living and dead was spanned; each could look to the other with hope in a glorious re-uniting later on. Their "hope in Christ" would be mutually strengthened. Joseph Smith avowed that this heavenly being appeared to him and Oliver Cowdery in the temple at Kirtland, Ohio, April 3, 1836. To quote:

> After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—
>
> Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come.
>
> To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.
>
> Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.—Doc. & Cov. 110:13-16.

We note that such is the importance of this welding link between ancestors and their descendants that, if it were not done, "the earth would be smitten with a curse." This squares well with Brother Paul's doctrine that terrible would be the discomfiture of the living, if they could get no power to do anything for those loved ones passed into eternity who failed to work out their salvation while in the flesh. Without this connecting tie of vicarious work for the dead, the dead would be forever apart from their kin, they would occupy a different sphere. For Jesus said that unless a man is born of the water, or baptized, he cannot enter the kingdom of God. Before Joseph

Smith's day, however, sects of Christendom knew nothing about how that a person living may seek after the welfare of a dead kinsman. Speaking of the hope beyond the grave the Prophet says:

This glorious truth is well calculated to enlarge the understanding and to sustain the soul under troubles, difficulties, and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition or from the blotted page of the book of nature. One dies and is buried having never heard the gospel of reconciliation. To the other the message of salvation is sent; he hears and embraces it and is made heir of eternal life. Shall the one become a partaker of glory and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers none! none!! none!!! Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption.—Quoted in Historial Record pp 486, 487.

In this last dispensation, all lost principles and doctrines of Christ were to be returned to man from on high. So, as we saw that the ordinance of baptizing for the dead was once practiced in the apostolic times, it was to be revived again before the Lord's second coming. After the angel Elijah appeared and restored the keys of the vicarious work of the living for the dead, the Latter-day Saints began baptizing in behalf of those helpless ones across the abyss of death. This labor has been assuming ever-increasing proportions ever since, and its practice will so continue to enlarge till it will be very general during the reign of the Son of man. In the baptizing, an accurate record is kept of all items connected with it. Our modern scripture has this to say about it:

And again, I give unto you a word in relation to the baptism for your dead.

Verily, thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a Recorder, and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of the truth, saith the Lord;

That in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven;

For I am about to restore many things to the earth, pertaining to the Priesthood, saith the Lord of hosts.

And again, let all the records be had in order, that they may be put in the archives of my holy temple, to be held in remembrance from generation to generation, saith the Lord of hosts.—Doc. & Cov. 127:-5-9.

It is the same principle as that suggested by the Messiah when he said he would give Peter the keys of the kingdom of heaven, that whatsoever he should bind on earth should be bound in heaven, and whatsovever he loosed on earth should be loosed in heaven. (Matt. 16:19). It is essential to keep a strict record of all the performances for the dead, for they are binding in the next world and are also recorded by a recording angel. Upon the importance of this order and of the subject in general, the latter-day Prophet wrote:

And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and in one sense of the word, the keys of the kingdom which consist in the key of knowledge.

And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers "that they without us cannot be made perfect;" neither can we without our dead be made perfect.

And now, in relation to the baptism for the dead, I will give you another quotation of Paul, I Corinthians xv. 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead?"

And again, in connection with this quotation, I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the Priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, viz.. the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will

be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they nor we be made perfect, without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fullness of times; which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time; and not only this but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this dispensation of the fullness of times.—Doc. & Cov. 128:14-18.

All the celestial truths that have been revealed through the Prophet of the nineteenth century, and generally called "Mormonism," will gradually increase in their power of taking hold of the minds of men. The doctrine of baptism for the dead is no exception. Already it has begun to take upon it great proportions. In four temples in Utah this work is being carried on and hundreds of thousands of the departed have been officiated for. During the Millennium which is soon to dawn, connection with the unseen world and the people in the flesh will be so close that the revealing of the names of spirits that are ready to be baptized for will be a common occurrence.

Thus will Jehovah save all that will prepare themselves for it, all that will earn it. Thus will humble men stand as "saviors on mount Zion," as foretold by the prophet Obadiah (1:21). How will they become saviors? Just as Jesus did, by doing a work of redemption for God's children that these could not do for themselves!

And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.—Doc. & Cov.

And, if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.—Doc. & Cov.

SALVATION.

BY ELDER D. ALBERT BANKS, OF THE NORTHERN STATES MISSION.

In the Christian world today there are people who believe and testify that they have received salvation and that sin cannot affect them in any way; in other words, they are perfect. They are people who have, as they think, accepted Christ and have got Jesus in their hearts. However by investigating their teachings, it is found that they have neglected some of the gospel essentials. Thus it is apparent from their statements that they either do not grasp the meaning of salvation or they do not thoroughly understand the requirements of the gospel plan.

Salvation means saved from sin, and it is obtained when one has been redeemed from or put beyond the destructive powers of sin. So long, therefore, as temptations are prevalent there are chances to commit sin and salvation is not won.

We are taught in the records of the gospel that after men had populated this earth and had been corrupted by iniquity and bound down by death, Jesus Christ was sent among them to answer for the sins of the world, with his spilled blood.

He atoned for the transgression of Adam and put into effect a set of laws for the personal perfecting of each man. By his sacrifice a general salvation was wrought to the extent that no man will, in the day of judgment, be held accountable for Adam's fall and every man, good or bad, will in time be resurrected from the dead. To this extent every son and daughter of God is saved but their glory beyond this is determined by their obedience to the Savior's precepts.

By the plan of eternal life laid down by Christ, all individuals who have reached that time in life when they can be held accountable for their actions may gain personal salvation and exaltation by implicit obedience to the laws thereof. In this way each one offers himself as a sacrifice and puts himself into humble submission to God who in return teaches him those things which lead to the perfect life, and give him

additional strength to enable him to continue in his upward course.

The first and most important of these laws is Faith in God and the three other co-essentials are repentance, baptism by immersion for the remission of sins and the laying on of hands for the reception of the Holy Ghost. This gospel was preached with power by John the Baptist and also by the Savior (John 3:1-6). So important was it for the laws to be obeyed that Christ said, "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." (Mark 16:16).

That this doctrine was preached by the apostles and that it was the means of attaining salvation is shown by Peter, who, when he had instilled in the hearts of the people a sincere faith in Christ, and being asked what else was necessary declared "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For this promise is unto you and to your children, and to all that are afar off, etc." (Acts 2:38, 39). And after these laws had been obeyed a church was organized and men were appointed (Eph. 4:11-14), to teach the people the truth as God should reveal it from time to time. By studying the teachings of these officers we observe that they taught abstinence from sin and advised the Saints to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.

Hence, by overcoming the many allurements to sin that obstruct our way, and by obeying the commands given to us by our Father we work out our own salvation "with fear and trembling," and fulfill the measure of our creation. For we were placed here that we might be tested and tried and proved in the crucible of this hard old world; if we prove worthy, we will be given a crown of great glory. In our attempts to earn this high place, let us be earnest and diligent for we shall be judged and rewarded according to our works. (Rev. 20:12).

Zion shall be redeemed in mine own due time.—Doc. & Cov.

LESSER LIGHTS OF THE BOOK OF MORMON.

BY "R" IN THE CONTRIBUTOR, JULY, 1880.

IV.

Teancum.

In that glorious galaxy of patriot-priests, or warrior-prophets, call them what we may, to whose stern integrity, inspired valor, and unflinching virtue the Nephite Republic, in its earlier days, owed so much of its stability, and was so greatly indebted for its perpetuity, Teancum shines amongst the brightest. View him from whatever point we please, there is no mistaking the man—his ardent disposition, his fiery impetuosity, his zealous patriotism, his undaunted courage, his love of liberty, his entire disinterestedness, shine forth in every action. Indeed, we might almost call him rash, so little did he consider his personal safety when he thought the good of his country required the sacrifice. In picturing the heroes of those days, Teancum looms up before us almost as a Hotspur or Murat. In our mind's eye we can see him charging the solid phalanxes of the Lamanites, rushing at full speed towards the enemy several lengths ahead of his line of battle; his commanding presence inspiring confidence, his unwavering voice ringing out the word of command, his bright armor shining in the sun, and his auburn hair streaming from beneath his helmet, as, regardless of all save the liberties of his country, he falls upon the thickest of the foe, seeking out their chief captains, that by their death an end may possibly be put to the horrors of war. Thus we find him slaying with his own hand, at different times, Morianton, Amalickiah and Ammoron. In fact, it is quite noticeable that in nearly all the great battles of this age, the Nephites appear to have made it a conspicuous part of their tactics to slay the commander of the opposing hosts; so fell Amlici, Morianton, Jacob, Coriantumr and others.

Teancum appears to have had command of the Nephite army of the North (under the direction of Moroni, the Commander-in-Chief of all the forces of the Republic), and to have had com-

mitted to him the defense of the Land Bountiful and the Isthmus of Panama. His first exploit to which our attention is drawn is the defeat of the dissatisfied people of the hot-headed Morianton, who, having unjustly quarreled with their neighbors, the people of the City of Lehi, and being apparently aware of the unrighteousness of their cause, determined to migrate to the land northward, and there establish an independent government. Such a movement being evidently dangerous to the peace and stability of the Republic, Moroni determined to prevent the accomplishment of their scheme. He dispatched Teancum at the head of a body of troops to head them off. This the gallant officer succeeded in doing, but not until they had reached the Isthmus, when a stubbornly-fought battle ensued, in which Teancum slew Morianton with his own hand, and compelled the surrender of his followers. (B. C. 68.) The prisoners were brought back, the grievances of the two people were investigated, a union between them brought about, and both were restored to their own lands.

In the following year (B.C. 67), Amalickiah, the apostate Nephite who reigned over the Lamanites, commenced his devasting invasion of the Atlantic provinces of the Nephites. Commencing at Moroni, on the extreme southeast, he gradually advanced northward, capturing and garrisoning all the Nephite cities along the coast, until toward the close of the year he reached the borders of the land Bountiful, driving the forces of the Republic before him. At this point he was met by Teancum and a corps of veterans renowned for their courage, skill and discipline. The Lamanite leader endeavored to force his way to the Ishmus, with the intention of occupying the northern continent. In this he was foiled, for the trained valor of Teancum's warriors was too much for that of Amalickiah's half-savage hordes. All day the fight lasted, and at night the worn out soldiery camped in close proximity, the Lamanites on the sea beach, and the Nephites on the borders of the land Bountiful.

It was the last night of the old year (according to Nephite reckoning); the great heat and the terrible efforts of the day had overcome both officers and men. The murmur of the Atlantic's waves sounded a soft lullaby in the ears of Amalickiah and his men, who, for the first time during the campaign, had suffered a check in their triumphal march. Even Amalickiah slept; but not so with Teancum. He was brooding over the wrongs and perils of his beloved country, and his own sufferings, the deadly fruit of one man's insatiate ambition. As he pondered he grew more angry, and at last determined by one desperate stroke to put an end to the war; or, if not that, at least to slay the cause of it, so taking one servant with him he secretly stole out of his own camp into that of his enemy. A deathlike silence reigned in both. Cautiously and unobserved he searched out the royal tent. There lay the foe; there lay his guards, all overcome with resistless fatigue. To draw his javelin, to thrust it into the king's heart and then flee, was but the work of a moment, and so adroitly did he fulfill his purpose, that the traitor died without a struggle or a cry, and it was not until the morning that his guards discovered that the hosts of Laman were without a head.

When Teancum returned to his own warriors, he awoke them from their slumbers and rehearsed to them all he had done. It is not difficult to imagine their enthusiasm, which, lest they should arouse the enemy, they were compelled to restrain. Nor does it require any very great stretch of fancy to believe we can hear Teancum's patriotic appeal. How he incited them to valor by the recollection of Israel's ancient warriors, by the love they bore to their wives and little ones; how he pictured the horrors of the Lamanite invasion—homes desolated, temples defiled, the true church prostrated, the idols triumphant. And then invoking the protection and guidance of the Lord of Hosts, he would cry: "Oh, Thou sole Ruler amongst unnumbered worlds, to whom all things submit, be with us, thou God of our fathers, Abraham, Isaac and Jacob. Gird on thy sword, thou Most Mighty One, go forth with our hosts in the day of battle; add

to their inherited valor that confidence which springs from thy presence. As thou went before Moses, and Joshua, and Jepthah and Gideon, and Nephi, and Alma, so go before us in the power of thy might. Pour into our hearts the spirit of thy departed servants, and inflame us with thine own, that whilst led by thy hand and fighting for the liberties thou hast confirmed unto us, we may ever march to victory, that the people may be comforted, thy church preserved, and thy Most Holy name be glorified."

Fearing that when the Lamanites awoke they, in their desperate anger, might make a sudden onslaught, Teancum kept his men under arms during the remainder of the night. But when the Lamanites saw his preparations they were affrighted, and hastily retreated to the neighboring city of Mulek, where they shut themselves up. Each commander now felt only sufficiently strong to act on the defensive, and Teancum employed his soldiery in vigorously strengthening the fortifications of the land Bountiful, and also, by Moroni's orders, the Isthmus which formed the natural northern boundary of that land. Moroni likewise desired him to harass and scourge the enemy whenever opportunity offered, but they kept too closely within their fortifications for much to be done in this way. This state of mutual watching, without any aggressive movements, continued for some time. Once Teancum, by Moroni's direction, made reconnoissance in force towards Mulek, but he found it too strongly fortified to warrant an attempt to capture it by assault. He therefore retired to Bountiful and awaited Moroni's arrival, that officer being now conducting operations in the southwest. in the region lying between the Pacific ocean and the upper waters of the Sidon; where, also, Ammoron, Amalickiah's brother and successor, was directing the movements of the invaders. Moroni did not rejoin Teancum until the end of the year B.C. 65.

At the commencement of the next year a grand council of war was held at the Nephite headquarters. Efforts had been made to induce the Lamanites to come out and fight on the open plains between Mulek and Bountiful, but their leaders very prudently declined. It was therefore decided to make an effort to draw them out by strategem. The Nephite army was divided into three divisions, commanded by Moroni, Lehi and Teancum respectively. Teancum advanced with a small body of men near to the walls of Mulek. The Lamanites, noticing his weakness, sallied forth to capture him. He retreated rapidly northward along the sea beach, in well-feigned trepidation. The enemy followed in hot pursuit. When they neared Bountiful, Lehi and his men marched out, covered the retreat, and confronted the now fatigued legions of Laman. Jacob, their leader, ordered a retreat to Mulek; Lehi leisurely advanced, till they reached the place where Moroni's command blockaded the road, then both Nephite commanders met the Lamanites in the shock of battle, front and rear. The Lamanites were disastrously defeated, Jacob was killed and Mulek fell into the hands of the Nephites. This was the turning point in the war, for from this time the patriots gradually regained their lost cities.

We have no details of the services of Teancum in the brilliant campaign that followed, during which the tide of victory rolled resistlessly down the Atlantic shore. In the year B. C. 62, Moroni was compelled to march to the rescue of the Chief Judge, Pahoran, who had been driven out of the city of Zarahemla by a traitorous body of royalists, who took advantage of their country's misfortunes to advance their own ambitious schemes. Moroni then left Lehi and Teancum in command of the forces in the east. When the royalist movement had been overthrown, and Pahoran had been reinstated on the judgment seat, Moroni returned to the work of driving out the invaders. The details of this campaign belong more properly to the life of Moroni than Teancum; we will therefore simply say that at last the soldiers of Ammoron were driven out of every Nephite city on the Atlantic seaboard, except the outlaying one, called Moroni, where the whole of the invading host were

massed for a final desperate stand, and around which Moroni, with hurried and lengthened marches, had concentrated his warriors.

It was the night before an expected decisive battle, and the Nephite officers and soldiery were too worn out to either devise stratagems or execute them. Teancum alone was in a condition of unrest. He remembered with intense bitterness all the bloodshed, woes, hardships, famine, etc., that had been brought about in this great and lasting war between the two races, which he rightly attributed to the infamous ambition of Amalickiah and Ammoron. He reflected how he had slain the former, and determined that as he had slain Amalickiah, so should Ammoron fall. In his anger he stole forth into the enemy's camp, let himself over the walls of the city, sought out the king's tent, and when he had found out the object of his search, he cast a javelin at him, which pierced him near the heart but, unlike Amalickiah, Ammoron's death was not instantaneous; he had time to wake up his servant before he passed away. The alarm was given, the guards started in pursuit; Teancum was overtaken and slain. On the morrow Moroni attacked the Lamanites, defeated them with great slaughter, captured the city, and drove them entirely out of Nephite territory, (B. C. 61.)

The writer of the Book of Alma records: "When Lehi and Moroni knew that Teancum was dead they were exceedingly sorrowful; for behold he had been a man who had fought valiantly for his country, yea, a true friend to liberty and he had suffered very many exceeding sore afflictions. But behold, he was dead, and had gone the way of all the earth."

The end of salvation is perfection, the Christ-like mind, character and life. * * * Therefore the man who has within himself this great formative agent, Life, is nearer the end than the man who has morality alone. The latter can never reach perfection, the former must. For the life must develop out according to its type; and being a germ of the Christ-life, it must unfold into a Christ.—Henry Drummond.

The Missions.

SOUTHERN STATES MISSION.

Alabama: H. A. Gardner, president, box 705, Montgomery. Johnnie L. Chesser, son of Brother N. B. Chesser, Caryville, Fla., died on Dec. 29th. His illness was of short duration. The elders were telegraphed to by Bro. Chesser to come and administer to him, but before their arrival, they being a considerable distance away, the young man had passed away. Considerable sickness is reported among the members of the Church and the elders are kept busy responding to the sick. They cheerfully and gladly go, however, day or night, rain or shine. They report that the Lord is hearing the prayers of his servants and restoring the sick to health and strength. Elders Bert L. Pope and James W. Hartley report three baptisms at Phoenix City; they held seven meetings during the week. The mayor of this city has treated the elders with much respect and consideration. From Caryville, Fla., comes the report of another baptism, by Elders Benjamin H. Waldron and Joseph D. Brown.

Atlanta: Paul E. Nelson, president, 29 Connally street, Atlanta, Ga., Elder Charles E. Dinwoodey, mission secretary, paid a visit to the Atlanta branch during the holidays. Elders Joseph A. Hunter and Chester E. Hansen are doing a splendid work in Carroll county. Opportunities for holding meetings are plentiful and the people seem eager to hear an explanation of the gospel truths. At the home of a prosperous farmer the elders were being entertained for the night. Shortly after their arrival at the house, the gentleman learned that the elders would be pleased to hold a meeting in his home, whereupon, he sent his hired man to several of the neighbors' homes to invite the people out to meeting. A nice little crowd assembled and a successful meeting was held.

East Kentucky: G. F. Ellsworth, president, box 422, Lexington. President Charles A. Callis held three good priesthood meetings on Dec. 29th and 30th at Lexington, with all the traveling elders of the conference. Each elder was given the privilege of reporting his labors. Brother Callis instructed them in the line of their duties as ministers of the gospel, giving some excellent counsel, which the elders received, and have gone forth with a determination to put the advice into practice, thereby increasing their power for doing good. Elder John E. Pickett was transferred to the East Tennessee conference and Elder Joseph G. Palmer to Florida. Elders Robt. E. Bunker and B. F. Cowley, while canvassing Kenton county, delivered a tract to a country store-keeper. That afternoon a number of men gathered at the store, which is a general meeting place and all listened while one read the tract through.

At the conclusion of the reading favorable comment was made. Thus we see how one little tract may preach to many.

East Tennessee: Elder W. K. Soelberg, president, box 688, Knoxville. Elders J. G. Jensen and W. M. Hunter are doing a splendid labor in Cleibourne county. Many who formerly were very bitter against "Mormonism" are now becoming quite friendly and have invited the elders to their homes. They held ten well attended meetings in one week and are receiving more invitations for holding meetings than they are able to fill. The people are quite interested in the doctrine taught by the Latter-day Saints, and we are looking for good results in the near future in this part of the Lord's vineyard. Elders W. H. Larson, H. R. Atkin and James Abraham are meeting with good success in Knoxville. During their traveling they have met many good friends, who are now deeply interested in our doctrine. The public meetings held every Sunday in a rented hall are getting better attended. A reporter from one of the leading papers in the city visited one of our meetings and gave us, the next day, a very fair write-up and also printed our Articles of Faith. Recently the conference headquarters have been changed from 622 Asylum St., to 523 Henley St. Elder William K. Soelberg has been called into the Mission Office, temporarily, to assist in getting out the annual reports.

..**Florida:** O. W. Hyde, president, 1324 Claude street. Jacksonville. Elder Hyde and family spent the holidays with Brother McDonald at Daytona, where they had a most enjoyable time. While there a series of successful and well attended meetings were held in the "Seventh Day Advent" church. Elders Reed Gardner and Lorin Taylor were with Brother Hyde, all preaching able discourses upon the principles of the gospel. Sister Estella Hyde delivered, at one of the meetings, a very interesting lecture on "Home Life in Utah." Musical numbers by Sisters Hyde and daughter, Orlean, were made a special feature of the services, and by special request they were asked to sing at the close of the meetings. The visitors were also entertained at the White House Cottage, and by a Mr. Holly. Brother Hyde is very warm in his praise of Brother McDonald and family for the way they entertained their guests. The hospitable McDonald home is always a "home" in very deed for the elders while laboring in the vicinity of Daytona.

Georgia Conference: Elder L. L. Myers, president, 454 Oak street, Macon. Elders Robt. Furniss and William C. Green are meeting with success in Louisville; they recently held a well attended street meeting, at the conclusion of which they disposed of several copies of the Book of Mormon and a number of other books. Sister Mary Young, who has been bedfast for a long time, asked the elders to administer to her, which they gladly did, and through this administration the Lord raised her from her bed. The following day found her attending to her usual household duties. Elders George M. James and Henry Humphreys found considerable prejudice existing among the people of Milen, upon commencing their labors in that city, but by presistent and earnest work succeeded in allaying much of that prejudice and giving the people a wider and more comprehensive view of "Mormonism." Two converts have been baptized in Sylvania by Elders William F. Crow and Thomas L. Richardson. In Columbus, Elders A. A. Savage and E. L. Allen are being treated with respect and consideration. Less than two years ago the elders were forced to leave this city owing to the extreme hatred manifested by some of its citizens, who threatened them with mob violence.

Kentucky: Thomas E. Secrist, president, box 554, Louisville. A general conference of the elders and members, was held at Louisville on Dec. 27th. President Chas. A. Callis was in attendance. Good meetings were held, at which timely and profitable instructions were given, causing the elders to go out to their respective fields of labor with renewed determination to prosecute their labors with zeal and energy. Brother R. P. Denham of Shumway, Arizona, father of Elder Walter H. Denham, is visiting relatives in Monroe county. Recently a Mr. H. R. Secrist of Louisville chanced to pick up a Liahona The Elders' Journal, and in reading the conference history noted the name of Elder Secrist, and wrote to him to call on him. Further developments proved that the above named party was a relative of Elder Secrist. Thus Liahona The Elders' Journal has proved a valuable agent in this case.

Middle Tennessee: Elder J. Elmer Johnson, president, box, 269, Memphis. The elders laboring in Memphis have been very successful in making new friends, who are becoming earnest investigators. Elder Johnson, while canvassing in the city, met with a minister, who at first would not listen or have anything to do with "Mormonism"; however, upon the elder pressing his case kindly but firmly, the gentleman was induced to listen to an explanation of the Book of Mormon and of the mission of the "Mormon elder." At the conclusion of the interview he purchased a Book of Mormon and other doctrinal books, stating that he was going to give the matter a thorough study. Elders J. A. Heaver and S. L. Smith have ben holding successful meetings in Hardeman county. Successful work is being done at Ripley by Elders A. J. Busby and B. A. Johnson.

Mississippi: D. Wm. Stowell, president, 416 George street, Jackson. A successful meeting was held in Darbun schoolhouse by Elders Henry M. Hodgson and Frank M. Morris. The Sunday school at Montpelier, which has been disorganized for some time has been reorganized, and prospects are bright for a good work being done by the same. Elders Luman P. Green and Frank-

lin A. Gerber had a pleasant experience lately. At the conclusion of a well attended meeting near Westville, a large crowd came from the adjoining settlement and were disappointed because the meeting had concluded. However, as the people were anxious to hear the elders, another meeting was held. Those who had attended the first meeting remaining for the second. At the close of this meeting a gentleman invited the elders home with him; upon arriving at the house, they found some neighbors and by their request a third meeting was held. The elders enjoyed the experience of three meetings in one night and the people were well pleased. Meeting was held at Merrill by Elders Wilford W. Clark, Jr., and Thomas B. Kinghorn, after which a baptismal service was held at a nearby creek and four converts were baptized. A series of four successful meetings were held by Elders George J. Gray and Joseph S. Schofield in Pike county. While Elders Henry M. Hodgson and Frank M. Morris were canvassing Bogue Chitto, they came in contact with a minister. After a lengthy conversation, to which there were a number of interested listeners, the elders sold the minister a Book of Mormon, who said he would give the book an impartial study; nineteen smaller books were sold to those who were gathered around. The elders all through the conference have been very successful in holding meetings, a great number of churches and school houses having been at their disposal.

North Carolina: Robt. B. White, president, box 547., Wilmington. A baptismal service was held at Albertson; one hundred people were in attendance; two converts were baptized. A Dr. Taylor of Washington, was called in to see Elder George H. Johnson, who was suffering with chills and fever. When the doctor was ready to go, he was asked what the charges were and he very kindly replied. "You are welcome to what I have done." The doctor conversed with the elders upon their mission and was enlightened upon many things with reference to "Mormonism." Elder Johnson, after being administered to, was relieved and is now getting along nicely. The death of Mrs. Mary K. Baley, a very good friend, who has been a "mother" to the elders for a number of years, was reported by Elders Perkins and Gibson. Mrs. Baley died on Dec. 20th. She is the mother of ten children, eight of whom with her husband survive her, and with whom we deeply sympathize. The elders are all pushing out to their respective fields of labor after spending the holidays with Saints and friends.

Ohio: A. F. Tolton, president, box 41, Sta. "D," Columbus, Ohio. A very pretty wedding occurred in Xenia, recently. Elder A. F. Tolton was called from Columbus to perform the ceremony. The contracting parties were non-members of the Church. President Chas. A. Callis visited Columbus on the 2nd and 3rd, where he held conference with the elders and Saints. Two well attended public meetings were held at which President Callis was the principal speaker, delivering able and interesting discourses. Two priesthood meetings were held at which much good counsel was given as to the duties and labors of the missionaries. The Ohio State Journal commented favorably upon the meeting, giving our work a very fair and impartial hearing. On Jan. 4th Bro. Callis visited Xenia where a good meeting was held, also at Cincinnati on the 5th. The work throughout the state is progressing very nicely, especially in the cities of Columbus, Xenia, Cincinnati, Dayton, Toledo and Piqua. At the three first named cities there are flourishing branches of the church.

South Carolina: Frank Paskett, president, box 276, Columbia. Four baptisms are reported by A. A. Follett for the first week in January. The work throughout the conference is in excellent condition. Elder O. Orlando Barrus with his wife are now laboring among the Catawba Indians, where there is a healthy branch of the church.

Virginia: H. A. Shupe, president, box 145, Lynchburg. Elders Adna E. Bramwell and Levi C. Parker have commenced work in and around the city of Norfolk. They had a very pleasant visit with the mayor and chief of police who treated them courteously and promised them consideration and protection. The elders discovered that there was an ordinance against distributing literature of any kind without first procuring a license so to do. However, upon application license was granted them and they hope to be able to do considerable good on this historic ground. Elder Shupe visited the elders in Norfolk and helped them to get started.

C. E. Dinwoodey,
Mission Secretary.

CALIFORNIA MISSION.

A Young Lady's Impressions.

The following was written by an intelligent young lady of Oakland, Cal., who, with her sister, is earnestly investigating the gospel. She is a student at Stanford university.

My sister and I kept a store in Sacramento, Cal., where over a year ago came two tall, splendid specimens of manhood. They carried with them a letter of introduction from a good friend of ours in Los Angeles. We welcomed them to our home for the sake of their winning personalities and the recommendation they carried. We talked a few minutes over the counter, and as a store is hardly the place for making new friends or renewing old acquaintances, we invited them to our home, in the evening.

They gave us their cards, Elder Cuthbert Trimbal, Fillmore, Utah, Elder H. H. Redd, Bluff, Utah. To my surprise, the cards said, "Missionary, Church of Jesus Christ of Latter-day Saints." We being materialists, of course we were taken aback, but in

a few moments we gained a mental composure and decided to question them then and there. They answered our questions as fast as we submitted them, left a small tract and departed.

At about 7:45 again appeared two young men, properly groomed and dressed for the occasion. I began to feel in awe of them. However we talked long over religious and other matters. They told us all about the wonderful organization of the Church, of the missionaries in foreign lands, of the missionaries on this continent, of the law of tithing, and of all the schools and universities the Church had established. They left Nelson's "Scientific Aspects of Mormonism" with us to read at our leisure.

The elders called quite often and their visits were always interesting and instructive to us from both sides of life, the religious and the materialist phases.

One day Elder Trimbal came to say goodbye, and I shall never forget the vivid picture in my mind of that well educated, tender, gracious young man, when he said. "It seems hard to leave our friends in the missionary field as we fear we may never see them again. When we leave home we know we shall again be with our relatives and friends in the course of two or three years."

Elder Clarence E. Jones of Cedar, Utah, was the next man to come to our home. Here was the athletic type of the modern university graduate. schooled in the sciences, versed in literature, earnest and enthusiastic over the faith he knew was true. Elder Jones told us of how there must be a God, a Power as my sister termed it; how Joseph Smith must have been called of God, as his poor education, being only a farmer's boy, was not sufficient to enable him to form the fine and mighty laws that he laid down for the Saints to follow. Then, that the Book of Mormon was a history of peoples who had landed on this, the American continent. centuries gone by, in fact at the time of the confusion of the tongues at Babel. We listened with held breath to this statement, as it is so plain that here is a true history of peoples now nearly extinct. We heard him tell us of the cliff-dwellers and their architecture, and the curious relics of the people who made their homes in the heart of the mountains and found shelter in the mountain sides.

The health laws of the Church also demanded our attention, and the sturdy men and women of the Church are living witnesses to another of the great truths that Joseph Smith left with mankind and especially the Saints.

The healing of the sick,—the placing on of hands, whether of supernatural origin or otherwise. does much good, and if miracles were possible in biblical times they are possible now, that the gospel has been restored in these latter days.

President Robinson was a visitor next, and his assuring voice and excellent manner of handling a subject put an end to most of my arguments. Elder J .B. Bringhurst, with the young-old face, beaming with hope, buoyant, and full of vitality, told us of his family in Utah, and I could not but feel that worthy was the cause for which this grand man had left home and family, fulfilling the mission that God had called him on, embarking upon the mercies of a world that had scorned "Mormonism" and its teachings.

We enjoyed reading the Liahona and like its editorials, so capably written, the letters of the early pioneers, and the testimonies.

We had the extreme pleasure of meeting Elder Stout in Sacramento and again in Los Angeles. We have met Elders Johnson, Christensen, Walker, Miller and Anderson in Sacramento, and the elders in Oakland where we now reside; we find every one a capable, different individuality characteristic of the message they carry to the world.

Ring out a slowly dying cause
  And ancient forms of strife,
Ring in the nobler forms of life,
  With sweeter manners, purer laws.

Ring in the valiant man and true,
  The larger heart, the kindlier hand,
Ring out the darkness of the land,
  Hail! the Christ that is to be.
—Tennyson.

Hilma S. Carlson,
Oakland, Cal., Jan. 6, 1909.

CENTRAL STATES MISSION.

Well Received.

On Jan. 5 Elders — Corbett and N. N. Dalrymple held the first of a series of nine meetings in a small village called Lowe-Wossie, five miles east of Winona, Mo. From 30 to 70 persons attended each meeting. The teachings of the elders were well received, and at the close of their last meeting different persons invited them to come again.

Transferred.

Elder George C. Murdock who has been laboring in the business department of Liahona The Elders' Journal for the last seventeen months, has been transferred to the Louisiana conference, and will labor for a time in New Orleans. At the Mission House on Monday evening, Jan. 18, a social was given in his honor, and his associates in this office presented him with a gold watch charm. By his faithfulness and genial ways he has won the warm friendship of all who have made his acquaintance in Independence, and we join in the wish which is shared by all of them that he may meet with joy and success in his new field.

In Northern Texas.

A letter from Brother G. F. Green, of Bazetto, Texas, is thus condensed: Elders Perry and Hinckley lately held several meet-

ings in the schoolhouse here, and the scattered Saints enjoyed them greatly. The Saints in this part had become much attached to Elder Heaton, late president of the North Texas conference, and when they heard of his release they were sorry to lose him. They were, however, ready to welcome his successor. Before I ever met Elder Heaton I saw him and his companion, Elder Murdock, in a dream, and I recognized them as soon as I saw them in life, and I knew they were true teachers. My wife and I are enjoying the gospel as taught by the elders. We know that it is true, and that Joseph Smith was a true prophet of God. There are many good people around here, and I believe several will be baptized.

NORTHERN STATES MISSION.

Record for the Year.

Pres. Joseph Campbell, of the Northern Illinois conference submits the following review of the excellent achievements of the elders of that district during the year 1908:

We have disposed of 2540 Books of Mormon, 145 other standard works, 9,932 smaller volumes; distributed 133,635 tracts and 8,073 Liahonas; obtained 426 Liahona subscriptions; visited 55,800 families, revisited 8,122 families, spent 16,423 hours tracting and 16,673 hours in gospel conversation, 4,826 hours with the Saints, 10,600 hours in study; held 67,523 gospel conversations, 887 hall meetings; 837 cottage meetings; 598 open air, 118 priesthood, and 28 fast meetings; blessed 17 children and baptized 33 souls.

In connection with this, we have been very successful in meeting the people of northern Illinois; and in traveling through the various cities and towns we have received good treatment. Many times during the summer months we have traveled without purse or scrip and in visiting the cities and towns after our elders have gone through them we have met the people and they speak very highly of our young elders and assure us that they never saw cleaner, more honest, conscientious young men than the "Mormon" missionaries are. They have left an impression that will never be forgotten. In the city of Chicago we have succeeded in getting the Book of Mormon catalogued in several of the largest mail order houses of the city, and are receiving at the present time good returns. We look to see the time come when the Book of Mormon will be as common a household volume as the Bible is today.

We rejoice in the excellent work that has been done in this conference during the year 1908. In Chicago we have one of the best Sunday schools in the Church outside of the Stakes of Zion, and we are glad for the good labor being done among the Utah students who have come here to study. Less than a year ago we had only three families in Joliet, now we have a branch numbering 35 with excellent prospects of increasing that number, and results are being achieved in that city. We have elders located in Rockford where the prospects are bright.

During the past two weeks at our services in Chicago we have had a great many visitors, as high as 25 people who are classed among the most intelligent. During the past ten days two Chicago doctors have been thoroughly investigating "Mormonism" and have become so thoroughly convinced of the truth of our doctrine that we confidently look for them to become members. In our conversation with them we learn that they have been thorough investigators of the various dogmas taught by Christendom and up until the time of attending our services and reading our literature their souls have not been satisfied. One of the learned gentlemen says that he is now 50 years of age and has been tossed to and fro on the sea of confusion of a religious world. The most intelligent and thinking classes are becoming much impressed with the verities of the gospel as taught by the "Mormon" Church. We feel sure that the time is rapidly approaching when we shall bring many into the fold.

In conclusion I wish to thank the Saints and elders for the loyal support they have given me in my position, and I wish them a happy and prosperous New Year with every blessing which is their right and privilege to receive. Success to the Liahona.

EASTERN STATES MISSION.

In West Virginia.

Elder Joseph H. Swapp, writing from Logan, W. Va., gives a brief account of the labors of elders in the Southwest Virginia conference. Four of them, namely, Hogan, Harris, Boman and Swapp, were laboring in the town named. At first they met with some anti-"Mormon" literature but it confirmed investigators. One day Elder Harris entered a store to make purchases, and a crowd surrounded him as if he were a wild animal. By talking a short time he quieted them down. A boy 12 years old was healed of pneumonia by being administered to by Elders Boman and Swapp, which was a striking testimony.

DEATHS.

Faircloth—Brother John D. Faircloth, of Freeport, Walton county, Fla., passed away Dec. 2, 1908. Owing to a rumor that he had been poisoned, his remains were exhumed and a chemical test made which disproved the suspicion.

Banksdale.—The little son of Brother and Sister John Banksdale, of Pride, La., aged two years, died Dec. 9. 1908. On January 6, 1909, Elders Samuel J. Orme and Thomas L. Archibald, with the bereaved family and a few friends, surrounded the grave and held memorial services.

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BAPTISM FOR THE DEAD.

BY JOSEPH SMITH IN TIMES AND SEASONS, APR. 15, 1842.

The great designs of God in relation to the salvation of the human family are very little understood by the professedly wise and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation; the requisitions of the Almighty; the necessary preparations for heaven; the state and condition of departed spirits; and the happiness, or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue, and vice. The Mussulman condemns the Heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that reject his faith, and are not circumcised, are gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed and submit to his *ipse dixit*. But while one portion of the human race are judging and condemning the other without mercy, the great Parent of the universe looks upon the whole of the human family with a fatherly care, and paternal regard; he views them as his offspring; and without any of those contracted feelings that influence the children of men causes "his sun to rise on the evil and the good; and sends his rain on the just and unjust." He holds the reins of judgment in his hands; he is a wise lawgiver, and will judge all men, (not according to the narrow contracted notions of men, but) "according to the deeds done in the body whether they be good or evil;" or whether these deeds were done in England, America, Spain, Turkey, India; he will judge them "not according to what they have not, but according to what they have;" those who have lived without law, will be judged without law, and those who have a law, will be judged by that law; we need not doubt the wisdom and intelligence of the great Jehovah, he will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information; and his inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death is a subject that has called forth all the wisdom, and talent of the philosopher, and the divine; and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death; and that he is made either eternally happy, or eternally miserable; that if a man dies without a knowledge of God, he must be eternally damned; without any mitigation of his punishment, alleviation of his pain or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of

Holy Writ; for our Saviour says that all manner of sin, and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in this world, nor in the world to come, evidently showing that there are sins which may be forgiven in the world to come; although the sin of blasphemy cannot be forgiven.

Peter also in speaking concerning our Saviour says, that "he went and preached unto spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah."—1 Pet. iii, 19, 20. Here then we have an account of our Saviour preaching to the spirits in prison; to spirits that had been in prison from the days of Noah; and what did he preach to them? That they were to stay there? Certainly not; let his own declaration testify; "He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised,"—Luke iv, 18. Isaiah has it: "to bring out the prisoners from the prison, and them that sit in darkness from the prison house." Is. xlii, 7. It is very evident from this that he not only went to preach to them, but to deliver, or bring them out of the prison house; Isaiah, in testifying concerning the calamities that will overtake the inhabitants of the earth says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon them; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited." Thus we find that God will deal with all the human family equally; and that as the ante-deluvians had their day of visitation; so will those characters referred to by Isaiah, have their time of visitation and deliverance, after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever "the morning stars sang together for joy," the past, the present, and the future, were, and are with him one eternal now; he knew of the fall of Adam, of the iniquities of the ante-deluvians, of the depth of the iniquity that would be connected with the human family; their weakness and strength, their power and glory, apostasies, their crimes, their righteousness, and iniquity; he comprehended the fall of man, and their redemption; he knew the plan of salvation, and pointed it out; he was acquainted with the situation of all nations; and with their destiny; he ordered all things according to the counsel of his own will, he knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstances and the laws of the Kingdom of God, whether in this world, or in the world to come. The idea that some men form of the justice, judgment, and mercy of God, is too foolish for an intelligent man to think of; for instance it is common for many of our orthodox preachers to suppose, that if a man is not what they call converted, if he dies in that state, he must remain eternally in hell without any hope:

"Infinite years in torment must he spend.

"And never, never, never have an end."

And yet this eternal misery is made frequently to rest upon the merest casuality;—The breaking of a shoe string, the tearing of a coat of those officiating or the peculiar location in which a person lives, may be the means indirectly of his damnation; or the cause of his not being saved. I will suppose a case which is not extraordinary: Two men have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies; the other sends for three different praying men, a tailor, a shoemaker, a tinman. The tinman has a handle to sold-

er on to a can; the tailor has a button hole to work on some coat that is needed in a hurry; and the shoemaker has a patch to put on somebody's boot; they none of them can go in time; the man dies and goes to hell; one of these is exalted to Abraham's bosom; he sits down in the presence of God, and enjoys eternal, uninterrupted happiness; while the other who was equally as good as he sinks to eternal damnation; irretrievable misery, and hopeless despair; because the man had a boot to mend, the button-hole of a coat to work, or a handle to solder on to a sauce-pan. The plans of Jehovah are not so unjust; the statements of Holy Writ so visionary; nor the plan of salvation for the human family so incompatible with common sense; at such proceedings God would frown with indignance, angels would hide their heads in shame, and every virtuous, intelligent man would recoil. If human laws award to each man his deserts, and punish all delinquents according to their several crimes, surely the Lord will not be more cruel than man, for he is a wise legislator and his laws are more equitable, his enactments more just and his decisions more perfect than those of man; and as man judges his fellow man by law, and punishes him according to the penalty of that law; so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the gospel would be preposterous; and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd; for, "How can they believe on him of whom they have not heard; and how can they hear without a preacher; and how can he preach except he be sent." Consequently neither Jew nor heathen, can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is sent of God, for as the preacher cannot preach except he be sent. so the hearer cannot believe without he hear a sent preacher; and cannot be condemned for what he has not heard, and being without law will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements we are frequently asked the question, What has become of our fathers? Will they all be damned for not obeying the gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy through the medium of the everlasting priesthood, which not only administers on earth, but in heaven, and the wise dispensations of the great Jehovah; hence those characters referred to by Isaiah will be visited by this priesthood and come out of their prison, upon the same principle as those who were disobedient in the days of Noah, were visited by our Saviour, (who possessed the everlasting Melchizedec priesthood) and had the gospel preached to them by him in prison; and in order that they might fulfill all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God which says, "Except a man be born again of water and of the spirit, he can in no wise enter into the kingdom of heaven." They were baptized of course, not for themselves, but for their dead. Crysostom says that the Marchionites practised baptism for the dead. "After Catachumen was dead they had a living man under the bed of the deceased; then coming to the dead man they ask him whether he would receive baptism; and he making no answer the other answered for him and said that he would be baptized in his stead; and so they baptized the living for the dead."

The church of course at that time was degenerate and the particular form might be incorrect, but the thing is sufficiently plain in the scriptures. Hence Paul in speaking of the doctrine says, "Else what shall they do who are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead? I Cor., xv: 29.

Hence it was that so great a responsibility rested upon the generation in which our Saviour lived; for says he, "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias

whom ye slew between the temple and the altar. Verily I say unto you all these things shall come upon this generation." Matt. xxiii:35-36. Hence as they possessed greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment and the things, spoken of in the prophets are fulfilling as the Kingdom of God is established on the earth, and the ancient order of things restored the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the the words of Obadiah, when speaking of the glory of the latter day, "And saviours shall come up on mount Zion to judge the remnant of Esau; and the kingdom shall be the Lord's." A view of these things reconciles the scripture of truth, justifies the ways of God to man, places the human family upon an equal footing and harmonizes with every principle of righteousness, justice and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles." "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

FAMILY WORSHIP.

The Narrative of the state of religion in one of the Synods lamented the fact, reported from all the Presbyteries, that family worship has almost entirely disappeared among Presbyterian families. Probably the same testimony would be given with regard to the families of other localities than that particular Synod. In the Narrative of the last General Assembly it is declared that worship at the family altar, the most beautiful memory and the richest heritage of many, is largely neglected. It might have been said that it is almost entirely neglected. A few families may doubtless be found, in which the morning or evening worship is not only a sacred duty but a cherished delight, a "means of grace" not to be lightly lost. But we fear they are few indeed.

So many reasons, good, bad or indifferent, can be assigned for this decay of a once-honored observance that it seems almost useless to plead for its restoration. The chief outward reason alleged is the complication and hurry of our modern life. The family life suffers in more respects than one. The father is frequently unable to see the children for days together. The children are off to school before there is "time for prayers." But deeper than the outward reason is, we are obliged to believe, a loss of belief in the value, the necessity, of the simple, sacred, family worship. It is said that our conceptions of the religious life have changed, and that other influences in church and school and daily life take the place once occupied by the daily Scripture and prayer in the family circle.

In opposition, however, to all that is said in explanation of the decline of the happy custom, we plead for its restoration where it has been discontinued, its steadfast maintenance where it now prevails, its immediate adoption where it has not hitherto been practiced. Mere observance of the form, of course, will do little good. But we believe that a renewing of the thing itself, a quickening of daily worship in the family, in spirit and in truth, would do more than anything else, just now, to revive the Church's spiritual strength.

The family has not ceased to be the sphere of God's operation amongst men. The family covenant is not discredited by the New Testament call of each member of the family. No parental responsibility has been abrogated by the modern forms of life. The chief charge to be brought against these customs is that they weaken the family bond. The father cannot forego his responsibility, nor afford to lose his ordained place as the head of the household in spiritual things. He has no right to cut his children off from the graces covenanted to them through him. If he neglects the functions of his headship, he both dishonors himself and does grave injustice to his children.

The argument from profit is even stronger than that from duty. Those who have been brought up in families where a true and spiritual-minded family worship was the custom will testify that it was one of the most powerful influences in their lives. It is not only a sentimental and poetic halo, like that of the "Cotter's Saturday Night," that brightens our memories of the family prayer. It is a remembrance of profound impressions of God and truth and holy living. The best lives of the Church to-day have been shaped in homes where daily prayer brought young lives into communion with the God and Father of all, made them afraid to sin and cheered them to faithful following of Jesus Christ. We do not admit the validity of the excuses offered for neglect of this sacred and blessed ordinance. Time can be found for it, if the father or mother wishes it. If the father is often absent, the mother has the happy right to take his place. If they are not accustomed to the audible language of prayer, they may become so, and meanwhile, there are many manuals of prayer to set them in the way. The Book of Common Worship may be used with profit until the father has found the way to pray out of his own heart. We wish to plead earnestly with all who may read these words to establish the family altar at once. It will mean a happier home, sweeter-spirited parents, more obedient children, devouter young people, more candidates for the ministry, a quickened and vivified Church.—The Presbyterian.

A RULING ON PASSES.

The Interstate Commerce Commission on Jan. 9, this year, rendered an opinion to the effect that railroads are not barred from issuing transportation, free or at reduced rates, to clergymen although they may be engaged in some work, that is not, strictly speaking ministerial. It seems that the Clergy Bureau of the Transcontinental Passenger association issued circulars representing that transportation privileges were to be withdrawn from clergymen acting as editors of papers; or as college presidents or professors; or engaged in temperance or Y. M. C. A. work, and from brothers of religious orders, sisters of charity, etc., etc.

The Commission holds that a clergyman does not lose his ministerial standing by reason of the fact that he leaves the pastorate for some other field of religious activity. A minister who becomes editor of a church paper, instructor in a theological seminary, financial agent for a church or other religious institution, or who engages in other work which may fairly be regarded as religious in character, and who does not abandon his ministerial work, may legally be accorded special transportation privileges. The courts, it is pointed out, have been consistently liberal in giving construction to the words "charitable" and "eleemosynary," and the members of the Commission see no reason, they say, for being unduly narrow in interpreting these words as found in the act. "A charitable institution is one which is administered in the public interest, and in which the element of private gain is wanting. This definition is broad enough to include hospitals, almshouses, orphanages, asylums and missionary societies. This enumeration is not intended to be exclusive—it is only representative. It is important to note that such an institution does not necessarily lose its charitable character by reason of the fact that it is under the management of a particular denomination or sect, or because a charge is collected from some or all of those who enjoy its privileges. It is only necessary that it be conducted in the public interest and not for private gain."—Deseret News.

He alone is worthy of the appelation who either does great things, or teaches how they may be done, or describes them with a suitable majesty when they have been done; but those only are great things which tend to render life more happy, which increase the innocent enjovments and comforts of existence, or which pave the way to a state of future bliss more permanent and more pure.—Milton.

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Editorial

A SCIENTIFIC RELIGION.

Opponents of Christianity as taught by most of the sects of Christendom have discovered numerous points of conflict between science and the teachings of the churches; and thus man's natural aversion for spiritual truth has been increased and fortified by scientific truth, or what has passed for scientific truth. It is doubtful if, in any previous age of the world, the known truths of nature were urged against revealed religion as effectively as they are in our day.

Thus theologians teach that this world and all it contains were created out of nothing; that the materials of which this earth and its contents are composed had no existence in any form or condition, or in any part of space, until brought into being by the decree or creative act of God. But science declares that all matter which now exists has existed during all past duration, and will continue to exist throughout all future eternity; that its volume can be neither increased nor diminished; and that the theory of the theologians upon this subject is irrational. Thus the scientific principle known as the conservation of matter clashes with the theory of creation commonly held by most Christian churches, and the cause of revealed religion suffers in consequence.

Again, theologians teach that all of the forces that operate in nature had their origin at the time when this world was created, and that what is known to the science of physics as energy had no existence prior to that time. But science declares that all energy which now exists in the universe has always existed and always will, and that it can be neither increased nor diminished. It may change in form but not in amount, and can be neither created nor annihilated. Here again, upon a matter of vast importance, there is a conflict between science and religion.

Again, theologians teach that this earth was created before the sun was, and that the sun was created as a means of lighting the earth; whereas astronomy teaches that the sun is many thousands of times larger than this earth, and, reasoning on scientific principles, proves that it is a source of light and life and government to millions of heavenly bodies, and therefore

could not have been created merely to give light to such a small speck in space as this globe is.

Theologians hold that this earth was created in six days of twenty-four hours each, six common days as man measures time; but the science of geology contradicts this, and proves that those processes by which this earth was brought to its present form and condition must have consumed many long ages—must have extended over many, many thousands of years, as man subdivides duration. The geologist cannot accept without important reservations and qualifications, the religion of any one of the leading sects of Christendom.

We have named a few points in the physical sciences concerning which there is a conflict with religion; similar clashing exists over points in mental and moral science. Thus theologians teach that voluntary action on the part of man arises in the will, whereas true mental science teaches that it arises from faith, and that "faith is the principle of action and power in all intelligent beings;" because the will cannot operate except in response to faith. Theologians teach that eternal justice will save the soul of a murderer provided he will "confess Christ" the last thing before suffering the death penalty for his crime; but will consign to torment forever his victim who failed to "confess Christ" before being murdered. Such conceptions of moral science as an honest and intelligent man, unbiased by superstition, is able to form, utterly condemn such theology, as being the very extreme of injustice, and a slander upon Deity.

There is a conflict between science and the religion of modern Christendom, a deep, vast and irreconcilable conflict. Scientific training unfits a student for becoming a devout Christian, according to the standards of the leading sects. The Roman Catholic church in particular is keenly feeling the consequences of this condition, and is being greatly disturbed over "Modernism," a term which denotes a growth or tendency towards modifying religious dogmas so as to bring them more in harmony with the established truths of science.

That system of religious faith and worship which is maintained by the Latter-day Saints is commonly called "Mormonism." Its votaries often give it this name "for short," although they believe it to be nothing more nor less than the same indentical system of life which Jesus introduced among men while he dwelt as a man on the earth. In other words, they hold their religion to be nothing more nor less than the gospel of the Lord Jesus Christ in its fullness, completeness and purity, restored by direct revelation from God to mortal men in modern times. "Mormonism" therefore is only another name for that plan of salvation of which the Savior of the world is the author and finisher.

With the understanding that only science which is properly so-called and is properly established, is included in the statement, "Mormonism" is in perfect harmony with science. There are no points of conflict between the two. Each supports and confirms the other. They are one and inseparable, a condition which makes "Mormonism" a perfectly and absolutely scientific religion. The student of science need not unlearn, nor deny, nor compromise any of its established truths in order to accept, in the most unqualified manner, the teachings of "Mormonism."

The conservation of matter was

taught by the Prophet Joseph Smith, the founder, under God, of "Mormonism," before it was by scientists; for at an early period of his career he declared that the elements of the physical universe are eternal. Scientists have not yet overtaken him in explaining the nature of energy; that, like matter, it has existed during a past eternity, and will exist while duration continues; that its source is the infinite and omnipresent Spirit of God, which is the light and life of all things, the power by which they were made and are sustained.

"Mormonism" teaches that this world was created by a Being whose dwelling place is a planet of great glory which existed before the work of creating this earth was begun; and that this earth was made, wholly or in part, of fragments of other bodies that had been broken to pieces, and that the materials of which it is composed are eternal. The discoveries of geology do not in the least disconcert a believer in "Mormonism;" on the contrary, as fast and as far as they become confirmed and established, they strengthen his faith.

As "Mormonism" is in perfect harmony with all known truths of physical science, it likewise agrees perfectly with the truths of mental and moral science. It teaches that faith is the principle out of which arises all effort, mental, physical and spiritual, which men make, and that a man *wills* to do a certain thing because he *believes* it will be to his advantage.

"Mormonism" ascribes to God the attributes of love and justice, and harmonizes those attributes in him with the highest and most perfect conceptions which a righteous and enlightened human being can form. It teaches that men are the children of God, that he will punish the murderer for his crime, will have mercy on the unconverted victim of that crime, and in his own time and way will provide some degree of salvation for every son and daughter of Adam.

It is impossible to oppose "Mormonism" with any of the known truths of science, history, human experience or divine revelation, for it claims all of those truths as parts of itself. Its opponents have searched the scriptures and have ransacked the whole field of human knowledge for weapons with which to fight it, but all in vain. They have therefore resorted to the only weapons they can possibly use, namely, falsehood, slander, misrepresentation and the like.

But the result of the mighty conflict between "Mormonism" and the world is already known. It has been revealed, and that revelation is being confirmed daily. "Mormonism" will subjugate the world. Not in hate, nor with carnal weapons, will it prosecute this mighty conquest. Its conquering power will be in the light and love it will shed abroad over all mankind.

ADMISSION TO THE TEMPLE.

A widow who is a subscriber to Liahona The Elders' Journal but not a member of our Church, has asked this question: "If I obey the gospel by baptism, and conform my life to the rules and requirements of the Church, can I go to the Temple and be sealed to my husband, who died without a knowledge of the gospel; and can I have our children adopted to us, although they are not members of the Church and do not now wish to join it, yet are willing to go with me to the Temple for that purpose?" I told the lady that it could not be, yet some of our elders have assured her that it is permissible. She seems very anxious to have this work done, and I would be pleased to have you answer this in the Liahona.

Your brother,
J. R. Y., Fruitland, N. M.

This widow is considering matters

that vitally concern her welfare and happiness in the world to come; and because there are many persons among our readers who desire light relative to those matters, we will try to briefly answer the above inquiry.

This widow may become a member of our Church by declaring her faith in the Lord Jesus Christ and his gospel, repenting of her sins, being baptized by immersion in water for the remission of her sins, and receiving the laying on of hands for the bestowal of the Holy Ghost. Thereafter she should become a member of a ward in a stake of Zion, and for a sufficient length of time should so conduct herself as to win the confidence of her presiding officers. She will then be given permission to go to the Temple. There she may arrange with some brother to represent her husband who is in the spirit world, in the necessary ordinances, including baptism and marriage for eternity, commonly called sealing. If her children are under eight years of age she may take them with her and have them united to her and their dead father for eternity by the ordinance of adoption, for little children are citizens of the kingdom of God and are entitled to enter his holy house without baptism.

But if her children are over eight years of age they are accountable for their own acts, and must be baptized before they can be entitled to any of the blessings or privileges of that sacred place; and to be united to one's parents for eternity is one of the greatest privileges that can be obtained in mortal life. One of the reasons why the Saints make the sacrifices involved in baptism is to become worthy to receive their blessings in the house of the Lord. And shall persons who refuse to make those sacrifices be permitted to receive those blessings? Assuredly not. The blessings of the Temple are an important part of salvation, and if they can be obtained without baptism, why not abolish baptism entirely?

But this widow loves her children, and longs to have them united to her and their father by a bond that even death cannot break. She longs to see her family circle established on an eternal foundation. It grieves her to think that her children cannot go with her to the house of the Lord. What shall she do? She must do as the angels do, as our Father in heaven is doing; she must wait. She yearns to gather her children even as a hen gathers her chickens under her wings; so also does our Father in heaven yearn to gather his children in like manner.

But he waits for the slothful, the unbelieving, the wayward and even the wicked among his offspring to learn that the paths of sin or of skepticism are not the paths of happiness—to learn repentance by what they suffer. So must earthly parents. But as the Lord teaches, reproves, and encourages his children to repent, so should earthly parents do likewise; and they should understand that they greatly increase their influence over their children by faithfully keeping the commandments of the Lord themselves.

Did Christ ever appear to the Nephites on the American continent before he dwelt personally upon the earth?
M. W., Idaho Falls, Idaho.

No. Christ's appearance to the Nephites on this continent took place after his death and resurrection at Jerusalem. He never appeared to an assemblage of Nephites prior to his birth in mortality, so far as we have reason to believe. We do not wish to

be understood as saying that he did not show himself to individuals among the Nephites before that time, in vision or otherwise. That is a point which is not involved in the above question.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

1. And it came to pass that king Lamoni caused that his servants should stand forth and testify to all the things which they had seen concerning the matter.

2. And when they had all testified to the things which they had seen, and he had learned of the faithfulness of Ammon in preserving his flocks, and also his great power in contending against those who sought to slay him, he was astonished exceedingly, and said. Surely, this is more than a man. Behold, is not this the great Spirit who doth send such great punishments upon this people, because of their murders?

3. And they answered the king, and said, Whether he be the Great Spirit or a man, we know not; but this much we do know, that he cannot be slain by the enemies of the king; neither can they scatter the king's flocks when he is with us, because of his expertness and great strength; therefore, we know that he is a friend to the king. And now, O king, we do not believe that a man has such great power, for we know he cannot be slain.

4. And now when the king heard these words, he said unto them. Now I know that it is the Great Spirit; and he has come down at this time to preserve your lives, that I might not slay you as I did your brethren. Now this is the Great Spirit of whom our fathers have spoken.

5. Now this was the tradition of Lamoni, which he had received from his father, that there was a Great Spirit. Notwithstanding they believed in a Great Spirit, they supposed that whatsoever they did, was right; nevertheless, Lamoni began to fear exceedingly, with fear lest he had done wrong in slaying his servants.

6. For he had slain many of them, because their brethren had scattered their flocks at the place of water; and thus because they had had their flocks scattered, they were slain.

7. Now it was the practice of the Lamanites to stand by the waters of Sebus, to scatter the flocks of the people, that thereby they might drive away many that were scattered unto their own land, it being a practice of plunder among them.

8. And it came to pass that king Lamoni inquired of his servants, saying, Where is this man that has such great power?

9. And they said unto him, Behold, he is feeding thy horses. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare his horses and chariots, and conduct him forth to the land of Nephi; for there had been a great feast appointed at the land of Nephi, by the father of Lamoni, who was king over all the land.

10. Now when king Lamoni heard that Ammon was preparing his horses and his chariots, he was more astonished, because of the faithfulness of Ammon, saying. Surely there has not been any servant among all my servants, that has been so faithful as this man; for even he doth remember all my commandments to execute them.

11. Now I surely know that this is the Great Spirit, and I would desire him that he come in unto me, but I durst not.

12. And it came to pass that when Ammon had made ready the horses and the chariots for the king and his servants, he went in unto the king, and he saw that the countenance of the king was changed; therefore he was about to return out of his presence;

13. And one of the king's servants said unto him, Rabbanah, which is, being interpreted, powerful or great king, considering their kings to be powerful; and thus he said unto him, Rabbanah, the king desireth thee to stay;

14. Therefore Ammon turned himself unto the king, and said unto him, What wilt thou that I should do for thee, Oh, king? And the king answered him not for the space of an hour, according to their time, for he knew not what he should say unto him.

15. And it came to pass that Ammon said unto him again, What desirest thou of me? But the king answered him not.

16. And it came to pass that Ammon, being filled with the Spirit of God, therefore he perceived the thoughts of the king. And he said unto him, Is it because thou has

heard that I defended thy servants and thy flocks, and slew seven of their brethren, with the sling and with the sword, and smote off the arms of others, in order to defend thy flocks and thy servants; behold, is it this that causeth thy marvellings?

17. I say unto you, what is it, that thy marvellings are so great? Behold, I am a man, and am thy servant. therefore, whatsoever thou desirest which is right, that will I do.

18. Now when the king had heard these words, he marvelled much, for he beheld that Ammon could discern his thoughts; but notwithstanding this, king Lamoni did open his mouth, and said unto him, Who are thou? Art thou that Great Spirit who knows all things?

19. Ammon answered and said unto him, I am not.

20. And the king said, How knowest thou the thoughts of my heart? Thou mayest speak boldly, and tell me concerning these things; and also tell me by what power ye slew and smote off the arms of my brethren that scattered my flocks.

21. And now, if thou wilt tell me concerning these things, whatsoever thou desirest I will give unto thee; and if it were needed, I would guard thee with my armies; but I know that thou art more powerful than all they: nevertheless, whatsoever thou desirest of me, I will grant it unto thee.

22. Now Ammon being wise, yet harmless, he said unto Lamoni, Wilt thou hearken unto my words, if I tell thee by what power I do these things? and this is the thing that I desire of thee.

23. And the king answered him, and said, Yea, I will believe all thy words; and thus he was caught with guile.

24. And Ammon began to speak unto him with boldness, and said unto him, Believest thou that there is a God?

25. And he answered, and said unto him, I do not know what that meaneth.

26. And then Ammon said Believest thou that there is a Great Spirit?

27. And he said, Yea.

28. And Ammon said, this is God. And Ammon said unto him again, Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth?

29. And he said, Yea, I believe that he created all things which are in the earth; but I do not know the heavens.

30. And Ammon said unto him, The heavens is a place where God dwells and all his holy angels.

31. And king Lamoni said, Is it above the earth?

32. And Ammon said, Yea, and he looketh down upon all the children of men; and he knows all the thoughts and intents of the heart: for by his hand were they all created from the beginning.

33. And king Lamoni said, I believe all these things which thou hast spoken. Art thou sent from God?

34. Ammon said unto him, I am a man; and man in the beginning, was created after the image of God, and I am called by his Holy Spirit to teach these things unto this people, that they may be brought to a knowledge of that which is just and true;

35. And a portion of that Spirit dwelleth in me, which giveth me knowledge, and also power, according to my faith and desires which are in God.

36. Now when Ammon had said these words, he began at the creation of the world, and also the creation of Adam, and told him all the things concerning the fall of man, and rehearsed and laid before him the records and the holy scriptures of the people, which had been spoken by the prophets, even down to the time that their father, Lehi, left Jerusalem.

37. And he also rehearsed unto them, (for it was unto the king and to his servants,) all the journeyings of their fathers in the wilderness, and all their sufferings with hunger and thirst, and their travels, &c.

38. And he also rehearsed unto them concerning the rebellions of Laman and Lemuel, and the sons of Ishmael, yea all their rebellions did he relate unto them; and he expounded unto them all the records and scriptures, from the time that Lehi left Jerusalem, down to the present time;

39. But this is not all; for he expounded unto them the plan of redemption, which was prepared from the foundation of the world; and he also made known unto them concerning the coming of Christ, and all the works of the Lord did he make known unto them.

40. And it came to pass that after he had said all these things, and expounded them to the king, that the king believed all his words.

41. And he began to cry unto the Lord, saying: O Lord, have mercy; according to thy abundant mercy which thou hast had upon the people of Nephi, have upon me, and my people.

42. And now, when he had said this, he fell unto the earth, as if he were dead.

43. And it came to pass that his servants took him and carried him in unto his wife, and laid him upon a bed; and he lay as if he were dead for the space of two days and two nights; and his wife, and his sons, and his daughters mourned over him, after the manner of the Lamanites, greatly lamenting his loss.—Alma 18.

A word to join this chapter to the one preceding. We saw last week how the young Nephite missionary, Ammon, had gone into the territory of his red brethren the Lamanites, been captured by them and made a servant of their ruler, Lamoni. We saw, too, how he had displayed miraculous power in defending the king's flocks and shepherds, and how he slew several of the Lamanite cattle thieves, while he

himself seemed to be protected by a supernatural power, which astounded his fellow servants.

As we observed above all this called forth the astonishment of the barbarous monarch, whose superstitions were easily aroused. The superstitions of any ignorant people are easily aroused; superstition is the child of ignorance. King Lamoni immediately came to the conclusion that Ammon was the Great Spirit, of whom he had heard his father speak. He had slain many of his servants for their inability to defend his herds from robbers. He had apparently done this with but little thought as to whether it was right or wrong. Like all barbarous or semi-barbarous people, the Lamanites did not seem to sense the gravity of the act of taking a human life. It was about the same in the Babylonian and other early eastern empires. The life of any or every subject seemingly was in the hands of a ruler who realized no more responsibility in the snuffing out of a human life than the butcher does in killing an ox.

It is a question whether these dimly enlightened men and women of the past will be held strictly accountable for such deeds. Surely not if they knew no better. It is when one knows one is doing wrong, and then commits a fell deed that one will have to suffer for it. The Master said: "This is their condemnation that light has come into the world." A man will not be judged for what he did not understand, but for action or lack of action that he knew to be wrong.

By the fresh light that was beginning to break over Lamoni through his contact with Ammon, servant of God, Lamoni began to comprehend the awfulness of the crime of cutting off the earth-course of a soul that only God could launch forth. He "began to fear exceedingly, with fear lest he had done wrong in slaying his servants," says the record.

Upon the king's inquiring after Ammon he was told that he was out feeding the horses and making ready the chariots, that the ruler and his train might repair to the headquarters of all the Lamanite dominions. In those times it was the custom among these "pre-historic" natives of America to have one grand chief or head of government who ruled over the nation in general and minor potentates under him, with direct jurisdiction over a division of the empire. This was the custom also among the descendants of these Lamanites, the American Indians of early colonial times. King Lamoni was such a sub-king, his father being monarch of all the red men's country.

It used to be objected by opponents of the Book of Mormon that the reference to horses among the ancients of the western world stamped that volume as being false. This because it was then held by scientists that there were no horses on this continent till the Europeans brought them here, after Columbus' discovery. But of late years facts have been brought to light of a nature to persuade geologists and paleontologists that this is a mistake, and some now believe that America was in truth the home of the horse, but that it became extinct before the arrival of the Spaniards. For example, fossils have been found in a mountain a few miles south of Braystown, Tennessee, that leads to such a conclusion. (Priests "American Antiquities p. 157). They were imprints of horses' hoofs in the solid rock, indicating that horses had impressed their feet there when the formation was softer and that some such imprints had been preserved after the rock hardened, as was often the case with other animals. By these fossils scientists tell what animals obtained to the earliest epochs of creation.

But to come back. Lamoni's heart is prepared to receive all that Ammon has to tell him. The story of the world from the creation down to their present and the dealings of the Lord with many peoples, overwhelms the hitherto darkened mind of the monarch and he falls into a sleep, of which we will see the sequel next week.

And this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them.—Doc. & Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

The Temple Idea.

We have often had occasion to say that "Mormonism" is the sum total of all true principles, doctrines, ordinances, practices—all truths—that have ever been given from on high or had among the children of God. It is that force which has gathered up the loose ends of all the God-given verities and blessings that the whole past has ever seen, and that the world had partially lost sight of, before the mission of Joseps Smith began. We call the present age "the dispensation of the fullness of times" for that reason. And Joseph Smith announced that he was the necessary mouth-piece of Jehovah sent to open up and usher in this most wonderful of all the dispensations of the Lord's work. St. Paul in his letter to the Ephesian church, registered a remarkable prophecy about this age of ours, indicating that in this "dispensation of the fullness of times" the Almighty purposed to "gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." (1:10). "Mormonism" claims to be this "gathering together" agency; despised though it has been, as have all other agencies of heaven at the first.

Thus our religion is essentially a builder; it says to existing systems in so far as they contain truth, "All well and good," and then points out wherein they fall short of the whole.

There is a feature of the gospel that has become obscure among the creeds of Christendom; a feature which appears to have been of considerable importance anciently among a nation which the Lord set above all other nations, namely, Israel. This feature is closely related to that other lost but divine principle of salvation for the dead which we have been copiously discussing. It is temple-building and temple rites. This doctrine might be winked at and lightly passed by as unimportant; for most Christians would ask: "Have we not churches to worship in? Why anything more"? We answer that a temple is a house of worship and more—much more.

In looking backward we note that in past dispensations of God's word and work, he wanted temples built. And his people built them, and he esteemed them as most sacred in his sight. We find that they were constructed after a particular pattern with divers rooms and peculiar furnishings, and for the performing of particular ordinances.

We read that one of the first large bodies of people that the Creator called his, were commanded to construct such a house. It was the tabernacle of Bible fame, which was really a kind of

portable temple after this order. This in the twenty-fifth, twenty-sixth and twenty-seventh chapters of Exodus.

Thus even before Israel, Jehovah's chosen people, found a resting place, they were commanded to build one of these peculiarly planned structures. This answered the purpose of the Lord for a long while; when after they were firmly established in the promised land and had become strong financially the more magnificent and costly house. the temple of Solomon, was erected after a specially devised plan which the Lord revealed to David and which David showed to Solomon (I Chron. 28:1-21; I Kings 6 and 7).

Nebuchadnezzar, king of Babylon, captured Jerusalem and destroyed Solomon's temple, polluted its sacred furnishings and carried away to his treasury the holy vessels that he found in it, about 588 B. C. When the great Cyrus, king of Persia subjugated the Babylonish empire, something like a half century later, he (even this Gentile ruler) was charged by the God of heaven to rebuild the temple, which was done. (Ezra 1:1-6).

When the Son of God came into the world, he recognized the sacredness of this peculiarly constructed and peculiarly furnished building which was called "the temple" or "the house of the Lord." When he saw it desecrated by money changers, he made a whip and twice drove them from the holy edifice. (John 2:14-21; Matt. 21: 12-17). He evidently often went into and used the temple, and taught some of his strongest and most marvelous doctrines there. Examples: John 7.14-28; 8:2-59. To his sorrowing disciples he declared that it must again be destroyed, the whole hallowed house with its attending equipment hurled to ruin. (Matt. 24:1-2). This was because the people were set and hardened in wrong doing, and were not worthy to enjoy the good things of the Founder and Crumbler of nations and empires. The temple had been befouled by the presence of low-motived bigots and their wares, but that does not detract from the fact that it was erected as a holy place, designed by God.

Pray do not lose sight of the fact that the office of "Mormonism" is the welding together of all past dispensations, principles and powers into one grand whole, as well as to proclaim new truths that were to be hid till the latter times. It is a movement that is to bring about and develop into the kingdom of God on earth. Singularly enough, the Savior made reference in a parable, to the fact that instruction as to the kingdom of heaven, is like unto a man that is an house-holder, "which bringeth forth out of his treasure things new and old" (Matt. 13:52). This doctrine of temple-building and temple ordinances is indeed an "old" principle in the economy of the God of heaven. It has been revived again by the Lord in his workings with the Latter-day Saints. It has been commanded to be put into operation by this "peculiar" people, who have so many good gifts to offer to the world, truths that embody at once the *"things new and old."*

All the solid principles that ever obtained among men, and many that were reserved for this age alone, the new and the old, many of which had been long lost, were dispatched from on high to the Prophet Joseph Smith. He was early divinely taught the temple idea and under his direction the first one of this new dispensation was built at Kirtland, Ohio, and heavenly beings came and visited it at its dedication on April 3, 1836. (Doc. & Cov. 110) as has been heretofore set forth. Since that time a number of such houses of the Lord have been designed and finished, and many more will be. The Almighty outlines the principle to the Prophet thus:

And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was;

Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your stat-

utes and judgments, for the beginning of the revelations and foundation of Zion and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

"My holy house, which my people are always commanded to build unto my holy name," tells the story of why Latter-day Saints erect temples.

Concerning the one that the Saints built at Nauvoo, the Lord gave this foreword of instructions:

And verily I say unto you, Let this house be built unto my name that I may reveal mine ordinances therein, unto my people

For I deign to reveal unto my church, things which have been kept hid from before tne foundation of the world, things that pertain to the despensation of the fullness of times;

And I will show unto my servant Joseph all things pertaining to this house, and the Priesthood thereof; and the place whereon it shall be built.—Doc. & Cov. 124:40-42.

When the Saints had been hounded from their beautiful city of Nauvoo and had found a resting place in the lap of the mighty Rockies, Brigham Young, their then prophet-leader, immediately pointed out the place for another majestic house, which is now known as the Salt Lake Temple. Three others are standing in Utah, and. are also being used by God's people for the things he has designated, among which are baptism for the dead and the sealing of marriage vows that shall endure through time and all eternity.

We look for a central temple to be built in the near future in the town of Independence, Mo., (Doc. & Cov. 57:1-3; 84:3-5). We understand that this is the one to which the Messiah will come at the commencement of his thousand years' reign.

Believe in temples in these latter times? Yes, Holy Writ declares that "the Lord whom ye seek, shall suddenly come to his *temple*," and the context of the prophecy (Mal. 3:1-4) clearly proclaims that it will be his second coming!

Behold. I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.—Doc. & Cov.

LESSER LIGHTS OF THE BOOK OF MORMON.

BY "R" IN THE CONTRIBUTOR AUGUST, 1880.

V.

Muloki.

As a marvelous example, in this world of shortsighted selfishness, of devotion to God and love for the souls of men, commend us to the four sons of Mosiah and their fellow missionaries, who spent fourteen years of their youthful primes in seeking to save their bitterest and most unrelenting enemies.

It was in the year 91 before the Messiah's advent, that Ammon, the leading spirit of the mission, gathered up his brehtren and associates and having received the blessings of the king and the priesthood, they started southward on their perilous journey, but their hands were made strong, and their hearts swelled with faith in the mighty God of Jacob. We have no detailed list handed down to us of the names or numbers of those who accompanied the devoted princes, one of whom had resigned an earthly crown in the midst of Israel, for the hope of a more enduring one in heaven—but we have the assurance that they were chosen because of their worthiness and devotion. Two or three are incidentally mentioned in the narrative of the mission, of whom Muloki seems to occupy the most prominent place, and it is only in connection with this mission that his name appears in the sacred record.

When the missionaries, after committing themselves to God, separated on the borders of the Lamanites, Ammon went to the land of Ishmael, and Aaron went to Jerusalem, but we are not informed whither Muloki first bent his steps. Before long, owing to the wickedness of the people. Aaron was compelled to leave Jerusalem; he then passed over to the neighboring village of Ani-Anti. There he discovered Muloki and others laboring with much zeal, but with little success. Finding their efforts unavailing, Aaron, Muloki, Ammah and their companions departed from Ani-Anti and went over to the land of Middoni, which was governed

by a king named Antiomno. Here they labored zealously, though but few believed in their words. Before long, the wicked raised a persecution, and the three brethren above named were cast into prison, whilst the others fled into the regions round about. In prison they were treated with great cruelty; they were bound with strong cords, which cut into their flesh; they were deprived of proper food, drink and clothing, and otherwise suffered nameless afflictions. After many days' confinement they were set at liberty by Antiomno through the intercession of Lamoni, the converted king of the land of Ishmael. The Lord had revealed to Ammon the pitiable condition of his imprisoned fellow laborers, with instructions to deliver them. When he made known his intention to Lamoni, the latter decided to accompany him, as Antiomno was his friend, and would listen to his intercession in behalf of the sufferers.

When Ammon met these faithful brethren, he was greatly grieved because of their naked, wounded, starved and wretched condition, but when they were delivered they enjoyed a season of grateful joy, thanksgiving and mutual congratulation. They talked over their labors, their trials, their successes and their hopes, and when the injured elders were sufficiently strengthened they again parted to renew their labors in the ministry; but to what particular land Muloki then went, or amongst whom he sojourned, we have no information.

Zarahemla.

When Mosiah, under the inspiration of the Almighty, led the obedient Nephites northward across the wilderness, they found, on the west bank of the river Sidon, a populous city of whose existence they had never before heard. Its people were a semi-civilized and irreligious race; speaking a strange language, and with many habits and customs different from those of the new-comers.

The meeting must have been a perplexing one to both people. Heretofore they had both considered themselves the sole owners of the whole continent. Now they were brought face to face, but unable to understand each other by reason of their different modes of speech. We often read in history of the irruption of an inferior or more barbarous race into the domains of a more highly civilized one, but it is seldom as in this case, that the superior race moves *en masse*, occupies the country and affiliates with the less enlightened people. It is probable that the first feelings of the old settlers were akin to awe and dismay as they learned of the hosts of the invaders that were marching upon them; but these feelings were soon soothed and an understanding arrived at by which the two peoples were united into one nation. Though the Book of Mormon gives us no details on this point, we are forced to the conclusion that this arrangement could not have been affected without the direct interposition of heaven, by and through which both people were brought to a united purpose and common understanding.

When the Nephites began to comprehend the language of their new fellow citizens, they found that they were the descendants of a colony which had been led from Jerusalem by the hand of the Lord in the year that that city was destroyed by the king of Babylon (say B. C. 589.) After wandering in the wilderness, they were brought across the great waters and landed in the southern portion of the North American continent, and in after years migrated southward to the place where they were discovered by Mosiah and his people. At this time their king or ruler was named Zarahemla (about B. C. 200). He was a descendant of Mulek, a son of Zedekiah the last king of Judah, and consequently of that tribe and of the house of David. The reason assigned for their departure from the worship of the true God, their degredation and the corruption of their language, is that their forefathers brought with them from their ancient home in Palestine, no records or copies of the Holy Scriptures to guide them and preserve them from error in their isolated land of adoption.

When the two races amalgamated, it was decided that Mosiah should be the

king of the united people, though the Nephites were then less numerous. This arrangement probably grew out of the fact that though less in numbers they were the most civilized and, also being worshipers of the God of Israel, they would not willingly submit to be ruled by those who had no knowledge of his laws. It, however, appears to have been agreeable to both parties, and the people of Zarahemla were soon instructed in the worship of Jehovah, the observance of the law of Moses, and the language of the Nephites. The city was hereafter known as the city of Zarahemla, and the surrounding regions went by the same name; in fact, the whole of the country held by the Nephites was, in later years, often designated the land of Zarahemla in contradistinction to the land of Nephi, which was possessed by the Lamanites.

Of the history of the colony for nearly four hundred years—or, from the time Mulek left Jerusalem to the date of the discovery of his descendants by the Nephites—we know next to nothing. It is summed up in the few following words: "And at the time that Mosiah discovered them, they had become exceedingly numerous. Nevertheless, they had had many wars and serious contentions, and had fallen by the sword from time to time; and their language had become corrupted, and they had brought no records with them; and they denied the being of their Creator; and Mosiah, nor the people of Mosiah, could understand them."

WHAT MORMONISM STANDS FOR.

AN ADDRESS BY DR. JAMES E. TALMAGE, AT THE SPECIAL TOURIST SERVICE IN THE TABERNACLE, SALT LAKE CITY, JANUARY 3, 1909.

(Reported by F. W. Otterstrom for the Deseret News).

As you have learned from the announcement made, this service is in a way exceptional among the services of the Church. On the afternoon of every Sabbath, except the first Sabbath of the month, a service is held in this building, under the direct presidency of the general authorities of the Church; but one of the peculiar institutions in the Church is that known as the Fast day observance. The first Sunday of each month is set apart and observed as a Fast day among the people, the counsel being that on that day they shall fast in accordance with the doctrine of olden and of modern times that fasting is beneficial to the physical organism and, particularly, to the spiritual man. It is also asked of the people that they will give, on this day, at least that which they would have consumed had they not fasted; and, whether they fast or not, that they will give at least that much, and as much more as they can, to be distributed among the worthy poor. Among the characteristic features of the Church of Jesus Christ of Latter-day Saints, or of the gospel represented by that Church, is the principle of true benevolence.

The creed called Mormonism, the gospel of Jesus Christ, teaches that to be acceptable before God we must be true to our fellow men. It teaches the sanctity of the apostolic declaration of old, that it is impossible for a man to love God, whom he does not see, if he loves not his fellow man whom he does see. It teaches, further, that man may hope in vain for an answer to his prayers if these prayers come up before the throne of grace mingled with the cry of the suffering and the wail of the destitute and of the hungry. Mormonism is pre-eminently a practical religion: it entails upon its adherents duties that seemingly are of temporal import, requiring them to pray not only in words but in deeds; and this institution of a day of fasting, and the system established amongst this people for the collection and distribution of the fast-day offerings, constitute but one feature in the great scheme of benevolence and charity operated within the Church.

Work of Relief Societies.

There are organizations within the Church especially devoted to benevolent work; one, which is confined to the women of the Church, is known as the Relief society, an organization having for its purpose the relief of distress. The devoted sisters who labor in connection with that organization meet at regular intervals to plan their work, and then go forth to carry those plans into effect, comprising the gathering of supplies, the soliciting and obtaining of means from the members of the Church. Besides this, a part of their duty consists in their ever readiness to visit the homes of the distressed, to go into those households where sickness has made its appearance, to comfort those who are called to mourn, when the hand of death has made itself seen and felt in the family circle. This work they carry on from year to year, realizing that it is a duty, and knowing that it is a pleasure for it brings with it the satisfaction of having done good.

Missionary System.

Aside from these institutions, the benevolent work of the Church is carried on, upon a stupenduous scale, in the great missionary system. Thousands of young and middle-aged men are now in the missionary field, whither they have gone without hire, without expectation of pecuniary reward. They have been called, some from the plow, some from the carpenter's bench, some from

the counter in the mercantile establishment, and from all walks and vocations in life, to go out and serve their time as heralds of the gospel, carrying the message of this gospel unto the people of the world; and as they travel without remuneration, so they offer what they have to give without money and without price. They go in the spirit of persuasion not seeking to compel, interfering in no sense with the cherished belief of others, except as they may show them, perhaps, something better than they have, and inviting them to come and partake, as they themselves have partaken of the spirit of truth.

Gospel of Benevolence.

I say that the gospel of Jesus Christ is the gospel of benevolence, the gospel of brotherly ministration, the gospel of universal love. No gospel, no religious system can permanently flourish, be it other than this. It is characteristic of the world today that the spirit of benevolence is manifesting itself in ways and by means never before witnessed. Call to mind, you students of history, what you have read and learned of the glories of ancient Greece and Rome. The Roman and the Greek have gone, though today half our learning be their epitaph. They accomplished wonders. We marvel as we stand under the shades of the great structures they erected; and yet, amongst their buildings, did you ever hear of a public hospital? Did you ever learn of any general system of relief being established amongst them? The spirit of selfishness ruled. Altruism and the love of fellows had scarcely been felt. This was a new doctrine. Even the Christ, when he came, had to contend against the traditions of old. His chosen people, Israel, had been living under the law of retaliation—an eye for an eye and a tooth for a tooth; see that you are not imposed upon; get all you can and keep it. He had to teach a different doctrine. Oh, how strange it seemed, and how those who listened to his words marveled when he taught the doctrine that man should love not only his friends but his enemies, that he should seek to do them good, and should minister unto those who, perhaps, were not kindly disposed toward him.

The gospel taught by the Christ in olden time is the gospel which this Church is offering today. It is the same gospel. We have been told that there is naught that is new under the sun; and, in respect to truth, doubtless it is so. As we sometimes sing, in one of the hymns of the Church:

"What was witnessed in the heavens?
Why, an angel, earthward bound.
Had he something with him bringing?
Yes—the gospel—joyful sound!
* * *
"Had we not before the gospel?
Yes—had several taught by men.
Then what is this latter gospel?
'Tis the first one come again."

There is nothing new in the system of truth proclaimed by this people, except the natural development and advancement of principles that have been long known and that have been declared of old. The gospel of Christ is not only the gospel of benevolence; it is also the gospel of toleration. It teaches that, if one would lay claim to the blessings that have been promised for obedience and compliance with the laws and ordinances of the gospel, there must be sincerity and wholeheartedness in that obedience, and compliance, and furthermore, that every man shall receive the natural and the just results and deserts of his acts. Mormonism does not proclaim a single heaven and a single hell, to the one or the other of which every soul shall be confined, perhaps upon the evidence of a very narrow margin of good or ill. Mormonism declares that every one of us shall find his place in the hereafter, according to his nature and his fitness. It declares a system of graded glories in the heaven of our Father—mansions, to which the Christ referred, prepared for all; and every one shall find his place. Mormonism declares that every man who is sincere and earnest and who is true, shall find his place amongst the earnest and the true, after he has passed beyond that vale which separates time from the eternities that are to follow. It, therefore, enjoins upon us the toleration of other beliefs and other creeds. One of the articles of the faith, is this:

Liberty of Conscience.

"We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them worship how, where or what they may."

We do not believe in that freedom to worship God exemplified in the zeal of the Pilgrim fathers. They came to this land that they might worship God according to the dictates of their own consciences, they said, and then decreed punishment unto the man who worshiped otherwise in the land they had made their own. If it be so that we have anything better to offer you than that which you have, it is offered freely, and your religion is sacred in our eyes, as it is in your own. We seek not to deprive you of that freedom and that liberty of conscience to worship as you will. We do not wish to take from you that which is good. Religious intolerance is the curse of the world. We are told that when the truth has been revealed, the truth shall make us free. Do you remember how offended some of the early Jews became because Jesus of Nazareth promised them that great boon: Come unto me, said He, and I will teach you the truth, and the truth shall make you free. They spurned him and scorned him, and they said: We be free; we be Abraham's children, and never have been in bondage to any man, and how durst thou say thou wilt make us free? They boasted of their freedom, boasted of their liberty, when even then they were under the hand of a foreign power; even then, their most sa-

cred institutions were governed and controlled by a nation they regarded as heathen; and yet they proclaimed their freedom.

My friends, how many of us are free? We claim to be citizens, free citizens in this land of the free, this home of the free and the brave; and so we are, if we have made good our claim. But, no man is free until he has learned to apply in his life the principles of truth that will lift him above the bondage of error, the tyranny of sin.

Church and Kingdom Not Identical.

We believe the Church of Christ is not identical with the kingdom of God. We believe that the Church will ever be smaller than the kingdom. We look forward to the day when that kingdom shall be verily established in the earth, and when Jesus himself shall reign in person. We expect that; and when that kingdom is established, we believe there shall be guaranteed unto every man his rights, and he shall be protected in the freedom of his conscience, and he may live in happiness, and he may progress just as far and as fast as he submits himself unto the righteous rule of that kingdom. I cannot believe that Christ will be less tolerant, when he reigns in person, than are some of the monarchs that occupy the thrones of the world, than are the heads of existing nations. I believe he will give unto us liberty and right, and yet he will require submission unto that which is right or the natural consequences of our ill-doing shall be visited upon us. This Church preaches the doctrine of the inviolable relation between cause and effect. It does not believe in chance. It does not proclaim caprice, even on the part of the Eternal Father himself. We believe that he operates by law and in accordance with the principles of justice and of right. We regard this life of ours as but one stage and one incident in the great plan of progression that has been provided for the sons and daughters of God—a link, if you please, connecting the eternities that have gone before with the eternities that are to come. Mormonism proclaims that man is higher and greater than a thing of earth, that man did not originate on this earth, and does not belong here, except for the stage of his mortal life. It proclaims a pre-existent state, during which your spirits and mine lived as intelligent entities, as individual beings, and that we knew the importance of the change that was to come into our existence, when we came from that home, the home of our primeval childhood, unto this earth, to take upon ourselves bodies, that we may receive that necessary and indispensable training which the trials and possibilities of mortality alone could give. We came here willingly for the purpose of fitting and preparing ourselves for something yet higher and grander beyond.

We regard death as quite as much an element of importance in the scheme of our Father, for the progression and advancement of his children as his birth. We believe, even as Hugo, the great French writer, has said, that we must have lived a life before we came here, for we have brought with us half-forgotten memories of that bygone time, and sometimes, when all is peace within our souls, we may hear the echoes of the songs we used to sing and faintly call to mind some of the incidents with which we were familiar in that condition of primeval existence.

Man the Child of God.

We proclaim that man is the child of God, literally, so that the spirit of man is the spiritual offspring of Deity. This is a doctrine and a gospel of progress. I doubt if you will find any religious system more completely committed to the doctrine of eternal progress than is that system which is known as Mormonism. Why, it proclaims that there is no end to the advancement of the soul of man, that as long as he will comply with rules and laws of progression, he will progress. It goes so far as to say that the law of each after his kind applies to spiritual existence as well as to the lower orders of creation; and if that means anything, it means this, carried to its logical conclusion, that if we be the sons and daughters of God, we have inherited from him the powers and capacities of advancement, even such as to make it possible for man to attain the rank and the sanctity of godship. How many eternities shall pass before man shall have trodden beneath his feet all the weaknesses of his nature I can not tell; but within him there is that power of infinite advancement. He is the child of God, and it is within his power to follow in the footsteps of his celestial parents and to reach the rank and station occupied by those who have trodden that path before. The Mormon Church has been charged with heresy because of the plainness of its declarations, but heresy of belief is perhaps less injurious than many people have supposed. This Church has gone so far as to put in epigram form its declaration of belief in this regard, and it says, "As man now is, God once was, and as God now is, man may become."

Evolution is regarded as a doctrine characteristic of the advanced thought of the day, but I know not of any more comprehensive evolutionary tenet than that. We believe that the system that our Father has established and the plan that he has laid for the advancement of his children, is unlimited in its possibilities; that we are going on, and that this family to which we belong, the human family, is the family of God. We believe that if a man be made to feel and know that he be the child of God it will be an incentive to right doing, and it will make him ashamed of acts that are unfitting one of such noble pedigree. Teach a man that he is the offspring of a brute, teach a man that he is going to die like a beast, and the tendency will be to live like a brute. Let him feel that he has within him the power to rise and he will seek for that which is good, and learn to love that which is true. We do well to be tolerant of one

another, for we are all children of the same Father. We can alienate ourselves from him so he will disown us, as he has sworn he will do, if we positively and continually refuse to abide by that which is good, and if we seek after that which is evil. But I have not lost faith in my Father's children, I have not lost faith in the family to which I belong. I believe that the human family is destined to progress, to advance and to go from one stage to another, higher and higher, ever extending its influence for good:

Mormonism Materialistic.

You will say that the gospel called Mormonism is materialistic, grossly so, some have said. We admit it. A religion that has to do only with theory and dogma can have but little immediate effect upon us in this life. I would rather see a man pray by his deeds that the poor may be relieved, than to see him spend his life worrying over the intricacies of the doctrine of original sin. I would rather see him go forth and accomplish something in the Father's service than spend his time in wordy prayer. Prayer, my friends, is made of stuff more durable than words, and we should interpret that scripture, that we should "pray without ceasing," to mean that we should forever be working out deeds as prayers for good. We believe in asking the Lord to answer our prayers and then doing all we possibly can to bring about that answer. I remember once being a guest at a house far from home. The father called the members of the family about him for family prayer in the morning, and he prayed very earnestly. He prayed that the widows and the fatherless might be looked after, that the hungry might be fed, and that the cold might be clothed. He was known among his fellows as one who was well to do, who had many of this world's goods, a very substantial citizen. When his prayer was finished, his boy made a remark that has lived in my memory; said he, "Father if I had as much as you have got, I would answer that prayer myself." And do you know I was sacreligious enough to believe that that boy's prayer would have as much effect as his father's prayer, because with that wish and with that honest heart I believe he would go out and try to answer it according to the means within his power. Yes, we can answer many of those prayers ourselves if we will but try, and make the world better for our being here. Prayer is absolutely essential to the advancement of the human soul, but, I repeat, it is not made of words. The words we utter in prayer should be but the index to the volume of the prayer within our soul.

If we consult the index of a well arranged volume and then turn to the page indicated, we expect to find there the treatment of the topic noted in the index; and so it should be with every one of us, my friends; as we prav. let our words be true indices to the soul and the prayer that should be within the soul, and see that our deeds follow out and make complete and vital the words that we utter.

Well, we are so tolerant as to say that every man, whether he professes belief in one creed or another, shall receive of his Father the just results of his acts. We attribute great importance and responsibility to the man who wilfully ignores the truth when it comes to him. We believe that that is unmanly, that is unworthy of a son of God. If man be content to live in his darkness and seek not the light, he brings himself under condemnation. The Church of Jesus Christ of Latter-day Saints has gone so far as to say that no profession of religion, no profession of church membership, shall ever avail to save where the deeds of man would not warrant his salvation. Do you know that the Church teaches that even the heathen, who has never known a deity beyond the idols before which they bow, if they have lived, in their simplicity, according to the highest and best knowledge that has come unto them, if they have been true to what they thought to be best, they shall come forth in the resurrection ahead of those who have professed knowledge beyond all that those poor benighted ones have dreamed of, and have been untrue to that knowledge. The Church of Jesus Christ of Latter-day Saints does not say: All you who belong to this church are going to heaven, and the rest of you are going to hell. It says unto its adherents: Your membership in this Church entails upon you greater responsibility than would rest upon you had you not professed that membership. See that you live up to it, because that profession shall serve to condemn and not to save, if you be untrue thereto. So says the Church to all the world: Mere profession shall save none, but sincerity in doing that which we know to be right and being ever ready to receive additional light and truth, shall save us, if we will but follow in the path indicated.

My friends, may the peace of God, which passeth all understanding, fill our hearts, may we be led to welcome the truth wherever we find it, may we love that which is exalting and ennobling, and do unto our fellows as we would have them do unto us. May we guard sacredly our right to worship God according to the dictates of our own conscience and safeguard every other man that same right, let him worship how, where or what he may,—still trying to show him the best and to lead him on as we pass on ourselves, is my prayer, in the name of the Lord Jesus, amen.

But it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil; yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.—Doc. & Cov.

EUROPEAN MISSION.

Elder C. W. Penrose, President of the European mission, in a review of the past year, which appears in a recent number of the Millennial Star, gives the following interesting data regarding the European mission and affiliated mission fields:

The European mission has not been behind in these grand efforts for the enlightenment of the world. Every section of it is vibrant with life. Nearly three hundred elders are at work in the British Isles. Many of them, however, are new in the field, numbers having returned to their homes after faithful labors for two years and upwards. More laborers in the vineyard are wanted. A few, very few, have been released because of ill health, not being able to stand the climate and the changed conditions here. There have been four deaths of missionaries during the year, two in the Swiss and German mission, one in the Netherlands-Belgium mission, and one in the Turkish mission. The sympathies of all hearts went out to the bereaved ones at home, and they had the consolation of knowing that their dear ones departed while in the Master's service. The general health of the missionaries has been good, and when sickness has assailed them, they have recovered by the blessing of God and the laying on of the hands of their brethren.

When the full statistical report is published it will be seen that a mighty work has been accomplished and that much success has attended it. Throughout the Continent of Europe, also in Sweden, Denmark and Norway, the way of the servants of the Lord has been opened marvelously, the hostile feelings of the people and of government officials have been softened, the plans of wilful opponents have been overruled for good, and the gospel is winning its way in a remarkable manner. In Turkey, too, interest has been awakened, and the change in government, which has brought in a large degree civil and religious liberty, has been the means of opening the door to the preaching of the word, and the Books of Mormon which have been held so long by the local authorities have been released, and now Turkish people may read in their own language the history of the ancient inhabitants of the American Continent and the revelations of God given to them in past centuries. In South Africa fresh life has been imparted to the work of the mission. There have been many additions to the Church. New fields are being opened. Among them are Budapest. Vienna, Lyons, Lille, South Wales, and towns in Ireland. Newspaper opposition, calling for vigorous replies which have been published, has been one means of attracting attention to the good cause. Presidents Serge F. Ballif of the Swiss and German, Sylvester Q. Cannon of the Netherlands-Belgium, Soren Rasmussen of the Scandinavian, Peter Sundwall of the Swedish, J. Wilford Booth of the Turkish, and Henry L. Steed of the South African missions have all been blessed of the Lord with signal ability in their respective fields and have been faithful and devoted to their work. They are worthy of all commendation.

In the British Isles the elders have been indefatigable and persistent in distributing Church literature, going from house to house, having conversations with people who would listen, holding outdoor meetings when it was practicable, and indoor service at regular times, instructing the saints, bearing testimony of the restoration of the gospel, and generally showing by their deportment and abstinence from the evils of the world that they are servants of the living God. There has been a marked increase of the work performed over that of the previous year. During 1908 nearly five and a half million tracts and more than one hundred and sixty thousand books have been distributed, and there have been a little over twelve hundred baptisms. The full statistics will appear in the Millennial Star when the December reports have been received and the exact totals can be given. These figures, however, are indications of the diligence of the missionaries and evidences that the Lord has greatly blessed their endeavors. Conference presidents and clerks are urged to send in their annual reports without delay.

There have been shipped during the year, through the Liverpool office, 1,297 persons, including elders returning and infants. With the exception of one company, they have passed into the United States without difficulty. The account of the detention at Boston of the passengers by the steamship Republic has appeared in the Star, but was greatly exaggerated and distorted by the press through false reports sent from Boston and originally published there. Considerable excitement was aroused for awhile in this country, but this fell flat when the facts were made known and the truth was made clear, that the Church was not engaged in persuading anybody, old or young, male or female, to emigrate to Utah; that it paid no emigrant's passage; that it advised converts to stay in their own country and help to build up the Church there; that the males exceeded the females in number, and that all persons who emigrated to Utah went with their own means or by the aid of relatives and friends who had preceded them. The figures we have given embrace all who have been shipped during the year through this office from every country in Europe. Some difficulty was occasioned by the detention of a number of Armenians from the Turkish mission, a few of whom were afflicted with trachoma, but they all subsequently recovered and went from Havre and finally arrived safely in Utah.

The President of the mission has been able to perform his duties with vigor and with pleasure, wasting no time, spending no idle hours, traveling, preaching, counseling, conferring with the presiding officers and the elders, attending conferences and district and other meetings, answering a host of correspondents, visiting every conference at least twice during the year, addressing meetings two or three times every Sunday, looking after the business of the Liverpool office, editing the Millennial Star, replying to attacks in many newspapers, and engaged busily in the work of the Lord, thankful that he has had and still has the opportunity of doing so, and is sustained by the blessing of God and the faith and support of the elders and the Saints. He attended the Universal Peace Congress in London as a delegate from Utah, July 27th to August 1st. and was cordially received and entertained.

Sister R. B. Penrose has faithfully watched over the interests of the Relief Societies and has addressed many public meetings in different places. She attended the International Congress of Women at Amsterdam, June 15th to 20th, as delegate from Utah by the appointment of the governor, and was received with marked attention and respect, being appointed as one of the speakers. An excellent impression was made upon the Congress composed of lady delegates from many nations. Sisters Booth in Turkey, Cannon in Holland and Steed in South Africa have each been of great aid in the respective missions and have exercised a marked influence for good.

The work in the Liverpool office has been conducted with care and ability by the brethren engaged therein. Elder John S. Smith was released from his labors as secretary early in November, after being in the mission field about twenty-nine months, serving efficiently and with signal ability. Elder Joseph S. Mulliner took his place in the office, which he still occupies, and was succeeded ably in his former position, by Elder Ralph H. Ludlow. Elder W. A. Morton has continued his valuable services on the Millennial Star, as well as his excellent work in the Sunday school interest and occasional welcomed visits to different conferences and district meetings. All these brethren have been devoted to the work and especially during emigration times and on the arrival of missionaries and visitors from Zion, have given essential services to the general satisfaction.

The publishing department has been active as usual. In 1908 no less than 6,133,000 tracts have been printed (1,225,000 of which were the "Rays of Living Light," still in great demand), 140,000 bound pamphlets, 153,000 conference circulars with large numbers of district meeting notices and much miscellaneous printing. The Millennial Star has maintained its circulation with gratifying increase, and is read by many persons besides Church members.

Considerable opposition has been encountered at many points from anti-"Mormon" agitators, sectarian ministers, and sensational newspapers. Advice given to the elders and the Saints to pay no attention to professional libelers and retailers of vile slanders has been closely followed, to the great chagrin of those persons who seek to profit by arousing contention and whose influence soon fades when there is no response to their challenges. The general results from the hostility thus exhibited have been good. When respectable public journals have published attacks upon the Church that merited a reply, most of them have published our responses, and thus both sides have been presented. Interest has been aroused by the malicious efforts of our assailants and our meeting houses have been crowded by investigators. Threatening letters, vulgar and obscene, have been sent to us, to which we have paid no attention. Some disturbances have occurred at our meeting places, but the police have invariably given the protection asked for, and all attempts at violence have come to naught.

During the year, many new and better places of public worship have been secured which has given great joy to the Saints and caused many respectable people to attend our services. The purchase of the fine premises known at "Deseret" at South Tottenham, London, now the headquarters of the London conference, was an important acquisition to the Church, and has given it a prestige in the Metropolis which it never enjoyed before. At Durham House, the headquarters of the European mission, improvements have been effected by throwing together two big rooms, making a spacious hall, none too large, however, for the congregations that assemble there. A small office had to be erected on the west side of the building and other conveniences connected therewith so that our business might not be impeded. At Oldham, in the Manchester conference, a corrugated iron chapel has been purchased which will give the Saints in that town, where much opposition has been aroused in the past, a foothold which will be of great advantage.

Prospects generally throughout the European mission are excellent. The Spirit of the Lord burns in the hearts of the faithful Saints. His power has been manifested among them in remarkable healings and other gifts. The new members are alive and active in the work of the Lord. A number of the old members who were lost to view have been hunted out and quickened into new life. We have cause to praise the Lord for his adundance of mercies in the year that has gone and to anticipate his further blessings and inspiration in the year about to come.

And thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land, might have eternal life.—Doc. & Cov.

BRYAN ON IMMORTALITY.

W. J. Bryan recently delivered a eulogy on the death of a friend, in which he gave expression to the following beautiful thought regarding the immortality of the soul: "If the Father deigns to touch with divine power the cold and pulseless heart of the buried corn and make it burst from its prison walls, will he leave neglected the soul of man who was made in the image of his creator? If he stoops to give the rosebud, whose withered blossoms float upon the autumn breeze, the sweet assurance of another spring time will he withhold the words of hope from the souls of men when the frosts of winter come? If matter mute and inanimate is changed by the force of nature into a multitude of forms that can never die, will the spirit of man suffer annihilation after it has paid a brief visit like a royal guest to his tenement of clay? Rather let us believe that he, who in his apparent prodigality, wastes not a raindrop on the blade of grass or the evening's sighing zephyrs, but makes them all carry his eternal plans, has given immortality to the mortal and gathered to himself the generous spirit of our friend."

The Missions.

EASTERN STATES MISSION.

Brooklyn: Sunday, Jan. 10th, we were favored with a visit from Judge Wm. H. King, who spoke to us in our service, and on the 17th, Hon. J. H. Moyle and wife attended our meeting. The elders are all well, and enjoying their labors. Two weeks ago, in reporting the baptisms, we made a mistake in saying that the daughter of Sister Park was baptized; it was Mrs. Brunson, who is the daughter of Sister Ward. The elders are making fine progress in their singing class under the direction of Brother Oscar Kirkham, and a male chorus will sing in church some Sunday.

New England: The new year is begun with 23 energetic elders, who are determined to make the coming year a banner one for that conference. They are laboring in groups of fours where they can meet three or four times each week in class meeting, and are preparing for an active campaign during the summer that is coming. In the districts where the elders are located and are becoming acquainted with the people, a very kindly feeling is generally manifest, and invitations to visit people at their homes are quite frequent, and the elders find plenty to keep them busy. Some two years ago, a lady, who is now in Boston, heard the elders in the Southern States testify to the restoration of the gospel, and last fall she noticed the advertisement in the papers of the conference of the "Mormons" and attended their service. The old spirit was revived—the impression that was made upon her when she first heard the testimony of the servants of God—and she was baptized Jan. 10th into the fold of Christ by Elder S. S. Green, and was confirmed by President Wm. C. Hunter in the sacrament meeting in the afternoon. She will be a valuable aid to the work, and of great assistance to the members of the little branch in Boston. Elder Wm. B. Rae and companion visited a lady with whom they had left a "Mr. Durant of Salt Lake City," and, upon leaving her, she handed them this note: "To each one who reads this little book, we would say, in the language once written in my bible, 'to let the light of Him (who declared himself to be the Light of the world) through thee so shine, that all who come within the sphere of thy influence may be led to glorify our Father who is in heaven.' I have not the language to express the joy I received in reading the little books you favored me with. They were like a refreshing shower of rain to us poor thirsty ones in our lonely hours." (Signed) A Friend. Wm. C. Hunter, president, 57 Worcester st., Boston, Mass.

New York: Since the holidays the elders in Toronto, Canada, have been very earnestly engaged in the work of our Lord, in going from house to house calling upon the people of that city. "We have been very successful," write the elders, "in placing before the people our literature. We have disposed of several copies of the Book of Mormon, which gives us great joy, since it contains the fullness of the gospel of Christ in its simplicty. We feel and know it will be the means of doing much good in the spreading of truth and righteousness among God's people wherever it is read with an honest heart, and with a desire to know if it is true. In complying with the request made of us to do revisiting, we are thankful to say that we have been treated with due respect, and we feel very much encouraged in the work of the Lord." Reports from Glens Falls show that the people there are very interested in cottage meetings. In Albany the elders are holding a class twice each week, their subject being the Book of Mormon. Their revisiting work is very successful, and they hope to succeed in placing copies of the Book of Mormon in some of the leading libraries and book stores of Albany. J. H. Dickson, president, 148 N. Pearl street, Albany, N. Y.

North West Virginia: "We are both enjoying the great blessing of health and strength. Are happy to say that our work

is becoming more interesting every day. The harder we work, the happier we are;" from Elders Quigley and Slade. "We came into a small settlement called Palestine. There the Methodists were holding a revival meeting. and we were in the same hotel their ministers were in. One of them would not stay there; he said that he was afraid we would ask him questions. But we sold a Book of Mormon to the other minister. We are thankful that we have been counted worthy to be called to go into the world and, in our weak way, tell the people that God has again spoken from the heavens" from Elders E. J. Oldroyd and J. O. Gibbons. Elder C. L. Reed and company reported two baptisms, also stated that there were others who desired to be baptized, but were waiting and working with other members of the family. President Rice and Elder Wm. Bradfield left the office Wednesday on their way to Removal, Webster county, where they will meet with Elders J. C. Grant, Grover Udall, G. S. Hartley, and J. E. Simons, for the purpose of holding meetings and encouraging the elders along certain lines. After which they will visit with all of the elders throughout the conference for the same purpose. C. F. Rice, president, Box 371, Fairmont, W. Va.

West Penna.: Elders A. E. Jacobson and F. W. Cox were called into the country a few days ago to administer to Sister Ashby. On arriving at the place they found her in a very critical condition, but after administering to her she seemed to receive immediate relief, and she reported the next morning the best night's rest that she had had for months. Yesterday, Jan. 18th, the elders laboring here in Pittsburg were called upon to conduct the funeral of a man that was not a member of our faith. Quite a number were present at the services, and all seemed to value the instructions given.

Arrivals and Assignments.

Elder James E. Grantham to West Pennsylvania; Elder Owen Marley to New England; Elders Joseph A. Wagstaff, Jr., and James A. Ure to East Pennsylvania; Elder John J. Skinner to New York; and Elder John E. Haslam to North West Virginia conference.

Work for December.

The end of the year left us with 124 elders in the field, and their work for the month is as follows: Hours tracting, 2,856; families visited in tracting, 14,863; families revisited, 4,134; hours gospel conversations, 3,251; number of gospel conversations, 8,441; number of tracts distributed, 17,849; standard Church works, 262; other books, 999; hall meetings, 215; cottage meetings, 213; open air meetings, 11; baptisms, 5; children blessed, 10; secured new subscriptions, 21; hours spent in study, 8,646; and hours spent with members, 2,950.

CENTRAL STATES MISSION.

From a Former Missionary.

Writing from Tres Amigos, Guyanopa, Chihuahua, Mexico, Brother George J. Jarvis says some very kind things of Liahona The Elders' Journal, and requests that his warm regards be conveyed to the Saints and friends whom he met while laboring in the North Texas conference as a missionary a few years ago. He expresses sympathy for the elders in the field and a hearty wish for their success.

A "Mormon" Is Respected.

Elders F. C. Miller and J. W. Russell are traveling in Oklahoma, visiting scattered Saints. Lately they went to the town of Temple where they expected to find a member of the Church named Robert Reed but he had removed to Marlow to join the colony of Saints there. Some of his former neighbors expressed regret at his leaving them, and told the elders that when he went away Comanche county lost one of its best citizens. Elder Russell gives the above facts in a recent letter, and adds that all Saints can preach the gospel by setting a good example.

Baptisms at San Antonio, Texas.

On the evening of Jan. 14, three persons were baptized at San Antonio, Texas. They were Arthur Hays and wife and a Sister Treshey. A short service was held at the water's edge, and immediately after the baptisms were performed the converts were confirmed members of the Church of Jesus Christ of Latter-day Saints. Elders A. J. Cordon and G. M. Smith officiated, and furnish the above information in a letter which expresses joy and gratitude for the success that is attending their labors.

Visited Independence.

On Wednesday evening, Jan. 20, Elder Andrew Jenson, Assistant Church Historian, arrived in Independence, Mo., on his way to Europe to assume the duties of president of the Scandinavian mission. He was the guest of President S. O. Bennion for the next three days and took his departure for the east on Saturday. Jan. 23. While in Independence he collected considerable data relative to persons, places and events that were connected with the early history of the Church in Missouri. On Friday the 22d, in company with President Bennion, he made a trip to Caldwell county. On the evening of his arrival at Independence a session of the Mutual Improvement Association was held and he adddressed it. His visit and conversation were very much enjoyed by the elders and Saints, and all join in the prayer that he may have joy and success in his labors.

DEATH.

Neal.—At Reidsville, N. C., Dec. 1, 1908, of diptheria, Virginia A. Neal, aged 3 years, daughter of Mrs. Lula C. Neal.

Liahona The Elders' Journal

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TWO OR THREE HEROES.

BY D. HENRY.

This issue of Liahona The Elders' Journal falls between two notable anniversaries, the twelfth and the twenty-second of February. One century ago yesterday Abraham Lincoln was born; one hundred and seventy-seven years, come Monday week, have passed since George Washington first saw the light of day. The history and the tragedy that are linked with these great names, have been told and retold times almost numberless. It is no part of my purpose to rehearse them again, but only to reflect a few thoughts upon the printed page about the fact that they lived and did a work.

The recurring of the year-mark of these good men always causes our thoughts to revert to the questions: "What did they do; how did they help their brother men?"

Almost any school-boy could answer this query in general. Thinkers have philosophized upon it abundantly in particular.

The "Mormon" mind goes farther than this interrogatory and asks, "Who and what were these great characters of our national history?"

Which one of us now living knows who they may have been? We know a little about their works and what they sacrificed for their country, but we trouble but sparingly as to who they might have been. That the great men and mighty, who have been born on the earth and have done a stupendous work for humanity and for God, had their beginning when they lay as an insignificant bundle of pulp and first breathed the air of this planet, who can believe? Does anyone down in the secret chambers of his heart of hearts believe such a thing? If such there really be, it seems a marvel.

No; the coming of Washington and Lincoln to this lowly sphere only marked the beginning of one small span of their being. They had lived for ages in an anterior life—as had we all. They only entered upon this earth-career because it was good for them and because they could do good. This is why we all are here.

But such spirits had developed themselves very much in the pre-existent state; they must have been among the noble and great ones of the hosts of our Father's spirit family. And it was no accident that they appeared on earth when they did. There was a mission for them to perform in the world and they were peculiarly adapted for that labor. The segregating Angel, acting under the direction of the Father of spirits, said unto each of them when the right time had arrived: "Come," and the spirit took its flight to find a clayey tabernacle among the children of earth, with all memory of a glorious past wisely blotted out.

These patriots with many more, were among the valiant ones that stood close to Michael, the Arch-angel, who led the hosts of God for freedom when Satan, the Son of the Morning, wanted to take away the liberty of souls, and rebelled because it was not allowed and was cast out of heaven with his hordes of followers. How do we know this? We can only judge from the fact that they stood at the fore-front of the liberty-lovers after they came to earth.

Washington stood as a mighty figure at the head of his countrymen and fought against great odds for the God-given boon of freedom. He and his associates led to victory. And liberty to millions of his kind is the resulting blessing. Lincoln blessed his fellows in a similar way. He said that all men are and of right ought to be free, and by a fearful struggle the contention was won.

Many others there were just as liberty-loving as these two and helped to bring about the freedom of their country and their countrymen.

Many more there were that stood shoulder to shoulder with Washington and Lincoln in the primeval world. It is not unthinkable that foremost among these champions of free agency, was another character who had a great mission to act out in this land of the free,—Joseph Smith. In the ages to come this name will be closely linked with that of the "father of his country" and "the savior of his country." Though the work of the American Prophet is not yet understood as well as the work of the American Founder and the American Emancipator, yet the part that he played for freedom was no less distinct and real. Washington and Lincoln strove to plant the seeds of material freedom, Joseph Smith strove to plant the seeds of a new spiritual freedom. All three succeeded—but at what cost?

The Book of Mormon says that the Maker and Ruler of worlds and of nations ordained that this western continent should be the leader of all the nations of the globe in championing that heaven-born right of the free agency of man—that this country of ours should be "a land choice above all other lands." It was to be the asylum of the oppressed and those under a yoke, as well as a territory fullest of natural resources.

God has sent some of the noblest and strongest spirits that have ever graced his footstool, to this same country. These have worked, often not very understandingly, to make this nation what the Almighty wants it to be. They have always toiled for the accomplishment of their several missions under great stress of difficulty. Their lives have been a fight, but God foreknew the stuff they were made of—and they have won out though some of them filled martyr's graves.

Washington's service made the existence of a free nation possible. Under his and his colleagues' hands was shaped a nation that vouchsafed the freedom of thought, speech and action of men, so long as the rights of others were not infringed upon. A little later, when a part of that nation had come to believe that the privilege of being free did not extend to all races, that the black man should be under the bond of the white man, Abraham Lincoln came to the rescue. He made it plain that the race-mark ought not to divide the free from the not free. The Southern states believed Lincoln wrong and were doubtless as honest and sincere in their belief as was "Honest Abe" in his. But the "New South" is perhaps now of the opinion that he was right. Lincoln's stand was, "that this nation, under God, shall have a new birth of freedom." Joseph Smith's life-work was to achieve a kindred purpose. He cleared the way and inaugurated a movement that should in time give all the families of the earth "a new birth of freedom." It was that other and finer type of reedom, however, spiritual freedom. Christ said, "The truth shall make you free." That is what truth is for, that it might liberate the groping mind that the soul may soar upward toward its Creator.

It was quite fitting and as it should be that the Prophet have his mission field on the great land of liberty. But the effect of the work he did will extend to the ends of the earth. It is slowly and surely rolling abroad and will never cease till the whole world is given "a new birth of freedom."

Washington's and Lincoln's efforts for liberty are better understood than are Joseph Smith's, though tremendous was the opposition they aroused, and desperate the enemies they made. Howbeit, their missions were better understood by their fellows, because they strove for material, visible freedom and

hence were more appreciated. Yet one of these was hurled to a martyr's doom by the assassin's bullet.

But the Prophet's mission was so very little understood, as a prophet's mission always has been. The purpose of the statesman can more easily be discerned, for it may be seen by the mortal vision. The prophet works for a general good that is hard for the human eye to at first see; in fact the human eye does not see it, the spiritual eye must. And that is a slow process for all but a few. That is the reason why a live prophet is unpopular and a dead one popular. The statesman strives to bring a form of liberty that the average mind can comprehend; the prophet brings glorious truths, the truths that make for spiritual liberty, truth that "shall make you free."

Joseph and Abraham both rest in martyrs' graves. A united nation is the fruit of the life-work of the latter; A united world will be the ultimate fruit of the life-work of the former. When the mission of Joseph Smith is as well understood as those of Washington and Lincoln, his name will mean to the world just what Washington's and Lincoln's mean to this nation.

Thank God for our heroes!

LESSER LIGHTS OF THE BOOK OF MORMON.

BY "R" IN THE CONTRIBUTOR, SEPTEMBER, 1880.

VI

Jacob, the Zoramite.

Jacob can in no wise be called one of the lights of the Book of Mormon; we present him, rather, as a contrast to the worthies of our former sketches.

In the year B. C. 64, at the time of the great war which had its origin in Amalickiah's ambitious attempt to overthrow the Nephite commonwealth and establish himself as sole monarch of the American continent, the Nephite city of Mulek, situated near the shore of the Carribean Sea, was, with many others, in the hands of the Lamanites. The general who held it was named Jacob. He was a Nephite apostate, who had accepted the errors of the Zoramites. His appointment was one characteristic of the prevailing policy of Amalickiah, as it afterwards was of his successor Ammoron, to give the command of the Lamanite armies to men who like themselves were traitors to their own government; for in such cases, to military knowledge was almost invariably added intense religious hate, which neither asked nor gave quarter on the battle field, but fought to the last extremity with unconquerable fury.

Such a one was Jacob. He had entrenched himself in the strongly fortified city of Mulek, the most northern of any of the Nephite cities that had fallen into the enemy's hands. It was a key to the surrounding country. Whilst it remained in Lamanite possession it was very little use for Moroni, the Nephite Commander-in-Chief, to attempt to recover the cities that lay along the shores of the East Sea, yet farther south. The Nephite generals did not consider themselves justified in making the attempt to carry the place by storm; such an effort would have cost too many noble lives, and probably have proven unsuccessful. Moroni had with him at this time two of his most trusted lieutenants, Lehi and Teancum, both of whom were little inferior to the chief captain in wisdom and valor. At a council of war it was determined to attempt the capture of Mulek, by strategy, as they had already sent embassies to Jacob desiring him to bring his armies into the open plain to meet the Nephites in battle, but the Lamanite commanders were too well acquainted with the discipline and courage of the Nephite forces to take such a risk. There was, therefore, but one plan left, other than to patiently sit down before the city and reduce it by a regular seige, and that was to decoy a portion of its defenders beyond the protection of its walls, and when it was thus weakened to carry it by storm. Moroni determined on this course.

By command of Moroni, the gallant Teancum, with a small force marched down along the sea shore to the neighborhood of Mulek; whilst Moroni, with the main body of the army, unperceived by the enemy, made a forced march

by night into the wilderness which lay on the west of the city, where he rested. Lehi, with a third corps, remained in the city of Bountiful. On the morrow, Teancum's small division was discovered by the Lamanite outposts, and from the fewness of numbers they judged it would fall an easy prey. Jacob at once sallied forth at the head of his warriors to attack the presumptuous Nephites. On their approach Teancum cautiously retreated along the sea shore towards the city of Bountiful. Jacob followed in vigorous pursuit. Moroni, in the meanwhile, divided his army into two corps, one of which he dispatched to capture the city, and with the other he closed in between Jacob's army and Mulek. The first corps accomplished its work, without difficulty, for Jacob had left but a small force behind him, and all who would not surrender were slain.

The Lamanites crowded after Teancum in hot pursuit, until they came nigh unto Bountiful, when they were met by Lehi and the small force under his command. At his appearance the Lamanite captains fled in confusion, lest they should be out-generalled and cut off from their fortifications. Jacob's warriors were weary by reason of their long and hasty advance, whilst Lehi's soldiery were fresh and unfatigued; but the latter refrained from pressing too vigorously on his retreating foes, as his object was not to exhaust his men until the hour of battle came, and he was anxious to defer that until he and Moroni could simultaneously attack the Lamanites in front and rear.

When Jacob drew near the city he found himself confronted by the armies of Moroni, who closed in around his warriors and barred their further progress southward, whilst Lehi, putting forth his pent up energies, fell with fury on their rear. Weary and worn as they were, Jacob would not surrender. Whatever his faults may have been, and they were undoubtedly numerous, he had a resolute, unconquerable spirit that would fight to the last. He determined, if possible, to cut his way through to Mulek. With this intent he made a desperate, though ineffectual charge on Moroni's lines. The Nephites being fresh and unwearied never wavered, but received the shock firm as a rock upon which the waves of the ocean break in vain. The battle here raged with indescribable fierceness, and with heavy loss on both sides. The wild Lamanites, in the frenzy of desperation, dashed with all their strength and prowess against the well ordered ranks of the Nephites in the one absorbing endeavor to break their way through, while the Nephites, in the heroic courage which religion and patriotism inspire, stood cool, unwavering and undismayed, breaking the shock of each charge, then

"On the wounded and the slain,
Closed their diminished files again."

to receive the next onslaught. In this desperate encounter Moroni was wounded and Jacob slain.

Whilst Jacob was thus furiously charging on Moroni's corps, Lehi with his "strong men," was as furiously driving in the Lamanite rear; at last the soldiers of Jacob in that part of the field surrendered. Their leader slain, the remainder of the troops hesitated between throwing down their arms and continuing the mad strife. Moroni, with his strong hatred of unnecessary blood-shed, when he noticed that they wavered, cried out that if they would lay down their weapons and deliver themselves up he would spare their lives. His offer was accepted, the chief captains, who remained, came forward and placed their weapons at his feet and commanded their men to do the same. Most of the warriors obeyed, yet numbers would not, they preferred death to surrender, and force had to be used to wrest their weapons from them. The Lamanite prisoners were then sent under an escort to the city of Bountiful and when counted, were found to exceed in numbers the slain on both sides in the late battle. Thus fell Mulek and thus died its defender, Jacob, the Zoramite.

Behold, the field is white already to harvest, therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.—Doc. & Cov.

CHURCH DESERTIONS IN GERMANY.

Desertions from the State Church in Germany are increasing so rapidly that grave apprehensions are caused in ecclesiastical circles. Within the past year, says a Berlin correspondent of The Daily Chronicle (London), 10,000 persons have severed their connection with the church; and this happens in spite of the fact that "official separation from the church is one of the greatest difficulty, delay, and expense." So great is the number of those who are giving notice of their intention to terminate their membership, that special offices have been opened in Berlin to receive their applications, which now number between 300 and 400 daily. The writer continues:

"These applications are almost altogether from members of the Lutheran Church, and hardly affect the Roman Church at all. Added to this is the significant fact that the numbers of communions, baptisms, and church marriages are rapidly diminishing. It is computed that for every five marriages celebrated five years ago in church and registry office only three are now celebrated in both places, the other two being satisfied with a civil ceremony alone.

"Among the working-classes, especially those attached to the Social Democratic party, there exists a bitter hostility to the clergy and all institutions which they control. The clergy have not shown themselves sympathetic to democratic wishes, siding, on almost all occasions where conflict exists between poor and rich, between possessors and dispossessed, with the class in power. Apparently they have lost touch with the people, and complaints are loud and general that real pastoral work such as exists in the cities, towns, and manufacturing districts of England does not exist to any sufficient degree in Germany. There is, moreover, a wide-spread feeling that the clergy are paid far too high salaries, yet notwithstanding this large additions have been made recently to their incomes.

"Much dissatisfaction is also felt at the methods employed by the ecclesiastical authorities in collecting those dues assigned to them by law. Defaulters are as ruthlessly treated as though their debt were a civil one, and it not unfrequently happens that defaulters' goods and chattels are sold to meet church demands. Lately also considerable feeling has been aroused by the clerical opposition to cremation, especially in Prussia, and also to their conduct at the grave of suicides, which is entirely medieval in its character.

"But probably the chief cause of the movement against the church is the spread of agnosticism among all classes of the population, and the fact that even in those universities where until recently an orthodox theology was taught, there are now few chairs from which ultra-Liberal views are not proclaimed."—Literary Digest.

RENAMING THE INDIANS.

Under instructions from President Roosevelt, Dr. Charles A. Eastman, a Sioux Indian, has re-named more than fifteen thousand Sioux with family names, in order to make the inheritance of land more simple and secure. Where possible, he has kept the original Sioux name of some members of a family—as in bestowing the name "Matoska," meaning "White Bear," on the family of that chief. Sometimes the combination of wife's and husband's has made a musical name as "Winona Otana." But by far the hardest task is in finding new names for the absurdities of Indian nomenclature. "Bob-Tailed Coyote" was a young Indian who has come to prefer himself as "Robert T. Wolf." After a long struggle with "Rotten Pumpkin," Dr. Eastman has at last recorded the owner of that name on the tribal records under the non-committal title of "Robert Pumquain." —The Presbyterian.

Behold and lo! I will take care of your flocks, and will raise up elders and send unto them.—Doc. & Cov.

Therefore sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unvail his face unto you, and it shall be in his own time, and in his own way, and according to his own will.—Doc. & Cov.

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Editorial

LINCOLN.

Though not much given to hero worship, the Latter-day Saints appreciate great men while they are living and venerate them when they are dead. Of Lincoln this is true in a greater degree than it is of any other man that ever lived who was not a prophet of God, with the possible exception of Washington; and as these two superb figures recede into the perspective of history, and are measured by their contemporaries, their environment and their achievements, if Washington becomes more grand and awe-inspiring, Lincoln grows more lovable, more perfect as the embodiment of those traits and virtues, homely and sublime, which the American people most adore and revere.

It is the belief of Latter-day Saints that men who have been great in this world were great before they entered it; and that for that reason each one of them was sent into it at a time, and in a country, and in a field of labor, when and where his traits and powers could be best employed for the benefit of the race, and the accomplishment of the purposes of God.

We place the superlative figures of the world's history in a group near the throne of God at a time when this planet was just emerging from chaos, and then we note how each of them in his turn left the courts of glory, assumed mortality, filled his mission and returned to that God who sent him, and inspired him, and directed his career while he labored in the flesh.

We will name a few who stood in this group: First, Adam came and began the stupendous process of peopling the earth; Noah followed and was the world's greatest missionary, the builder of the ark and the second ancestor of the human family; later Abraham appeared and became the founder of the Hebrew race and that line of prophets who held the oracles of God for many centuries; at the proper time came Moses, the law-giver and liberator; following him appeared a succession of mighty prophets. At length, in the meridian of time, came Jesus Christ, the Son of God, who laid the plan of salvation and atoned for the sins of the world; and in close association with him were a galaxy of glorious spirits who lived and died for his gospel's sake. Centuries elapsed and Columbus was sent to find that half of

the world which had been lost from prehistoric times. Washington followed and gained freedom for the greatest nation of all history; and then came Lincoln.

The ablest pens of modern times have tried to tell what Lincoln did, but none of them have adequately portrayed his work. He must recede farther into history before this can be done. It is easy to say that he emancipated four million slaves and saved the American Union, but it is not easy to set forth the full meaning and magnitude of these achievements, and to tell what they signify to the inhabitants of the earth.

A little more than three years before Lincoln was born, under the same flag there came to earth a spirit who was destined to accomplish more for the salvation of the human race than any other man that ever lived upon it save Jesus only; a spirit who had stood in the group above referred to next to the Son of God Himself. In a Vermont farm house this personage received his mortal body, only to lose it at the hands of assassins thirty-eight years later. But not until he had, by translating the Book of Mormon, given to the world a new volume of holy writ and a wonderful history of its western half, introduced the dispensation of the fullness of times, and established the kingdom of God on the earth for the last time. His name was Joseph Smith, and, in fulfillment of his own prediction at the outset of his mission, it is known for good and evil throughout the world.

He finished his mission before Lincoln had fully entered upon his; but both worked under the same flag, and among the same people and to the same end, namely, the establishment of righteousness upon the American continent, and its preparation for the second coming of the Messiah. To couple Lincoln thus with the great Prophet, Seer and Revelator of the nineteenth century, who brought forth the Book of Mormon, is to pay to him the highest honor a Latter-day Saint can bestow.

Americans generally suppose that Lincoln was the first ruler on this continent to be confronted with the question whether a part of the nation had a right to secede and establish a government of its own, and that he was the first American leader to settle that question in the negative. But this is not true. Although Lincoln probably did not know it, the great question of secession had been raised and settled by war upon this continent, precisely as it was settled under his administration as president, before the Christian era.

In the year 68 B. C. at a time when the northern part of South America was dotted with populous cities inhabited by a people called Nephites, a leader named Morianton arose and attempted to lead the inhabitants of a large city, also named Morianton, in a northerly direction via the isthmus of Panama, with a view to establishing a separate nation and government "in the land northward." There was great danger that this secession movement would spread to other cities and provinces; and a famous and successful general named Moroni, who commanded the armies of the Nephites, took vigorous measures to put a stop to it. He sent an army under the command of another noted general named Teancum, to intercept the movement towards the north. A hard fought battle occurred on the isthmus or near its southern end, in which Teancum was successful. Morianton was slain, his army was defeated, and secession was crushed among the Nephites for all time. As-

Moroni was a man of God who, prior to this, had established the liberty of his people under divine aid and inspiration, we must conclude that he was carrying out the will of God in thus preventing the separation into two distinct governments, of his people. The Book of Mormon which recounts this episode (Alma 50) thus vindicates the doctrine that Lincoln established, the integrity of the Union.

These views are here expressed with no sectional feeling adverse to the people who now live in what were formerly the confederate states. Their fathers believed they had a right to dissolve the Union, and had the courage to maintain this conviction at a fearful cost. But today, as citizens of a united, homogeneous republic of unexampled greatness, power and glory, the people of the South are almost unanimous in admitting that the doctrine of secession was a political heresy, which, had it prevailed, could never have brought to them the happiness and prosperity which spring from the doctrine that the Union is one and inseperable.

Nor is it necessary, in praising Lincoln, to disparage the statesmen and generals of the Confederacy. History is doing them justice, and placing many of them among the truly great.

Human nature is too dull and small to sense the worth of such men as Joseph Smith and Lincoln; only by divine inspiration can we comprehend them and their works, especially when they come with an authorized message from God. But the day is not distant in which millions of Americans, when asked to name the trio who stand greatest among their countrymen, will merely add to these two, the Father of his Country, Washington.

ADMINISTERING TO THE SICK.

How and for what purposes and ailments should consecrated oil be used in the home? I believe in using it, but do not know just when to use it.

M. B., Springfield, Ill.

Consecrated oil is specially designed to be used for healing the sick, and all who suffer from physical or bodily infirmities, without regard to the cause, name or nature of the affliction, or the age, sex, race or creed of the patient, provided he has enough faith in the Lord Jesus Christ to request that the oil be used for his relief. The usual manner of using the oil is this: The patient, if old enough and otherwise able to express his wishes, requests that two or more elders be sent for. On their arrival one of them will pour a small quantity of the oil, one or two spoonfuls, upon the patient's head. Then calling the patient by name he will say that he anoints him in the name of Jesus Christ unto the end that he may be restored to health; and as he speaks the words he will, with his right hand, anoint the patient's head with the oil he has just poured upon it. He will also pray vocally that the Holy Spirit may be poured out upon the patient, and that it will fill his whole system, expel from it every form and cause of disease, and set it in perfect order, in every part and organ. This prayer is offered in the name of Jesus.

As soon as it is finished all the elders present will lay their hands upon the patient's head, and one of their number speaking for himself and the others, in a vocal prayer, will seal and confirm, in the name of Jesus Christ and by virtue of the authority of the holy priesthood vested in them, the anointing which the patient has just received, and will add a prayer for his recovery, couched in such words as may occur to the spokesman at the moment.

Sometimes the spokesman, when prompted by the Holy Spirit to do so, will rebuke the disease in the name of Jesus, and command it to depart. Often he will prophesy the patient's recovery, and speak many good and comforting things to the sufferer, which are given to him to utter by the Spirit of God, such as assuring him that his sins have been forgiven, that the Lord has heard his prayers, that his days will be prolonged, and that the righteous desires of his heart will be granted unto him.

By the administration of his brethren in this holy ordinance for his benefit, and by their prayers in his behalf, and by the good and cheering promises they make to him under the inspiration of the Holy Spirit, the sufferer is greatly comforted and relieved. He regains his courage. The faith of his brethren is contagious and he shares it. Their sympathy uplifts him wonderfully; and by the authority they hold to speak and act in the name of the Lord, they are actually enabled to confer great blessings upon him and heal him of his bodily afflictions.

We are not claiming that all who are thus administered to are healed. In some cases faith, the real healing power, is lacking, and in others the patient "has been appointed unto death" by the decree of the Almighty; but we do claim that cases of healing in this manner are of daily occurrence in any numerous community of Latter-day Saints.

If the patient is too young, or is otherwise unable to express a desire to have the elders called, any person in charge of him may send for them. If only one elder can be obtained, he may anoint the patient and also seal the anointing. If no elder is within reach, then any person, male or female, who has faith in Jesus Christ, has a right to anoint the patient, and lay hands on his head, and pray for his recovery. But no person who does not hold the Melchisedek priesthood has a right to invoke the authority of the priesthood in sealing the anointing. That part of the ceremony should be omitted when any person not an elder officiates.

There is no set formula of words to be employed in anointing the patient, or in praying for his recovery, and anything in the nature of stiff formality ought to be avoided. The language used should convey the fact that the anointing is performed in the name f Jesus to the end that the patient may be healed; and that it is confirmed and sealed in the name of Jesus and by virtue of the priesthood, when an elder acts; and the prayer for the patient's recovery should be a simple, earnest petition, offered in the name of Jesus.

It is a common practice among the Saints to give the patient internally a little oil in a spoon at the time he is anointed; and many Saints apply the oil externally to any part of the body which may be the seat of pain or disease; and take it internally as a medicine for a great variety of diseases. It may be employed in these ways without any ceremony, by any person, male or female, but the patient, or those in charge of him, should always use it in a prayerful and reverential spirit. Healing virtue and power have been imparted to the oil by the ordinance of consecration, but faith and humility are necessary in order to obtain the blessings sought by its use.

The ceremony of administering to the sick by anointing with oil and prayer, as performed in our Church, is at once simple, beautiful, impressive and inspiring. It is an effective method by which the one who suffers and those who suffer with him through sympathy, may approach our heavenly

Father and obtain from him the needed relief. It brings a sweet and holy influence into the patient's home, and teaches lessons of faith, love, mercy, humility and gratitude to all who are concerned in it.

The Lord is pleased when his Saints approach him in this holy ordinance for the healing of their sick and the saving of the lives of their loved ones; and it is the privilege of scattered Saints as well as those in the stakes of Zion to enjoy the benefits of this provision God has made in the plan of salvation for the rescue of his children from sickness and suffering. Indeed he has promised to forgive the sins of the sick among his people who seek in this way to be restored to health; and there is often a close connection between sin and sickness.

It should never be forgotten that when the sick are healed through this ordinance, it is done by the power of God and not of man, and the honor and glory should all be given to him.

"BAPTIZED UNTO MOSES."

What is to be understood from I Cor. 10:2: "And were all baptized unto Moses in the cloud and in the sea." What baptism was this? Were they all baptized while crossing through the sea, or were they baptized each one separately after they had crossed? What is meant by "unto Moses?" Please explain in full through the Liahona. I am an investigator.

S. O. H., Mincy, Mo.

God has made it known to the Latter-day Saints that before this world was created a plan for saving the souls of all the human beings who should dwell upon it, was formed by the Power that created it. According to this plan, every human being, in order to be saved, was to be required to establish a certain definite, clearly defined and distinctly understood relationship with God. This relationship was to be a covenant imposing mutual obligations. On the part of the man desiring salvation, the obligation was to keep all of the commandments of God. On the part of God the obligation was to remit the man's sins and give him the Holy Ghost, which should lead him into all truth and sanctify him, and thus be the means of saving him.

It was a part of this plan that the Son of God should appear on the earth, at a certain juncture in its history, in the form of a mortal man, and atone for the sins of the world by dying; that his body should lie in the grave three days, and should then rise, resurrected and glorified; and that by this bursting of the bands of death by the Son of God, the way should be opened for the universal resurrection of the whole human family.

As the death, burial and resurrection of the Son of God were to be among the chief features of the plan of salvation, the Almighty decreed, before the world was, that every human being seeking salvation should signalize these features at the time of entering into covenant with him. In other words, God decreed that the form of this covenant should be a burial in and a rising from a grave, symbolizing the death, burial and resurrection of Christ. The name commonly given to this covenant is baptism, and the proper form of it is immersion in water. The candidate is buried in a liquid grave, and rises from it to lead a new life.

Thus baptism by immersion in water for the remission of sins, and as a preparation for the reception of the Holy Ghost, was a part of the plan of salvation established by the Almighty before the world was created; and it has always been in force, and has always been practiced by the people of God, in all ages and nations of the world,

whenever and wherever a people has existed who had a full knowledge of the true plan of salvation, with men among them who held divine authority to teach it and officiate in its ordinances.

Adam sinned and fell; but an angel appeared to him and taught him the plan of salvation; and Adam believed in God, and in the Christ who was to come, repented of his sins, was baptized by immersion in water for a remission of them, received the Holy Ghost, was forgiven and sanctified, and became a great and a holy prophet. He taught the plan of salvation, including baptism by immersion in water for the remission of sins, to his posterity as long as he lived, and righteous men among his descendants taught and practiced the same system down to Noah, and thence down to Abraham, and thence down to Moses.

Now the plan of salvation through the atonement of Christ was revealed in full to Moses, and he in turn taught it to the children of Israel. After they had fled into the wilderness, and as they journeyed towards the Red Sea, they were led by a cloud by day and a pillar of fire by night. While they were being pursued by the Egyptian army, there appeared between the Egyptian camp and their own this wonderful phenomenon. To the Egyptians it was a cloud that caused darkness to enshroud them, but to the children of Israel it gave light by night. From such descriptions of it as we have we naturally conclude that it was the visible presence of the Spirit of God.

Now we come to the passage quoted by our querist. It signifies that Moses taught to the children of Israel the ancient doctrine of baptism, the same that the angel had taught to Adam in the dawn of human history. And the children of Israel, by way of entering into covenant with God, were baptized in the Red Sea. Whenever water baptism is administered by proper authority, it is followed by the baptism of the Holy Ghost and fire which is administered by the laying on of the hands of the servants of the Lord who hold divine authority to do so. The first baptism is nugatory without the second. Hence the children of Israel were baptized with the Holy Ghost, the power that produced the cloud and pillar of fire by which they were led in the wilderness, and the cloud and light that protected them in their flight.

"Baptized unto Moses" signifies that they were baptized by him personally, or under his direction and the authority which he held. Probably he did not personally baptize more than a few individuals; but he had received authority and commandments from God, and he conferred that authority and communicated those commandments to as many of his brethren as was necessary.

The children of Israel were not baptized en masse by passing through the Red Sea. They crossed it dry shod and untouched by water, which stood like walls on either side of them as they walked along. They were baptized one at a time, by being buried in the water and raised out of it again, and the proper words of the ceremony were spoken as a part of each baptism. Neither were they baptized "in the cloud" all at once; but one at a time they received the laying on of hands by servants of the Lord who, under Moses, had received the necessary divine authority to baptize them with the Holy Ghost and with fire; and with appropriate words upon each individual was conferred the Holy Ghost.

Whether these two baptisms, in water and with the Holy Ghost, occurred before the children of Israel crossed the

Red Sea or afterwards, Paul does not tell us. According to good authority, the Egyptians did not start in pursuit of them until the seven weeks of mourning for the death of the first born in each home had expired; and as the children of Israel started that very night, there was plenty of time for all of them to be baptized before the tremendous miracle of their passage across the dry bed of the sea occurred. Again, after their wonderful deliverance, and their arrival on the shore of what to them was like a new world, they might well have been in a frame of mind and spirit to enter into covenant with God.

On which shore of the Red Sea the people were baptized is not specially important for us to know. But it is specially important that all men should know that salvation in the kingdom ot God is impossible without the birth of the water and the Spirit which Jesus taught Nicodemus; in other words, without baptism by immersion in water for the remission of sins, and the baptism of the Holy Ghost, which is conferred by the laying on of hands of the servants of God who have a right so to officiate.

In the Pearl of Great Price we read that God created all things spiritually before they were made naturally (Moses 3:5). In the King Follet discourse as published in the Improvement Era for January 1909 (p. 183) we read: "God never had the power to create the spirit of man at all, and there is no creation about it," etc.

Please explain this seeming contradiction.

C. W. B., Kirtland, N. M.

If we assume that the phrase "all things" as used in the Pearl of Great Price means all things that ever were created, but that it does not mean things that never were created or made but always existed, the seeming contradiction disappears.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And it came to pass that after two days and two nights, they were about to take his body and lay it in a sepulchre which they had made for the purpose of burying their dead.

2. Now the queen having heard of the fame of Ammon, therefore she sent and desired that he should come in unto her.

3. And it came to pass that Ammon did as he was commanded, and went in unto the queen, and desired to know what she would that he should do.

4. And she said unto him, The servants of my husband have made it known unto me that thou art a prophet of a holy God, and that thou hast power to do many mighty works in his name;

5. Therefore, if this is the case, I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that he is dead, and that he stinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink.

6. Now, this was what Ammon desired, for he knew that king Lamoni was under the power of God; he knew that the dark veil of unbelief being cast away from his mind, and the light which did light up his mind, which was the light of the glory of God, which was a marvellous light of his goodness; yea, this light had infused such joy into his soul, the cloud of darkness having been dispelled, and that the light of everlasting life was lit up in his soul; yea, he knew that this had overcome his natural

frame, and he was carried away in God;

7. Therefore, what the queen desired of him, was his only desire. Therefore, he went in to see the king according as the queen had desired him; and he saw the king, and he knew that he was not dead.

8. And he said unto the queen, He is not dead, but he sleepeth in God, and on the morrow he shall rise again; therefore bury him not.

9. And Ammon said unto her, Believest thou this? And she said unto him, I have had no witness save thy word, and the word of our servants; nevertheless I believe that it shall be according as thou hast said.

10. And Ammon said unto her, Blessed art thou because of thy exceeding faith; I say unto thee, Woman, there has not been such great faith among all the people of the Nephites.

11. And it came to pass that she watched over the bed of her husband, from that time even until that time on the morrow which Ammon had appointed that he should rise.

12. And it came to pass that he arose, according to the words of Ammon; and as he arose, he stretched forth his hand unto the woman, and said, Blessed be the name of God, and blessed art thou;

13. For as sure as thou livest, behold I have seen my Redeemer; and he shall come forth, and be born of a woman, and he shall redeem all mankind who believe on his name. Now when he had said these words, his heart was swollen within him, and he sunk again with joy; and the queen also sunk down, being overpowered by the Spirit.

14. Now Ammon seeing the Spirit of the Lord poured out according to his prayers upon the Lamanites, his brethren, who had been the cause of so much mourning among the Nephites, or among all the people of God because of their iniquities and their traditions, he fell upon his knees, and began to pour out his soul in prayer and thanksgiving to God, for what he had done for his brethren; and he was also overpowered with joy; and thus they all three had sunk to the earth.

15. Now, when the servants of the king had seen that they had fallen, they also began to cry unto God, for the fear of the Lord had come upon them also, for it was they who had stood before the king, and testified unto him concerning the great power of Ammon.

16. And it came to pass that they did call on the name of the Lord, in their might, even until they had all fallen to the earth, save it were one of the Lamanitish women, whose name was Abish, she having been converted unto the Lord for many years, on account of a remarkable vision of her father;

17. Thus having been converted to the Lord, never had made it known; therefore when she saw that all the servants of Lamoni had fallen to the earth, and also her mistress, the queen, and the king, and Ammon lay prostrate upon the earth, she knew that it was the power of God, and supposing that this opportunity, by making known unto the people what had happened among them, that by beholding this scene, it would cause them to believe in the power of God, therefore she ran forth from house to house, making it known unto the people;

18. And they began to assemble themselves together unto the house of the king. And there came a multitude, and to their astonishment, they beheld the king, and the queen, and their servants prostrate upon the earth, and they all lay there as though they were dead; and they also saw Ammon, and behold, he was a Nephite.

19. And now the people began to murmur among themselves; some saying that it was a great evil that had come upon them, or upon the king and his house, because he had suffered that the Nephite should remain in the land.

20. But others rebuked them, saying, The king hath brought this evil upon his house, because he slew his servants who had had their flock scattered at the waters of Sebus;

21. And they were also rebuked by those men who had stood at the waters of Sebus, and scattered the flocks which belonged to the king, for they were angry with Ammon because of the number which he had slain of their brethren at the waters of Sebus, while defending the flocks of the king.

22. Now, one of them, whose brother had been slain with the sword of Ammon, being exceeding angry with Ammon, drew his sword and went forth that he might let it fall upon Ammon, to slay him; and as he lifted the sword to smite him, behold, he fell dead.

23. Now we see that Ammon could not be slain, for the Lord had said unto Mosiah, his father, I will spare him, and it shall be unto him according to thy faith; therefore, Mosiah trusted him unto the Lord.

24. And it came to pass that when the multitude beheld that the man had fallen dead, who lifted the sword to slay Ammon, fear came upon them all, and they durst not put forth their hands to touch him, or any of those who had fallen: and they began to marvel again among themselves what could be the cause of this great power, or what all these things could mean.

25. And it came to pass that there were many among them who said that Ammon was the Great Spirit, and others said he was sent by the Great Spirit;

26. But others rebuked them all, saying, that he was a monster, who had been sent from the Nephites to torment us:

27. And there were some who said that Ammon was sent by the Great Spirit to afflict them, because of their iniquities; and that it was the Great Spirit that had always attended the Nephites; who had ever delivered them out of their hands; and they said that it was this Great Spirit who had destroyed so many of their brethren, the Lamanites;

28. And thus the contention began to be

exceeding sharp among them. And while they were thus contending, the woman servant who had caused the multitude to be gathered together came, and when she saw the contention which was among the multitude she was exceeding sorrowful, even unto tears.

29. And it came to pass that she went and took the queen by the hand, that perhaps she might raise her from the ground; and as soon as she touched her hand she arose and stood upon her feet, and cried with a loud voice, saying, O blessed Jesus, who has saved me from an awful hell! O blessed God, have mercy on this people.

30. And when she had said this, she clasped her hands, being filled with joy, speaking many words which were not understood; and when she had done this, she took the king, Lamoni, by the hand, and behold he arose and stood upon his feet.

31. And he immediately, seeing the contention among his people, went forth and began to rebuke them, and to teach them the words which he had heard from the mouth of Ammon; and as many as heard his words, believed, and were converted unto the Lord.

32. But there were many among them who would not hear his words; therefore they went their way.

33. And it came to pass that when Ammon arose, he also administered unto them, and also did all the servants of Lamoni; and they did all declare unto the people the selfsame thing: that their hearts had been changed; that they had no more desire to do evil.

34. And behold, many did declare unto the people that they had seen angels, and had conversed with them: and thus they had told them things of God, and of his righteousness.

35. And it came to pass that there were many that did believe in their words; and as many as did believe were baptized; and they became a righteous people, and they did establish a church among them;

36. And thus the work of the Lord did commence among the Lamanites; thus the Lord did begin to pour out his Spirit upon them; and we see that his arm is extended to all people who will repent and believe on his name.—Alma 19.

King Lamoni, of the Lamanites, was overwhelmed with the great truths that Ammon had been showing him, and overpowered by the Spirit of God, fell into a trance. Thus he had lain for two days and nights. His friends began to think of his burial, but the inspired Ammon divined that the monarch was not dead, but only caught away in the spirit to view the things of celestial salvation. The third day Lamoni rose and declared he had seen his Savior.

What shall we say of such purported demonstrations as this?

There is a class that profess to doubt the probability of such a story. But the medical profession are well aware of the fact that cases of prolonged unconsciousness are by no means few. If such instances can occur from so-called natural causes, why should it be difficult to believe that one might be produced by the power of God?

This was the case with the repentant ruler of the swarthy Lamanites. True the All-wise does not cause such miraculous manifestations often, as it is unnecessary. But it will be noted that when Jehovah is beginning a great work among a people, he lets his hand be seen in great power and unmistakable signs. This is doubtless because he commences and causes to grow some wonderful work of light right amid dense darkness, and he is willing to show his mighty arm in power, in marvelous exhibition, that the new movement may receive sufficient strength and impetus, and enough support of the people to insure its starting and continuing. When the new movement of truth gathers ample power to stand, and is growing rapidly, God withdraws himself somewhat, because he knows that his children will develop faster spiritually by walking as much by faith and as little by sight as may be. Still the Father of truth stands in the shadow keeping watch over his own.

Here was a nation, once a fair and delightsome race, a branch of the Israel tree, now sunk into depravity, darkness and savagery. Yet they came of good blood and there were many among them who were ready for better things, only their minds were held enthralled under the ignorance, superstition and false traditions of their rebellious fathers. This dark veil must be lifted from their mind's eye. At least from those that were worthy, those that had done the best they could by the very dim glimmer of light that had been among them. And the Almighty was willing to show in an unmistakable manner that he was behind the Nephite missionary, Ammon, and the great truths that he bore.

We believe the keynote of all things with our heavenly Father is Necessity. He stands and sees and oversees somewhat in the way a very wise earthly father would. He considers the situation and probably asks himself, What is necessary in order to lead this division of my children along the way of the best good? He decides as any prudent father does that he will give his sons as little paternal help as possible and at the same time keep them going aright. For he knows that if they were profferred assistance which they could secure themselves, they would not attain strength so rapidly; in other words they would be robbed of opportunity.

But it is very clear that King Lamoni's people needed pronounced divine aid. Hence all his household were touched by the finger of God, as it were, and the result was that a considerable number of his subjects believed enough to establish the foundation of a church, which was destined to reclaim and release from darkness many Lamanite souls.

It will be interesting to watch in succeeding numbers just what came of the great movement that thus had its spectacular origin in the house of an old South American chieftain.

I know the Scriptures and understand them. I said, no man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost; but they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men, in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself. The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.—Joseph Smith.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Marriage.

Some there are who seem to believe that all there is to "Mormonism" is the marriage question. Strange as it may appear, the writer has met people who actually believed that. Such is the abuse of the modern sensational printed page. Every week for well nigh two years, in this department we have been writing about the Articles of Faith of the Church of Jesus Christ of Latter-day Saints. Yet scarcely a mention of the marriage idea has been made here.

What a seven-day wonder it will be

when the world wakes up to the fact that "Mormonism," which they thought was bounded by narrow, dogmatic lines, is found to embrace all the universe of truth!

And because it includes all the universe of truth, our talks would not be complete without contemplating a little on the state of wedlock. There is an assertion in the last of our Articles of Faith like this, "We believe all things," paraphrased from Paul's dissertation on charitable people. And including all belief-worthy things in our creed, we also accept the Bible teaching that matrimony is good and was ordained of God.

Some again have been scared by the polygamy bugaboo, and think that plural marriage is an absolute requisite of "Mormonism." As the marriage idea is only one corner of "Mormonism" so the plural wife doctrine is only and never was more than a corner of the marriage idea. Some malicious persons have gone so far as to represent that we believe that no one could be a good Latter-day Saint, and in line for salvation and exaltation, without acquiring a harem. Such a statement is without the least shadow of truth. There is nothing in the standard doctrinal books of the Church to warrant such an assertion. There never was more than five per cent of the male population of the Latter-day Saints living in plural marriage. There is, however, in those books, including the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price, the teaching that a man must be married in order to attain to the highest exaltation in this world and in the worlds to come—and that by the binding power of God's Priesthood which seals the pair together for this present life and all eternity.

This information has been given as the present-day word of the Lord. It is nothing more than an explanation or unfoldment of the doctrine enunciated by Jesus of Nazareth. Some Sadducees came to him to combat the theory of the resurrection; they asked him if one woman had been married to seven men in succession, one after another of whom had died, and she still survived, which husband should have her in the resurrection. The Savior's reply: "Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22:24-30).

Hence if they are to enjoy the blissful relation of man and wife hereafter they must be joined together here by one who has the power to "bind on earth and it shall be bound in heaven."

Bible readers will recall that Peter testified to Jesus that he perceived that he, Jesus, was "the Christ, the son of the living God." The Master then told Peter that flesh and blood had not revealed this to him, but his Father in heaven. Peter having received this testimony from God, was chosen by the Savior to be his representative on the earth after the crucifixion, and was given the "keys of the kingdom of heaven," the binding and sealing power. Addressing Peter the Lord declared:

> And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matt. 16:19.

The whole matter clings around this verse of Holy Writ: "Whatsoever thou shalt bind on earth shall be bound in heaven." It follows then that the keys linking together the earthly and the heavenly were not among men generally in the Savior's day, else would he not have given this special power to the head disciple. The keys of the kingdom of heaven must be in the hands of man, otherwise ordinances and contracts cannot be bound on earth and stand bound in heaven. By the dispensation of the gospel given to Peter and his fellow apostles, they had authority among other things to marry a woman to a man for time and eternity. That must be done by some one having that divine agency, on earth. to extend to all futurity. For as the Redeemer says, in the next life, "They neither marry, nor are given in marriage."

"But," he explains, meaning those that are not joined together in marriage by proper authority, "they are as

the angels of God in heaven." Some take this declaration to mean the elimination of sex in the next world. That is a chimerical and very unnatural theory. One of the first laws God gave to man was this:

Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh.—Gen. 2:24.

The Savior, while on the earth, repeated this law:

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.—Matt. 19:3-9.

Men and women united in marriage Jesus here refers to as joined by God. Of course he meant a marriage performed by God's authority. Elsewhere we read:

I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it.—Eccl. 3:14.

Many passages in the Bible go to prove that the Creator intended marriage to be an eternal relation, hence that the qualities of sex will continue in the next life. It follows that among those who embrace the fullness of the gospel, many will have their marriage bond sealed by a special agent of God to extend over the ages of the eternal worlds. Those that neglect this will only have the power to rise to the station of an angel, to minister to those that have obeyed the higher law. Such will be saved, but not exalted to the heights which the Creator has designed that man shall attain.

Most Christians have not been schooled in the doctrine that man may rise to a plane above that of the angels. What they call "Mormondom" has had that advantage. The ideal of "Mormonism" is to become "kings and priests unto God," to "become Gods, even sons of God," as saith John. If man is to be a king and is to be given power and dominion, it must be provided that he may have an eternal increase of posterity through marriage, otherwise he could not have dominion over a kingdom, for he would not have posterity to constitute a kingdom; he would only be a servant, or ministering spirit of those who had.

The above teaching of the Lord to the Sadducees to the effect that marriage vows made for this life only are efficacious in this life only, and that persons so married are appointed angels, or ministering servants in the great beyond, is beautifully explained and enlarged upon in a later word of the Lord to the Prophet Joseph Smith:

15. Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore they are not bound by any law when they are out of the world;

16. Therefore, when they are out of the world, they neither marry, nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory;

17. For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God, for ever and ever.

18. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power—then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

19. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltion and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever.

20. Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.—Doc. & Cov. 32:15-20.

That is why marriage is so momentous a principle to the Latter-day Saints. It means the sealing of marriage vows for time and for all eternity, that there may be "a fullness and a continuation of the seeds forever and ever." The only earthly wealth a man may acquire that he can retain and enjoy in heaven, is a family, a wife and children. Looking at things from God's viewpoint, one of the greatest blessing possessed by man is his children. Upon this theme the inspired David was led to exclaim: "Children are an heritage of the Lord: and the fruit of the womb is his reward. * * Happy is the man that hath his quiver full of them." (Psalms 127:3-5).

Reasoning from these premises, it is not so far to go to say that acquiring posterity, rearing sons and daughters in the fear of God, is one of the first and greatest privileges of mortals. It is God-given and God-desired. But woe to them that abuse the sex function! As the Creator has made the use of this function one of the greatest blessings of humankind, so is the abuse of it the gravest carnal sin in his sight, save only the shedding of innocent blood. That is the place of adultery—next to murder.

So St. Paul avers: "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4).

We are thus explicit upon this subject because many have misapprehended the "Mormon" position on marriage. We are assured our position is solid, being backed by the burden of all God's revealed word to man.

In short: Man, in order to attain the highest glory that the Creator has made it possible for him to attain, must marry. The wedding bond must be sealed for time and all eternity by one whom the Lord has appointed to hold the necessary authority. This authority to bind on earth that it may be bound in heaven was restored to the Prophet Joseph Smith, and is the same that was formerly held by the apostle Peter. A man to whom is given a wife by this authority will also be given a kingdom, which will increase through the endless ages to come; for after the resurrection he can continue to beget offspring. These we understand will be spirit children, whose parents in due time may send them to people a world in mortality as we have been thus sent to this planet by our Father in heaven.

WHERE, O WHERE?

Where is the soul no matter how respected,
That has no fight with sin?
Or where's the dwelling howsoe'er protected,
But sorrow creeps therein?
Where is the heart e'en tho' it be elated.
A stranger is to grief?
Or the soul-wrung prayer e'en though it be belated,
That fails in some relief?
Where is the face e'en tho' it be enchanting
With beauty rich and rare—
On which the stress of time, with sorrow panting,
Will leave no impress there?
Where is the love no matter how endearing,
That's ever at its best,
Until some circumstance thro' sorrow peering,
Has put it to a test?

Sarah E. Mitton, Paradise, Utah.

TESTIMONIES.

The following testimonies have accumulated since we ceased publishing them some months ago:

Alabama.

I can say as many more have said that I am not ashamed of the gospel for I know it is the power of God unto salvation. I know that Joseph Smith was a prophet of the living God and that all of his successors have been, down to the present time. I hope some time to live where I can mingle with the Saints and enjoy the blessings and spirit that they enjoy in a gathered condition. The voice of the Liahona is sweet to me for I know its pages contain the precious gospel, and I like to read the many testimonies.—Dora H. Castillow, Ala.

I want to bear my testimony that I know that the gospel the elders of Jesus Christ preach, is the true one that our Savior taught while here on earth. Joseph Smith is a true prophet and the Book of Mormon is the word of the Lord, and we are as much bound to obey the commandments that were given to Joseph Smith, as we are to keep those that God gave to any prophet mentioned in the Bible. I love the elders. I have met with over a hundred of them and have heard the most of them preach, and I believe them to be true Christians and true gentlemen, also. I have read the Book of Mormon twice and have found it the grandest thing that I ever read except the Bible. I want to help to spread the true gospel.—S. F. Tice, Ala.

The writer adds that she has sustained an injury but knows the merit of having faith in God, and she asks for the prayers of the Saints that she might be healed.

Arkansas.

This fullness of the gospel of our Lord and Savior Jesus Christ as understood and taught by the Latter-day Saints or "Mormons" is like a beautiful picture. Someone has told you that the picture is impure or unfit to look upon. You have taken their word for it, and would not examine the picture. I had been told the same thing, but I knew there were hundreds of thousands of intelligent people who had seen the picture and pronounced it grand, beautiful, perfect. I had good eyes of my own. I would see the picture myself. I did so. For more than two years I studied that picture perfectly willing to find a flaw if there was one. It grew more beautiful every day. I prayed all the time that God would show me any impure or untrue feature of the picture, so now I can testify to the world that this doctrine is the fullness of the gospel of our Lord and Savior Jesus Christ; and he says we must accept and live it or we cannot reach the highest place where God and Christ live and reign. Those who seek the truth with an honest heart will be given a testimony that it is true and full salvation.—Mrs. L. N. A. Geise, Member of the Church of Jesus Christ of Latter-day Saints. Ark.

Florida.

I feel thankful to have the chance to bear my testimony unto the world. I know the gospel is true, that Joseph Smith was a prophet of the true and living God. I accepted the gospel on May 13th, 1905, and am thankful to the Lord for showing me the right way.—Mary M. Mosley. Fla.

Georgia.

I want to bear my testimony to the truth of the gospel, and as I live alone, away from any Saints, it is hard for me to do much missionary work. I ask the prayers of you all, that I may ever live my religion.—Sarah White. Ga.

Indiana.

Here is the way I came to be a "Mormon." I had read the New Testament through several times. I had prayed for the truth to be made known to me and next day a gentleman came and told me he had a right to baptize and lay on hands for the Holy Ghost. He told me what church he was representing. I said to him, "I want you to baptize me." He said, "You should hear some of the elders preach. You are not ready for baptism till you know something of our faith." He said he would be pleased to hold a meeting at my house, so he appointed one. Four elders came. That was the first preaching I ever heard a Latter-day Saint do and the best. The songs were inspired. When the elders had gone, my husband said that was the church he would join if he ever joined any.—Nan Walls, Ind.

The writer goes on to say that one night soon after, about 2 o'clock, she was praying, and asked the Lord which of all the churches was the true one and named those over that she knew. When she came to quote the Latter-day Saints, a bright light shone at the door and she took it as an answer to her prayer. She says she is now satisfied that no other church is right; and that she has been better in health than she has been for twenty years.

Kentucky.

I was baptized into the Church of Jesus Christ of Latter-day Saints on the twelfth day of last April, and I can truthfully say that I believe it to be the church of Christ restored in these the last days. I believe Joseph Smith was a true prophet and that the Book of Mormon is an inspired record. I have received many blessings since I joined the Church and am convinced that there is reality in the religion taught by the "Mormon" elders.—Maggie Harned, Ky.

Michigan.

Although not a "Mormon" I believe the gospel taught by the elders to be true. Nearly two years ago Elder S. B. Bunnel came to our home with the full message of

truth. I soon became interested for it seemed this message was the same as that brought by our Savior. It is my earnest desire that my husband and children may soon know what is the right way and that we may be baptized and be received into the Church of Jesus Christ. The spirit of the Lord is surely working in the hearts of many people whom the elders visit. I feel this same spirit will teach us to obey the will of Jesus our King, and lead us into his Kingdom. May God bless the Liahona, that it may carry the bread of life to many who are hungering and thirsting for righteousness.—Mrs. Frank Merrill, Mich.

Mississippi.

We feel thankful to our heavenly Father that we were guided into the true Church of Jesus Christ. We believe the gospel as taught by the Latter-day Saints to be true and that Joseph Smith was a prophet of God.—Mr. and Mrs. Nard Bounds, Miss.

I know that the gospel taught by the Latter-day Saints is true, that Joseph Smith was a true prophet, and that the gospel he advocated will stand the test of the wisdom of the world.—Jas. L. Speed, Miss.

I have been a Latter-day Saint two years next May, and I know this is the true gospel. I believe the Bible and the Book of Mormon to be the word of God, and that Joseph Smith was a prophet of God. There are many things I would say but I feel I cannot put them in words. This is my testimony in the name of Jesus.—Mr. (and Mrs.) Eubanks, Miss.

North Carolina.

I rejoice to think that I have been born here in this free land of America, the land that was promised to the seed of Joseph and greatly blessed of our Father. From this land the gospel is to go forth to the nations of the whole world. It should make us as Latter-day Saints rejoice the more and be thankful to Him. I testify in the name of Him who made the heavens and the earth that God has again spoken from the heavens, that the prophecies in Micah, 3:6-12 have been fulfilled. I testify to the world that Joseph Smith was an agent in God's hands to bring about this great work which is rolling over the world today. I positively know this because the Spirit of God bears witness with my spirit that it is true. I know the Book of Mormon is the word of the Lord; that it is the stick spoken of in Ezekiel, 37th chapter, which should be united with the stick of Judah and become one in the hands of the Lord.—Geo. E. Sholar, N. C.

South Carolina.

I am glad to say that I have a testimony to bear. I joined the Baptist church but was not satisfied. I joined the Church of Jesus Christ of Latter-day Saints, was baptized by Elder J. H. Curtis, and know that it is right. Joseph Smith was a true prophet of God. I know that the elders are sent by the power of God. God bless you all.—Miss Carrie Petty, S. C.

Tennessee.

I am always glad to get the Liahona. I don't know what we could do without it. We believe the gospel taught by the Latter-day Saints and that Joseph Smith was a true prophet. We have had testimonies to prove to us that the gospel is true. I have been to Utah, and how the people of the world can be so bitter against the gospel, I cannot see. I went there in 1902, and found some of the best people I ever saw. Of course all are not good, but I mean the Latter-day Saints are good people and living their religion.—B. M. Sanders and wife, Tenn.

Texas.

I bear my testimony to all the world that the gospel is true. I am glad in my own heart that I am a "Mormon" and believe Joseph Smith was a true prophet.—J. I. Kilburn, Tex.

I am a "Mormon" and I believe the Book of Mormon is true and that Joseph Smith was a true prophet of God.—M. T. Bills, Tex.

I am thankful to say that I joined the Church of Jesus Christ. It makes me feel good for people to call me an "old Mormon." I believe the Book of Mormon is true and that Joseph Smith was a true prophet.—J. L. Kilburn, Tex.

Virginia.

I bear my testimony in the name of Jesus Christ to the truth of the Restored Gospel. I believe the angel that John saw has visited Joseph Smith. I know Joseph Smith is a true prophet of the living God. I also believe the Book of Mormon to be the word of God. I am but seventeen years of age and was baptized March 23, 1908. I keep up my duty. I pay my fast offerings, my tithing, and I pray the Lord to bless me in all righteousness. I bear my testimony in the name of Jesus Christ.—Lillie M. Entsmin, Va.

I bear my testimony to the world. I want the world to know that I am a Latter-day Saint, a "Mormon." I am thankful to my heavenly Father that I am able to say that I am a "Mormon" for I know that it ("Mormonism"), is the true gospel and the only one taught by Jesus Christ. I know, too, that Joseph Smith was, and is a prophet ot the Almighty and that the Book of Mormon is the word of God. We are persecuted in many ways, but I hope that I will be able to bear it all, so that in the end I may receive a reward and be found spotless when I stand before the Judgment seat of God. I

want everybody to know that I am a "Mormon."—Jennie Hastless, Va.

West Virginia.

I wish to bear my testimony to the truth of the Latter-day gospel and that Jesus is the Christ and Joseph Smith a prophet of God. I have seen the sick healed by his servants. I have belonged to the Church for twelve years and I have never regretted the day I joined. I belonged to the Methodists for eleven years but there is as much difference in the two churches as there is between day and night. For the Latter-day Saint's Church is joy and brotherly love for each other. May the Lord bless the good work in the name of Jesus, Amen. S. E. Bolton, W. Va.

The two kinds of people on earth I mean
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are divided in just these two classes.
And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or, are you a leaner, who lets others bear
Your portion of labor and worry and care? —Ella Wheeler Wilcox.

On behalf of all of our people, on behalf no less of the honest man of means than of the honest man who earns each day's livelihood by that day's sweat of his brow, it is necessary to insist upon honesty in business and politics alike, in all walks of life, in big things and in little things; upon just and fair dealing as between man and man. * * In the work we of this generation are in there is, thanks be to the Almighty, no danger of bloodshed and no use for the sword; but there is grave need of those stern qualities shown alike by the men of the North and the men of the South in the dark days when each battled for the light as it was given each to see the light. This spirit should be our spirit, as we strive to bring nearer the day when greed and trickery and cunning shall be trampled under feet by those who fight for the righteousness that exalteth a nation.—From Roosevelt's Message to Congress, January 31, 1908.

The Missions.

CENTRAL STATES MISSION.

Warm in Louisiana.

A note from Elder James W. Brown dated Patterson, St. Mary's parish, La., Jan. 26, states that the temperature was 85 at 4 p. m. that day.

In North Texas.

Company A of the North Texas conference is meeting with good success in obtaining school houses in which to hold meetings. Prejudice is waning fast. Elders Weber and Robinson lately held several good meetings in Angelina county, and men who bitterly opposed them at first became their friends.

Visits Independence.

On Sunday morning Jan. 31, Elder George Albert Smith of the quorum of apostles arrived in Independence. In the morning he met with and addressed the Sunday school and in the evening he delivered a very interesting discourse on the Book of Mormon to a good sized audience of Saints and visitors. He spent several days here, much to the pleasure of the local Saints and missionaries laboring here.

Change of President.

Since Elder Geo. C. Murdock, who last fall was appointed head of the Y. M. M. I. A. of Independence, was dispatched to open up the gospel work in New Orleans some weeks ago, Elder Amos Wood, bookkeeper in the Liahona office has been leading the association. He was sustained as president by the body at the same meeting as that in which Brother Murdock was released. The class is plodding bravely along through the deep waters of "Mormonism's" scientific aspect.

Heart Throbs of a "Mormon" Convert.

Over the signature of Mrs. Ella Lenington, of Terrel, Texas, some time ago, came to us the following interesting story of how she came to be a "Mormon":

"I will give you some of my experience which I had before I united with the Church of Jesus Christ of Latter-day Saints. I grew very anxious about my soul; I felt I was a sinner and without Christ. The Free Methodists held a revival near our home. Not knowing in what way to obtain salvation I joined them. I soon found out they did not preach the Bible the way I understood it. I continued to pray for light. One day I found the "Voice of Warning" which my husband had bought from the elders. I began reading it at once for I was searching for light. I did not understand it at first but I found in the back of the little volume information as

to where I could obtain books that would explain the "Mormon" doctrines. I at once wrote to President Ben E. Rich of the Southern States mission for the book on "Little Fragments of Experience." He at once replied saying he would send for it as he did not have it in stock.

"He wrote such an inspiring letter to me, and sent mine to Pres. J. G. Duffin of the Central States mission, who at once sent the elders at Dallas word to visit us on their way to conference at Kelsey. Before I knew they were coming, I had a dream. I dreamt I was at a Free Methodist meeting. Just as the congregation was dismissed and I reached the door, two elders were standing in the yard talking to some boys. As I came from the building one of the elders addressed me asking if I wanted to be baptized. I told him I did, and he bade me follow him. I turned to my friends and asked if they would go with me. They frowned upon me and refused. I told them I would go alone then.

"In a short time I received the desired book. I read with eager haste to learn something of the Church of Latter-day Saints. Shortly after, two of the elders came to our home, and what great joy came to my soul! For they were the same I had seen in my dream.

"They spent the night at our home and held a cottage meeting at which was delivered the most powerful sermon I had ever heard. Next day I applied for baptism. They thought it best to wait until I had learned more of their doctrine. They left me 'Cowley's Talks on Doctrine' and some tracts and went on their way to conference. I knew I had found the road to life.

"Upon the return of Elder John F. Dixon and his companion, my husband and I were baptized. Brother Dixon was the one I had spoken to in my dream. Now I have a witness that I belong to the true Church of Christ.

"I have also been healed. No thought can express, no tongue can tell, my thanks and gratitude to my heavenly Father for his mercy and love. He has led my feet in the straight path.

"We are the only Saints in this part of the country. The elders are not allowed to preach here in the schoolhouse. These are the only members we have seen.

"I have been a member of the Church of Jesus Christ of Latter-day Saints since December 22, 1904, and I have a living witness in my soul that it is the true church of Christ. I am so well pleased with the Journal, I want it to be a visitor in our home. I ask your prayers that we may be gathered with the Saints and be helpers in the work of our Father."

NORTHERN STATES MISSION.

Pushing the Book of Mormon.

During the past year the Book of Mormon has been advertised in the Chicago street cars, McClurg's Monthly Bulletin and also in a number of Chicago's big mail order houses. The books are now on sale in a number of the leading book stores of the city.

The Year's Work.

During the year 1908 our elders distributed 15,501 Books of Mormon, 57,505 other doctrinal books, 613,364 tracts, and held 12,762 meetings.

While our baptisms have not materially increased prospects were never brighter. The work the past year has been one of warning and instructing. The people have heard the gospel message. Our literature is in their homes, and they are studying the same with prayerful hearts, and we know the Lord will hear their prayers. We can only say as did the great missionary apostle, Paul, "I have planted, Apollos watered, but God gave the increase."

In Indiana.

Eight Elders are now laboring in Muncie, Indiana, under the direction of Conference President W. L. Wanless. They have rented a hall where Sunday school is held at 2 o'clock, followed immediately by regular services. A meeting is also held Sunday evening. The elders report a good attendance each Sabbath, and they are receiving many cordial invitations to call at the homes of those who have attended the meetings. The wall of prejudice is being broken down and they are teaching the gospel to the people with a prayer in their hearts that they will place themselves in a position to receive a testimony of its truthfullness, and apply for baptism into the Church of Christ.

Using the Local Press.

The elders in their country work have called upon the editors of papers in every city visited. They have been treated very courteously. The time and place of their meetings has been announced through the press, and many articles written by our elders printed gratis. Through the open air and hall meetings held, tracting among the people, and meeting them in their homes and places of business, the gospel of Jesus Christ is becoming more widely known. Thousands of letters have been sent to influential men throughout the mission calling their attention to the Book of Mormon and the divine message it contains.

Through the kindness of our Relief Society Sisters in Zion, Liahona the Elders' Journal has been placed in many public libraries, where thousands of people have access to it.

SOUTHERN STATES MISSION.

Accident to a Child.

Lately a little child of Brother J. S. Groves, of Ulmers, S. C., walked bare-foot into some hot ashes near their house and burned its feet severely. The parents are much distressed over the misfortune.

SOUTHERN STATES MISSION—REPORT FOR 1908.

Conference.	Average No. of Elders.	Families Visited and Revisited.	Gospel Conversations.	Tracts Distributed.	Standard Church Works Distributed.	Other Books Distributed.	Meetings Held.	Baptisms.	Children Blessed.
Alabama	23	13,022	2,113	28,772	138	1,913	866	70	75
*Atlanta	7	6,697	1,153	9,179	44	880	221	11	8
East Kentucky	18	10,920	1,228	27,859	94	1,729	903	33	38
East Tennessee	21	9,405	1,161	15,118	106	1,012	1,054	53	33
Florida	24	10,388	1,685	25,356	537	2,501	1,492	110	86
Georgia	23	11,104	1,235	23,386	177	2,394	1,256	63	33
Kentucky	21	12,599	2,110	19,303	232	1,585	933	71	37
Middle Tennessee	15	9,258	1,660	17,386	251	1,517	880	40	23
Mississippi	27	28,308	2,874	53,192	498	5,969	1,487	58	104
North Carolina	22	10,332	1,265	19,576	418	1,596	1,374	115	87
Ohio	21	29,636	928	53,467	388	4,080	845	34	5
South Carolina	23	15,128	2,444	15,278	107	1,433	1,278	103	49
Virginia	20	9,349	1,084	25,611	226	2,434	1,812	79	49
Total	265	176,146	20,940	333,483	3,216	29,043	15,301	840	627

*For 6 months only. Organized July 1, 1908.

The above is a report, by conferences, of the work done in the Southern States mission during the year 1908. The report is good and shows hard, earnest work and good generalship upon the part of the elders and conference presidents, under whom they labor. The members of the Church and friends too, are not to be forgotten as a factor in making up these totals, for by their ministrations to the elders and their faithfulness to the principles of the Gospel, they have been a power for good. The mission, at this, the beginning of another year, is in a most encouraging condition, and the prospect for good, effectual work is indeed promising. Prejudice, which is the greatest barrier with which we have to contend, is fast melting away; people are beginning to understand the mission of the "Mormon Elder" and the purport of his message, that "Mormonism" is in the world to bless and uplift mankind and place them upon a broader and higher standard. Governors of states and mayors of cities, generally speaking, are broadminded and desire to be tolerant and fair; professional and business men are reading our literature, and thereby becoming conversant with our doctrines, all of which are factors for the spread of truth and righteousness. We hope this year will be a "banner year," not only for this mission but for all the missions and interests of the Lord's work. Our hopes will be realized if we go into the field with a full heart and a determination to do our part. "The time of planting is at hand, let us choose well our field, water it with faith, work it with energy and sow with a right good will."

C. E. Dinwoodey, Sec'y.

WESTERN STATES MISSION.

Elder John A. Allen of Ogden, Utah, has been released to return home.

President John L. Herrick who recently assumed charge of the mission, is paying all the elders a visit at their various places of labor. He, in connection with the elders send in some very encouraging reports. The cold weather has hindered the progress of the work to some extent.

Aid from the Press.

The following which appeared in one of the papers of Sioux Falls shows the method of proceedure of the elders in the cities:

"The six Mormon elders who have located in Sioux Falls are not housed under one roof. They have secured accommodations in different parts of the city and the city has been divided into districts. They will spend the winter here and will likely remain next summer. They will make a house to house canvass, distributing Mormon literature and talking and preaching Mormonism.

"Two of the Mormon elders called at the Argus-Leader office this morning and gave an outline of the work which is being done by the Mormon Church. They stated that two thousand missionaries are at work all over the world, 800 of whom are at work in the United States. The Mormon Church has a membership of over half a million and is increasing fast from year to year. This is especially true in the English speaking countries.

"These Mormon missionaries receive no salary. They donate their time to the work and do not receive even expenses from the Church."

Valiant in Christ.

In past years we have not felt that it would be wisdom to have the elders labor in the country districts during the winter months, especially when the thermometer registers from 10 to 20 degrees below zero, but Elders George W. Worthen and Wm. Shaw report having spent their entire time in the country. During the month of January they disposed of 31 Books of Mormon and 89 other books; said they had never met with a more hospitable people; had received the best of entertainment and most people invited them back. Can anyone doubt that the Lord is blessing the efforts of these men, who do not know the meaning of the word quit, and who face the piercing winds and snow-storms as though it was always sunshine?

DEATHS.

Thomas.—Sister Sarah Irby Thomas of Monmouth, Ill., died Dec. 31, 1908, aged 56 years. She died true to the faith. Funeral services were held Sunday, Jan. 3, under the direction of Elders Ira Pace and John O. McArthur. Many friends attended.

Cota.—The Northern States mission sends the following: The friends of Sister Cota, who was once a member of the Minnesota conference, will be interested yet grieved to learn of her recent demise. Sister Cota was one of our faithful Saints, who moved from Minnesota to Mt. Vernon, Wash., a few years ago, since which time she has not been permitted to meet with any of the elders or Saints. She has had a lingering sickness but through it all she has remained faithful. Her desire was that she might have been given a Latter-day Saint burial, but for some unknown reason she was not found by the elders though her address was forwarded to her mission headquarters.

Saur.—The following is from the Northern States mission: Sister Ruth G. Saur of Reeds Landing, Minn., died of tuberculosis on Jan. 16, 1909. Sister Saur was a faithful member of the Church and a true friend to all the elders, who sympathize with the bereaved husband, child, brothers and sisters and friends who mourn her death. The funeral services were conducted under the direction of Pres. Chas. Broadbent and Elders Brinkman and Garner. The Methodist church at Reeds was secured for the occasion and the people turned out en masse to show their respect for the departed. Some of the ladies of Reeds joined with the elders in singing the songs selected for the occasion by the deceased before her death. While the occasion was a sad one we feel that it has been the means of allaying prejudice and establishing a better understanding between us and those of our fellow-beings who attended the services. Such was the sentiment expressed by those who previously had been most bitter in their criticisms.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand: of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doc. & Cov.

I noticed another thing about the Americans and that is their prosperity. What the Americans call a poor man has a nice little house all to himself, a carpet on his floor, good tables, beds and the inevitable rocking chair. At first I could not understand why they called such a small farmer poor. Then I learned that it was because he had no money saved at the bank—not even $100. Good heavens! How many authors, doctors and barristers there are here in Poland who have never had a hundred cents in the bank! We do not call them poor. What we call a poor man is one who lives in a cellar, eats but once a day and never sees meat but through the butcher's windows. Here in our country poverty's teeth chatter with the cold; poverty begs, steals, breaks into other people's houses. Show me such poverty in America! There even a bankrupt farmer can turn his hand to a hundred things and earn a living.—A Pole in the New York World.

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BORN OF GOD.

BY ELDER THOS. R. GREER, CENTRAL STATES MISSION.

Possibly no question is more erroneously answered in religious circles today than the query: How can a person be born of God? Different religious denominations have different views about the correct answer, and the elders in their travels often have to reply to interrogatories like these: "Are you born of God?" "Can a person that is born of God sin?" "How can a person be born of God?" "What does born of God mean?"

The Savior said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God." (John 3:3.) Then Nicodemus, puzzled, asked the question that still troubles mankind, "Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Jesus had already told him he must be born again (the marginal reading is "from above") and this man was puzzled to know how he could be born the second time.

In John 3:5-8, the Savior reiterates his statement with the addition of a few more points. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh; and that which is born of Spirit is spirit. Marvel not that I said unto thee, Ye must be born again," (from above). The conclusion we would arrive at from reading these verses is that a person must be "born again," if he wishes to "see" or "enter" the kingdom of God. This being the case the subject under consideration is a very important one. It is indeed a vital one. On our correct understanding of it depends our future position, our future glory.

Let us here state four points that this article is written to prove:

1. It is necessary to be born again to enter into the kingdom of God.
2. "Born of God" and "born again" are equal and synonymous terms.
3. Before one can be born of the Spirit (born of God) one must repent of all sin and be baptized in water and receive the gift of the Holy Ghost by prayer and the laying on of hands by those who have authority to act in the name of the Lord.
4. A person makes no mistake (can not sin) in being born of God.

Our first contention we have already partly proved by citing the Savior's words to Nicodemus. Let us now go to the Book of Mormon and read there the words of Alma which he uttered after he, like Paul, was shown that he was persecuting the Church of God, after which he became a mighty preacher of righteousness:

> And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts? I say unto you, ye will know at that day, that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers who should come to redeem his people from their sins.
>
> And now I say unto you, that this is the order after which I am called; yea to preach unto my beloved brethren; yea to preach un-

to all, both old and young, both bond and free; yea, I say unto you the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again.—Alma 5:15, 21, 49.

This quotation shows the need of a spiritual birth for all. Again we will refer to the words of this prophet found in Mosiah 27:24-28:

For, said he, I have repented of my sins, and have been redeemed of the Lord; behold, I am born of the Spirit. And the Lord said unto me, Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters. And thus they become new creatures; and unless they do this they can in no wise inherit the kingdom of God. I say unto you, unless this be the case, they must be cast off: and this I know, because I was like to be cast off. Nevertheless, after wandering through much tribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God.

Here we learn first, that according to his own words Alma was born of the Spirit and that he was born of God. That this is one birth is evident from reading the above verses, noting especially the phrase, "born again; yea, born of God." Secondly, that all nations, kindreds, tongues and people must be born again. Thirdly, that, if they think this new birth unnecessary and neglect it "they can in no wise inherit the kingdom of God." Fourthly, persons being born again, are "changed from their carnal and fallen state to a state of righteousness, being redeemed of God, becoming his sons and daughters." Think of five verses teaching such a number of deep principles as herein inculcated! Is not this in itself a testimony of the divine inspiration of the Book of Mormon?

Notice also the harmony existing between the Bible and Book of Mormon on this as on all other doctrines. John 1:12-13 runs:

But as many as received him, to them gave he power to become the sons of God even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, but of God.

In other words, those who accepted him were given power, by obeying the ordinances of the gospel, and living the same, to become sons of God. Remember that to be born of God we must receive him and his salvation plan; because he only gave those power to become the sons of God who received him.

This doctrine is further strengthened by the twenty-second and twenty-third verses of First Peter: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The great Nephite history says they are to be "changed from their carnal and fallen state to a state of righteousness." The Bible gives it, "Seeing ye have purified your souls in obeying the Spirit." Notice that neither of these passages says that a man is or can be absolutely perfect in this life. One says changed to a "state of righteousness"; the other, "purified your souls." Surely none will say that there can not be degrees of purity and of righteousness. By running water through charcoal once I may very materially purify it; but some impurities may still remain. Still I might say, "I have purified the water" or "The water is now pure." If I say a family is in want, none would get the idea they possessed no clothes, no shelter at all, and not an atom of food; but the idea conveyed would be that they needed help, although very little might make up the deficiency.

Even so a state of righteousness or purity does not mean absolute perfection. This must be kept in mind in the problem we are solving.

In the fifth chapter of the Book of Mosiah and the seventh verse we read, in corroboration of the views here advanced, this declaration: "And now, because of the covenant ye have made, ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spirtually begotten you; for ye say that your hearts are changed through his name; therefore ye are born of him, and have become his sons and his daughters."

We have said that no one can receive the gift of the Holy Ghost who refuses to obey the ordinance our Heavenly Father instituted for its bestowal. While not our purpose to go into a lengthy discussion of this particular phase of the subject, we will briefly comment on the way the Bible teaches it was given by Christ's apostles, bearing in mind that the ordinances of our Savior's gospel should be the same now as then.

We find the Holy Ghost was given to the Samaritan members by prayer and the laying on of hands under Peter and John. (Acts 8:15-17). Paul gave this precious gift by the laying on of hands (Acts 19:6) and he himself received it by the same method (Acts 9:17). The fact that many Christian sects make the claim that the Holy Ghost can be given by men possessing no authority from God or that God gives it to men today by a different mode or by no mode at all only shows how far many have departed from the faith and the doctrines of Christ as concisely enumerated by the Apostle Paul in Hebrews 6:1-3. We should not expect gifts unless we are willing to render him obedience. Acts 5:32 proves that we must obey God if we desire the gift of the Holy Ghost. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

The phrase "born of God" is found in six different places in the Bible. These are all in John's writings and are found in John 1:13; I John 3:9; 4:7; 5:1, 4, 18. Let us look at these. I John 4:7 reads: "Beloved, let us love one another: for love is of God; and every one that loveth (me) is born of God, and knoweth God."

What kind of love is here alluded to? Love of wealth or women, or wine? Truly, not. By contrasting this excerpt with John 14:15, 21 we will better understand it: "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me;" etc. Some of his commands were, "Repent ye and believe the gospel;" "Be born of water and of the Spirit." And if we love him and keep his commandments, then there will be some consistency in our claiming to be born of God.

"But," the objector says, "Open to I John 5:1." Very well. "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." "I believe," says the objector, "that Jesus is the Christ, and still according to your views, I am not born of God." Here is a deep problem. Ask yourself once more, "Do I believe that Jesus is the Christ." Then, before you answer, go with me to John 14:12. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also," etc. Also to I John 3:23-24 to which I invite your close attention especially to the twenty-fourth verse: "And this is his commandment, That we should believe on the name of his Son Jesus Christ and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." By correlating these three passages of scripture by the same author on the same subject, we have these steps which make a perfectly logical chain:

1. If we believe in Christ, we will keep his commandments. 2. If we keep all of his commandments, we are born of God. 3. We are born of God if we truly believe that Jesus is the Christ.

Negatively stated, the proposition stands thus: 1. If we do not believe in Christ, we will not keep his commandments. 2. If we do not keep all his commandments, we are not born of God. 3. We are not born of God, if we do not believe that Jesus is the Christ.

Ye religious sects, who teach that your members are born of God, answer this question: Why do you reject some of the plain teachings of Christ, especially those revealed for our benefit today? How can you reject the offices, gifts, and ordinances he has placed in the church today and then claim to be born of God?

I John 5:4-5 shows the power of faith and how nothing is impossible with faith; and how faith in Christ will eventually overcome the world.

To refute the notion that people can

attain to a state of absolute perfection in this life, and that by a certain man-conceived process they can become immune to sin we will point to five quotations from the Law and the Testimony:

If we say that we have no sin, we deceive ourselves, and the truth is not in us. * * * If we say that we have not sinned, we make him a liar and his word is not in us.—I John 1:8 and 10.

As it is written, there is none righteous, no, not one.—Romans 3:10.

Who can say, I have made my heart clean, I am pure from sin.—Proverbs 20:9.

For there is not a just man upon earth, that doeth good, and sinneth not.—Eccl. 7:20.

If they sin against thee, [for there is no man which sinneth not] and thou be angry with them, etc.—II Chronicles 7:36. (Nearly the same words are found in I Kings 8:46.)

These five passages ought to be ample to establish the fact that men can not be accounted perfect or sinless in this life.

Having proved this let us go to the two verses of the epistle of John which people use sometimes to prove they cannot sin. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." (I John 3:9). "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I John 5:18).

A superficial glance might seem to convey the thought that those who are born of God never sin; but we have already introduced five passages to show that men are sinful, and here are only two that at first sight seem to establish a contradiction. A clearing up of the apparent contradiction can be made by the insertion of a few words of explanation. Thus, "Whoseoever is born of God doth not commit sin; [in accepting the gospel] for his seed [the Holy Spirit. See I Peter 1:22-23] remaineth in him: and he can not sin, [in following the dictates of that spirit] because he is born of God [and has the Spirit of truth to guide him into all truth. See John 16:13"]. (I John 3:9) "We know that whosoever is born of God sinneth not; [in obeying the gospel] but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I John 5:18). In connection with these references let us turn to I Corinthians 12:3: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord but by the Holy Ghost." This would at least vouch for the fact that we cannot deny the Savior of the world if we have the Holy Ghost; and we would infer that this same Spirit would keep us from all error and sin if we would only follow its promptings.

After we receive the birth of the Spirit, if we sin, the Spirit of the Lord withdraws from us in proportion to the grieviousness of the offense committed; and, if we continue to follow the path of error, we may go so far that the Holy Ghost departs from us and does not return. Such may read their terrible fate in Mark 3:28-29; Heb. 6:4-6; 10:26-27; I Peter 2:20-21. If there has been any doubt that those who have once accepted the truth cannot sin, let that person read these citations thoughtfully and take warning.

In conclusion, I would say, if you wish to enter the glorious kingdom that is prepared for those that take upon themselves his name and obey his laws, I would ask you to embrace the gospel, repent of the sins you have committed, covenant with God by baptism that you will serve him all the days of your life, and receive the Holy Ghost by prayer and the laying on of hands of the servants of Christ. If you do this, you will have joy in the consciousness of welldoing in this life; and, in the world to come, eternal life.

There is one way, and one way only —and this is that way—in which any person, male or female, bond or free, rich or poor, young or old, can be born of God.

To have kept all these things from one's youth up does not, after all, fulfill the law.

"Greatness of mind is not shown by admitting small things, but by making small things great under its influence. He who can take no interest in what is small will take false interest in what is great."—Ruskin.

AN ALLEGORY.

BY J. ALEXANDER.

I stood beside the fountain as it belched forth from the mountain side and ran in its course toward the valley. The parched earth on either side looked pleased, and where the moisture of the stream touched, the verdure sprang forth and brought the hum of bees and the song of birds.

A little further down the water was diverted by man from its natural channel and turned upon the dry and parched soil on the adjacent plain. There came into existence the habitation of man, made beautiful by the soft grasses and sweet perfumed flowers.

Surely this was a paradise. The land which had been kissed by the waters from the fountain had increased in value until its price was almost beyond belief. A city now reared its head, where once the wild animals had been wont to wander. Happy men and women and gayer children thronged the streets; all was life and contentment.

The lands not yet touched by the cooling waters were almost valueless, a desert waste, "fit only to be trodden under the feet of men."

The waters from the fountain had wrought this change. God had touched the fountain of the great deep and living waters had come forth to cheer the heart of man. There is abundant evidence of this statement and none can gainsay it.

In the great plan of life the fountain of truth has come forth to cheer the heart and gladden the eye. It is a constant stream which constantly sends forth the power to plant in the soul of man that garden of joy and the flowers of hope that will in the future send forth fragrance to gladden others than its owners. The soil upon which this stream flows is constantly enriched until like the desert it is transformed into a valuable possession. The soil touched not by the waters of this fountain are depreciating in value.

A CHRISTIAN SCIENCE TEST.

It is stated that two students in the Baltimore Medical College have challenged Christian Science to a test. They agree to submit to inoculation with cultures of streptococcus pyogenes if any two Christian Scientists will submit to the same. This germ is supposed to be deadly; but the students will have medical treatment. The Christian Scientists are to have only the methods of treatment practised by Scientist healers and the efficacy of that treatment is to be judged by the result. At first sight this looks like a fair proposition. But it recalls a similar proposition that was made about thirty years ago for a test of healing by faith and in answer to prayer. It was proposed that two wards in a hospital be selected. In one the usual medical treatment was to be continued, while in the other, Christians were to pray for the patients, and the results compared. This test was never made and for two very good reasons. In the first place healing by faith calls for the exercise of faith on the part of the sick as well as by those praying. But a more decided reason for refusal of such a test is that by its very nature it is opposed to prayer. Prayer must always be subject to the will of God. "Thy will, not mine be done," must be an actual or implied part of every petition to God. Therefore the test proposed would not be made in the true spirit of prayer, but would be in the nature of the temptation of Jesus by Satan, when he was asked to cast himself down from the pinnacle of the temple. It would not be prayer, but presumption. So, we imagine, the Christian Scientists would reply to this test. It is inconsistent with the principles of Christian Science. If as Christian Science claims, there is no body and no disease, then there are no germs, and a consent to be inoculated with streptococci pyogenes would involve such a mental departure from the principles of Christian Science that the experimenters would not be within the reach of its principles.—The Watchman.

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Editorial

EDUCATING THE PRIESTHOOD.

A movement of vast significance to the Church of Jesus Christ of Latter-day Saints, and one which, through the labors of the elders of that Church, is destined to affect many millions of the earth's inhabitants in the near future, was recently inaugurated in the stakes of Zion. It is the arrangement of the several quorums of the priesthood into classes for instruction in the science of theology and kindred subjects.

This movement means that officers in the Church in the stakes of Zion will receive a training which will equip them for their work much better than they have heretofore been; and that in consequence the growth of the Church as a body, especially along spiritual lines, will be made much more rapid. But an equally important result will be accomplished in the more thorough preparation for their work in the field which missionaries will hereafter receive before they leave home.

And thus the Saints in the stakes of Zion are to be more rapidly built up and advanced in the faith of the gospel; and thus the servants of the Lord who in future are to be sent out to warn the nations of the earth and gather out from among them the honest in heart, are to go through a course of study and training that will better fit them for their great and holy work; and this means that the restored gospel is to be preached with greater power and effectiveness than heretofore.

The scattered Saints will share the joy of their brethren and sisters in the organized stakes caused by this great step in advance; and the elders throughout the world, who so keenly feel their weakness and their lack of ability to do justice to the glorious work in which they are engaged, will rejoice to know that their successors in the mission field will be better qualified than themselves.

For the following account of this great development in the Church, Liahona The Elders' Journal is indebted to Elder Edward H. Anderson, one of the editors of the Improvement Era:

> The new movement among the priesthood quorums of the Church has been desired for many years. It appears from the way the presidents of stakes and bishops generally are receiving and adopting the instructions and the Courses of Study that the important and long-needed movement will be a success from the beginning.
>
> What is the new movement? It is a system of providing the high priests, elders,

priests, teachers and deacons as quorums of the Church, with a uniform Course of Study. It contemplates that each quorum or part of a quorum shall meet in each ward of the Church on every Monday evening for instruction in the formal study of the doctrines, principles and history of the gospel.

The seventies were the pioneers in the matter, beginning their uniform weekly study in the fall of 1907, and they have so far issued two year books, and made splendid progress in qualifying themselves for the work of the ministry abroad among the nations of the earth, which is their legitimate calling.

At the general conference of the Church, in April, 1908, President Joseph F. Smith highly commended the efforts of the seventies. He also sounded the keynote for similarly organizing all the other priesthood quorums, with uniform courses of study, for the purpose of formally studying the doctrines and principles of the gospel, and for qualifying themselves in the active duties and labors of their several callings. "Give the lesser priesthood something to do," was his admonition to the bishops, "that will interest them in the work of the Lord, and direct their energies in such a way that they will be helpful to the needy, the poor, themselves and the Church—in the line of discipline, instruction and practical experience." (See Conference Report, April, 1908; also Improvement Era, vol. II, pp. 547-50.)

Soon after this date, a special committee on Course of Study for the priesthood, consisting of Elders Rudger Clawson and David O. McKay, both of the quorum of Twelve Apostles, with Bishops Charles W. Nibley, Orin P. Miller and David A. Smith, the Presiding Bishopric of the Church, were chosen to take the initiative in carrying out the instructions, and to prepare courses of study for all the quorums, except seventy, who already had their manual. The committee set to work upon the subject with energy. A system of work for the priesthood quorums had already been inaugurated in a number of the stakes, notably in Weber and Granite. These were investigated and finally a three-year course was decided upon. The original committee then selected the following additional names: Edward H. Anderson, Nephi Anderson, Stephen L. Richards, Sylvester D. Bradford, John M. Mills, Joseph B. Keeler, David O. Willey, Jr., Charles C. Richards, Henry H. Blood, Joseph J. Cannon and P. Joseph Jensen.

During the summer and fall of 1908, the committee met regularly once each week, organized the membership into sub-committees, decided upon a three year's course for each quorum, and set to work upon the five manuals for the first year's study. As the manuscript was prepared it was submitted to an editing committee with Elder David O. McKay, chairman, and finally printed under the supervision of a printing committee with Bishop David A. Smith, chairman. The outlines were distributed from the office of the Improvement Era to all the wards of the Church in early January.

At the priesthood meeting at the general conference in October, the committee, by Chairman Clawson, presented the whole subject to the assembled priesthood, and the plan outlined was considered and unanimously adopted. It was decided that presidents of stakes and bishops of wards should get every worthy member ordained to the priesthood and enrolled in the quorum where he could do the most efficient service to the Church; that in every ward a weekly priesthood meeting be held on Monday night, beginning on the first Monday night in January, 1909; and that commencing November 29, and continuing to December 27, a special stake conference of the priesthood be held in every stake in the Church, at which representatives of the General Authorities were to attend to present and explain the movement. (For a copy of this report see Improvement Era, vol. 12, pp. 78-9.)

This arrangement was carried out universally, as nearly as circumstances would permit, and by the middle of January the movement was making commendable headway in nearly all the wards of the Church.

The bishopric, ward clerk and quorum officers, and all the priesthood of the ward compose the membership of these quorum meetings. They meet together conjointly, have opening exercises, roll call of officers, a singing practice of fifteen minutes, give general instructions, then separate into quorums. Here in the classes there is roll call of members, minutes, then the regular lesson as outlined in the Course, which should occupy one hour. In some wards the quorums reassemble for adjournment, in others not; this and the hour of meeting is left optional with the authorities, but the time of meeting should not exceed one hour and forty-five minutes, one hour of which should be devoted to quorum work. Thirty-six lessons for each year are provided, the balance of the time is to be filled in by the different quorums as they think best, under the direction of the presidency of the different stakes.

This movement to give the quorums of the priesthood a progressive course of study is meeting everywhere with hearty approval. Its ultimate success will, of course, depend upon the selection of good class instructors, the energy and spirit of the authorities and officers, attention to details, regularity, punctuality, preparation of lessons, and the selection of capable and energetic men to supervise the labors.

It only remains now to say a word about the study itself. Each lesson is in two parts: the theoretical, and the practical. The first is for information, the second for application in the student's life. In other words, the object is to learn duty; to act in performance of duty. It is hoped that the deacon will learn not only the theory of his

work, but how to apply that knowledge; and so with the priest and teacher, as well as the elder and high priest. Great stress is laid upon the practical calling and duties of the members, and upon the need there is for all who hold the priesthood to magnify and honor it. To this end division two of each lesson takes up practical work, assignment of duties for the week, etc.

Following are the titles of each Course for the first year: High priests, "Church Organization and History;" elders, "Book of Mormon; Divine Authenticity;" priests, "Restoration of the Gospel and Divine Authenticity;" teachers, "Old Testament and Pearl of Great Price;" deacons, "Old Testament."

Beginning February 1st, the seventies meet with the other quorums, instead of on Sunday mornings as heretofore.

Edward H. Anderson.

APPEAL TO A PASTOR.

A young lady of Baltimore, who had been a member of a Baptist church known as "Lee Street" church, and had entertained a high regard for its pastor, lately became a Latter-day Saint. Every body knows what that means socially; but not many who have not had a similar experience can realize what it means to a young girl of sensitive nature and high social standing to sacrifice membership in a popular church and the strongest ties of friendship which human nature knows, to take upon herself the despised name of "Mormon."

One would suppose that, when a young girl makes such sacrifices as these, at the bidding of conscience, her moral heroism would be recognized by her friends, and that they would esteem her all the more highly for it. Such is the case with true believers in Christ; they are ever ready to pay homage to moral worth and courage. But it is not the case with the world. The loftier and holier the courage which any man or woman displays in embracing truth revealed from heaven, the more will the world despise and persecute the person who displays it. Such is the rule, and it furnishes a means by which the true followers of the Savior may often be distinguished from those who pretend to be but are not. True believers in Christ will never persecute a fellow being for conscience sake; but the churches that pretend to be his but in reality are not, and are merely man made institutions, have generally shown a disposition to persecute the Saints of the Most High.

In the mind of the young lady above referred to her own troubles are not uppermost. She is not thinking chiefly of herself. She keenly feels her social loss, but her soul carries a burden far greater than this. She had learned to hold towards her pastor a regard, which embraced the elements of a love that was almost filial, and an esteem that amounted to reverence. He had taught her the way of the Lord as far as he knew it, but from others she has learned far more about it than he knew; and now her anxiety is that he shall receive the added light which she has found, and which to her is effulgent and glorious beyond all she had dreamed of spiritual truth while under his tuition.

In this frame of mind and with this motive she addresses a letter to him, which, with all names suppressed, is here reproduced:

My Dear Mr. A—

No doubt you have heard 'ere this that I have been converted to "Mormonism" and baptized. A lady from "Lee Street" said you could not imagine why I had done such a terrible thing. My dear friend, of all whom I may have grieved at "Lee Street" by my decision for "Mormon" belief, to me the pastor, Mr. W— and dear Elsie are three whom I'd not hurt for anything.

No one will ever know but our Father in heaven, of the sacrifice I have made for the sake of the truth. Had I lost every earthly friend I should still have taken this stand for Christ. Although I shall no longer be a member of "Lee Street," yet its pastor to me will always be all that is pure and good.

Since I have accepted the truth, I cannot express to you how I long to see you, (who have taught me so many beautiful truths) accept and see the gospel as Christ taught it. To me the Baptists were always

dear, but the "Mormon" faith has added so many beautiful truths to those of the other churches, that for an earnest, honest seeker to know of and reject would be impossible. My dear Mr. A— if you would only investigate, then compare its teachings with the word of God, how many blessings would be in store for you.

I have loved you so dearly as a pastor, that I found it hard to make the sacrifice of "Lee Street." Yet I knew I had either to accept "Mormonism" or reject God's word. I have known for a long time of its truth, but I had not the courage to step out and acknowledge it. At first I thought of asking you what I should do, as I knew you had always tried to advise justly in spiritual affairs. Then I knew, not having heard the truth, you would not understand the gospel in its fullness. I decided to ask my Father in heaven and after consistent faith and prayers for months I acted in a way for which I feel justified in God's sight. I do not know of anything more to say.

I only ask you for the sake of other days not to judge harshly, as some of the members have done. When we stand before the judgment bar of God, then we will know who the honest and upright in heart are. I hope you will always think of me kindly and I shall pray that some day you may understand the gospel in its fullness. I wish you could meet the elders and see for yourself what pure Christ-like men they are.

Please investigate for yourself before it is too late.

And what effect will this appeal produce upon the pastor's mind? Will the spirit of it, and the testimony which it conveys, and the evidence it bears upon its face of the deep convictions of its writer, prompt him to investigate for himself the claims of this despised religion? Will he read the Book of Mormon, and, having read it, will he ask the God of heaven in a prayer of humility and faith, to show him by the light of the Holy Spirit, whether it is a divine revelation? Or will he treat this testimony lightly, and regard the letter of his former parishioner as merely an expression from a zealous but misguided girl?

In any event the writer of it has done her duty by her former spiritual guide; and when the proofs of the truth of "Mormonism" shall become so overwhelming that every knee will bow and every tongue confess that it is in very truth the gospel of Christ restored to earth, he will realize that he has only himself to blame should he fall short of the salvation which it offers.

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1. In the Liahona of January 30, you say neither teacher nor deacon has authority to administer the sacrament nor lay on hands, and add in parenthesis, "for conferring the Holy Ghost." Where do you get authority for assuming that the words "lay on hands" as here used means for conferring the Holy Ghost?

2 What is your authority for stating that the deacon can administer the sacrament?

3. In a lecture on the Book of Mormon by J. E. Talmage, page 8, he says Ishmael was of the tribe of Ephriam. Where is the scripture to prove it?

Fred Cleveland, 1316 Circle Ave., Kansas City, Mo.

1. Common sense is sufficient authority for holding that the prohibition against "laying on of hands" by deacons means for conferring the Holy Ghost. That is the common name of that ordinance, and it would be preposterous to assume that deacons were forbidden to lay their hands upon other persons for any purpose.

2. We did not say that deacons had a right to administer the sacrament, but stated explicitly that they did not have that right. We said one of the duties of the deacon was to pass the sacrament to the congregation. There is a vast difference between administering the sacrament and passing it to the congregation. The Melchisedec priesthood is required for the former, while a lay member may do the latter if necessary. Administering the sacrament means consecrating the emblems by solemn prayer in the manner given by revelation. When they have been thus consecrated it matters not whether they are handed to partakers by an ordained or a lay member; but for the sake of order, and having it understood who will perform this duty, a deacon may properly be assigned to it.

3. In the first 116 pages of the manu-

script of the translation of the Book of Mormon, which were delivered to Martin Harris and lost by him, it was made plain that Ishmael was a descendant of Ephraim. Although these pages were lost and hence are not included in the Book of Mormon as published, this important item of the information they contained was given by the Prophet Joseph Smith to the Church.

Is the gospel as binding upon a person when it is taught to him by a lay member as when he hears it from a man who holds the priesthood?

J. E. McK., Gilmer, Tex.

The gospel as taught by the Latter-day Saints is the only plan or means by which salvation in the kingdom of God can be obtained, no matter whether it be taught by a lay person or an elder. In this sense it is fully binding upon all men who hear it, no matter through what medium. But the testimony of a servant of God who holds the priesthood places upon those who hear it a heavier responsibility than would the testimony of a lay person. One reason why this is so is because those who hear such a testimony from an elder are confronted with an opportunity to obtain remission of their sins by baptism, whereas a lay person cannot extend such a privilege. Condemnation will be in proportion to the opportunities which are neglected.

You will have to do more than is required by your present job if you expect to attain a better one.

The gospel and plan of salvation that I have embraced; it is sweet to my body, and congenial to my spirit; and it is more lovely than anything else I have ever seen since I have been in the world. I love it, and that is why I love this people better than any other people on God's earth, because there was never a better people; that is, I am speaking of the majority of them.—Heber C. Kimball.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And it came to pass that when they had established a church in that land, that king Lamoni desired that Ammon should go with him to the land of Nephi, that he might show him unto his father.

2. And the voice of the Lord came to Ammon, saying, Thou shalt not go up to the land of Nephi, for behold, the king will seek thy life; but thou shalt go to the land of Middoni; for behold, thy brother Aaron, and also Muloki and Ammah are in prison.

3. Now it came to pass that when Ammon had heard this, he said unto Lamoni, Behold, my brother and brethren are in prison at Middoni, and I go that I may deliver them.

4. Now Lamoni said unto Ammon, I know, in the strength of the Lord thou canst do all things. But behold, I will go with thee to the land of Middoni: for the king of the land of Middoni, whose name is Antiomno, is a friend unto me; therefore I go to the land of Middoni, that I may flatter the king of the land; and he will cast thy brethren out of prison. Now Lamoni said unto him, Who told thee that thy brethren were in prison?

5. And Ammon said unto him, no one hath told me, save it be God: and he said unto me, Go and deliver thy brethren, for they are in prison in the land of Middoni.

6. Now when Lamoni had heard this, he caused that his servants should make ready his horses and his chariots.

7. And he said unto Ammon, Come, I will go with thee down to the land of Middoni, and there I will plead with the king, that he will cast thy brethren out of prison.

8. And it came to pass that as Ammon and Lamoni were journeying thither, that they met the father of Lamoni, who was king over all the land.

9. And behold, the father of Lamoni said unto him, Why did ye not come to the feast on that great day when I made a feast unto my sons, and unto my people?

10. And he also said, Whither art thou going with this Nephite, who is one of the children of a liar?

11. And it came to pass that Lamoni rehearsed unto him whither he was going, for he feared to offend him.

12. And he also told him all the cause of his tarrying in his own kingdom, that he did not go unto his father, to the feast which he had prepared.

13. And now when Lamoni had rehearsed unto him all these things, behold, to his astonishment, his father was angry with him, and said, Lamoni, thou art going to deliver these Nephites, who are sons of a liar. Behold, he robbed our fathers; and now his children are also come amongst us, that they may by their cunning and their lyings, deceive us, that they again may rob us of our property.

14. Now the father of Lamoni commanded him that he should slay Ammon with the sword. And he also commanded him that he should not go to the land of Middoni, but that he should return with him to the land of Ishmael.

15. But Lamoni said unto him, I will not slay Ammon, neither will I return to the land of Ishmael, but I go to the land of Middoni, that I may release the brethren of Ammon, for I know that they are just men, and holy prophets of the true God.

16. Now when his father had heard these words, he was angry with him, and he drew his sword that he might smite him to the earth.

17. But Ammon stood forth and said unto him, Behold, thou shalt not slay thy son; nevertheless, it were better that he should fall than thee: for behold, he has repented of his sins: but if thou shouldst fall at this time, in thine anger, thy soul could not be saved.

18. And again, it is expedient that thou shouldst forbear; for if thou shouldst slay thy son (he being an innocent man), his blood would cry from the ground, to the Lord his God, for vengeance to come upon thee; and perhaps thou wouldst lose thy soul.

19. Now when Ammon had said these words unto him, he answered him, saying, I know that if I should slay my son, that I should shed innocent blood; for it is thou that hast sought to destroy him:

20. And he stretched forth his hand to slay Ammon. But Ammon withstood his blows, and also smote his arm that he could not use it.

21. Now when the king saw that Ammon could slay him, he began to plead with Ammon, that he would spare his life.

22. But Ammon raised his sword, and said unto him, Behold, I will smite thee, except thou wilt grant unto me that my brethren may be cast out of prison.

23. Now the king fearing he should lose his life, said, If thou wilt spare me, I will grant unto thee whatsoever thou wilt ask, even to the half of my kingdom.

24. Now when Ammon saw that he had wrought upon the old king according to his desire, he said unto him, if thou wilt grant that my brethren may be cast out of prison, and also that Lamoni may retain his kingdom, and that ye be not displeased with him, but grant that he may do according to his own desires in whatsoever thing he thinketh, then will I spare thee; otherwise I will smite thee to the earth.

25. Now when Ammon had said these words, the king began to rejoice because of his life.

26. And when he saw that Ammon had no desire to destroy him, and when he also saw the great love he had for his son Lamoni, he was astonished exceedingly, and said, because this is all that thou hast desired, that I would release thy brethren, and suffer that my son Lamoni should retain his kingdom, behold, I will grant unto you that my son may retain his kingdom from this time and for ever; and I will govern him no more.

27. And I will also grant unto thee that thy brethren may be cast out of prison, and thou and thy brethren may come unto me, in my kingdom; for I shall greatly desire to see thee; for the king was greatly astonished at the words which he had spoken, and also at the words which had been spoken by his son Lamoni, therefore he was desirous to learn them.

28. And it came to pass that Ammon and Lamoni proceeded on their journey towards the land of Middoni. And Lamoni found favor in the eyes of the king of the land; therefore the brethren of Ammon were brought forth out of prison.

29. And when Ammon did meet them, he was exceeding sorrowful. for behold they were naked, and their skins were worn exceedingly, because of being bound with strong cords. And they also had suffered hunger, thirst, and all kinds of afflictions; nevertheless they were patient in all their sufferings.

30. And as it happened, it was their lot to have fallen into the hands of a more hardened and a more stiff-necked people; therefore they would not hearken unto their words, and they had cast them out, and had smitten them, and had driven them from house to house, and from place to place, even until they had arriven to the land of Middoni; and there they were taken and cast into prison, and bound with strong cords, and kept in prison for many days, and were delivered by Lamoni and Ammon.—Alma 20.

It must be kept in mind that "the land of Nephi," in this old American

narrative, is not in the possession of the people of Nephi at all, but is the domain of their semi-savage neighbors, the Lamanites. It acquired its name, however, from the fact that the Nephites first colonized it and made it their home for a time; then the red men swooped down and by dint of might wrested it from the whites and pushed the latter farther northward to the Zarahemla region, which lay near the top of the heart-shaped South American continent.

In such early epochs of the world's history, it seemed the tendency, among less enlightened tribes, to designate almost any man with any ruling authority a "king." Hence in the few chapters last past we have been reading the story of "king Lamoni" and how he came to be converted to Ammon's teachings. As a matter of fact the word "governor" would more nearly denote Lamoni's office, according to our usage. He was a sub-king, and governed a province under his father, who swayed an arbitrary scepter over the whole Lamanite empire, which must have amounted to a considerable territory at this juncture.

In looking at the present installment, we have Ammon refusing to go with the governor, Lamoni, to the capital of the kingdom to visit the king-over-all, and harkening to the call of the Lord to go on quite another errand. His junior brothers had been less fortunate than he, had been incarcerated in prison in another Lamanite province, while Ammon through the providence of the Almighty had invaded and captured the court of the sub-king and had won many of his subjects over for God and the church.

Had the young missionary followed his human inclination he would probably have gone to the capital, which action would have sealed his fate. The old king was very biased and hated his white kinsmen for tradition's sake. By following the divine direction Ammon and his friend Lamoni met the haughty monarch on the road, where, away from the strength of his military, his pride was humbled and his fierce spirit broken by his own rash attempt upon the lives of innocent men.

After Ammon had been forced to humiliate the king, that worthy was seized with a desire to learn something about the Nephite elder and the wonderful power that seemed to attend him. Thus Ammon's desire was gained and an effectual door opened for the gospel in the heart of the dark-skinned natives' country.

Thus the ways of the Lord transcend the ways of man.

Another noteworthy point in the lesson is the secret of how the old sovereign's violent, cruel, nature was mellowed and his hard heart won over to Ammon's cause, by the unselfishness and magnanimity of the latter. By force of circumstances Ammon had the unrelenting potentate in his power and could have demanded half his kingdom, had he wished to press the matter—or merely to express the wish, in fact. What a splendid opportunity was here for Ammon to have gained great power over the Lamanites and worldly gain and fame! Yet all he asked was that merely justice be done. He demanded nothing for himself; he only asked that his friend be restored to favor and allowed to go on and rule his old province, and that his missionary companions be restored to the liberty that the Creator would have every soul enjoy.

The old sire saw that the missionary was actuated by one thing and that was love for his fellows. It was a marvelous thing to see love govern the actions of a human being in the hard Lamanite commonwealth, where greed, self-interest, self-willed caprice and prejudice were the only governing qualities known.

Unselfish love had conquered this stony heart and had opened the rock-bound court of the head of the Lamanite nation to the lover of souls, Ammon, and his message.

Hereafter we will see what constituted love's victory and love's harvest in this case.

Remember the great and last promise And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things.—Doc. & Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Domestic Phase of Marriage.

In the beginning of the present earth-race, the Creator perceived that it was unnatural for man to be alone; and provision for a life companion was made for him:

> And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him.—Gen. 2:18.

And:

> Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.—Gen. 2:24.

Different substitutes for this condition have been tried and found wanting. Because it is the natural condition. Some men have tried to save themselves the responsibility that this order of God entails, have waived the wedlock bond, and tried to find their level by some easier road, but they have inevitably discovered in the end that Jehovah knew the truth.

It may be that man was created with something left out of him purposely, but the Organizer placed that lacking "something" at his hand—and told him to use it. Man craves sympathy, companionship, comradeship, affection. And he is such a creature that when he lacks anything he looks around for something to fill the vacuum. God has ordained that this shortage in his stock in trade should be made good by the opposite sex, and this for a wise purpose.

A man's wife is not his lackey to unload his burdens upon. She is his "helpmeet:" she is his business partner. She shares in his good fortune and rejoices with him; she bears part of his misadventures and sorrows with him. A man's wife is also his comrade and confidante. All these things the normal man needs in order to be a success in the world, and he finds them nowhere else provided as he finds them in the woman. When we say "be a success in the world," we do not mean what often passes for success; namely, money-getting; but we mean being an all-around, whole man, in the deepest sense of the term.

As this is true in the case of the normal man so it is true in the case of the normal woman. She needs all that he needs—and more. She needs his protection and the guidance of his cooler judgment. Hence Paul avers that "the husband is the head of the wife" (Eph. 5:23). But when the Lord said originally of the male and female that "he shall rule over her," we do not believe that he would have the wife to be under the husband as a serf is under his master. But rather as Paul puts it, "The husband is the head of the wife." As the president of a corporation is the head of the business concern. It does not follow that a bank president domineers and commands his fellow directors in their tasks; they all

work together. Rather his opinion is supposed to be final upon matters executive, when there is a difference of opinion. Likewise the wife should bow to the judgment of her husband. For God gave it to him to fill that position and he did not make a mistake and give the helpmeet the requisite qualities for filling it.

The apostle, after setting forth how the man was designed to be the presiding member of the marital association, qualifies the whole argument by this concession, which has been demonstrated by the human race to be one of the greatest truths ever enunciated by the voice of inspiration:

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.—I Cor. 11:11.

That is probably the shortest way to tell the whole story of why nothing else can take the place of the wedded state. Besides it is one of the greatest ethical lessons a mortal can learn, that he is not complete in himself, that he is not the all in all, but needs a complement.

That complement is a life companion of the opposite sex.

The heavy grind of the divorce mill is no argument against marriage. A divorce may mean that a couple is mismated, which is a terrible situation. This comes about, however, by a man's or woman's own folly, in entering the marital relation without cool, solid judgment as to choice. The trouble with a man is that he is liable to get rash almost anywhere down the life-path, and hence he (or she) gets overhasty about choosing a mate. There is the right mate and the wrong, for every son and daughter of Adam, who will comply with the conditions upon which such a blessing is promised. The Father of heaven and earth who so nicely poised all other things in nature, has not omitted striking a balance here. If mates find each other, all well and good; together they make a complete spiritual organism. If they fail to come together as man and wife, but become yoked with the wrong party—what anguish and sorrow ensue.

But when true soul mates at last meet and are wed, it does not obviate the necessity of giving and taking on both sides, though this causes no particular unhappiness. These two natures have been apart and each consequently becomes somewhat biased by their former respective environments. But by being together for a time their natures are blended and each feels a decided loneliness if they be parted, and a decided and most blissful oneness when going down the path of life hand in hand.

This article is to set forth a few thoughts upon the advantages of the state of matrimony, because there is an opposite influence at work, busy discouraging the carrying out of the Creator's original design. As a nation if we ever come generally to that strait, it will be amen to our place among nations, as has been the case with empires of the past.

We are heartily in sympathy with Mr. Roosevelt's warning against race suicide. With him we believe that a man is not a man if he shirks the responsibility of married life, if he fails to live and love at the head of a God-fearing family.

He who goes through this life single and alone without a legitimate excuse is indeed a weakling, to say nothing of missing the chance of reaping the bliss that attends upon obedience to the Almighty's order, both in this life and in the world to come, if the marriage covenant is made for time and sealed for eternity by one having that binding and sealing power, as expounded in our talk of last week.

And woe unto that man single or married, who perverts his powers and turns them into channels other than as God designed, which design is to "rear up seed unto the Lord!"

Behold, this is my doctrine: whosoever repenteth and cometh unto me, the same is my church.—Doc. & Cov.

And for this cause have I said, if this generation harden not their hearts, I will establish my church among them.—Doc. & Cov.

Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven.—Doc. & Cov.

RELIGIOUS STATISTICS FOR 1908.

Statistical report on the religious progress in the United States shows the net increase for 1908 as 2,835 ministers; 1,874 churches, and 720,647 communicants. Each of these items, explains Dr. H. K. Carroll in The Christian Advocate (New York, January 14), is much smaller than in 1907; but in that year the Roman-Catholic increase was abnormally large. In striking an average of the gains in church communicants for the past six years the figure is 912,718. Last year's showing is therefore below the average; but is, the statistician thinks, "nowise discouraging." The advance for the past eighteen years is thus exhibited:

"The returns of 1908 compared with those of the census in 1890 show a net gain of communicants in the eighteen years of 13,664,236. This is more than 66 per cent, which is a very remarkable advance. The figures for 1908 are 34,282,543; for 1890, 20,618,307. The number of ministers in 1890 was 111,036; now it is 165,725, indicating a net increase of 54,691, or more than 49 per cent. There are now 213,049 churches, against 142,639 then, showing a net increase of 79,416, or a little more than 49 per cent. Net gains in the eighteen years of 49 per cent. in ministers, 49 per cent. in churches, and 66 per cent. in communicants have certainly nothing of discouragement."

Six new denominations are noted this year. The Evangelical Christian Science Church is a new body, headed by Bishop Oliver C. Sabin. No statistics are given, but many societies meet in private houses. They hold that "God heals the sick, but gave no superior revelation to Mary Baker Eddy." The Pentacostal Church of the Nazarene holds "holiness or a distinct second work of grace" as the leading doctrine. It was organized last October by union of three similar organizations in the East, West and Southwest. It is Methodistic in usage. The Congregational Methodist Churches North is a small body formed in Pennsylvania and New Jersey resembling a cognate body in the South. The Christian Church Colored; the Disciples of Christ (Conservative), resulting from differences concerning church benevolences; and the General Conference of the New Jerusalem Church, separated from the Church of the New Jerusalem, are the three remaining. Of the incomplete Presbyterian Union we read:

"The union of the Northern and Cumberland Presbyterian bodies has left a large body of dissidents who object to the merging and are maintaining the Cumberland organization. The statistics of the United Church indicate a net loss the past year of 1,041 churches and 33,816 communicants, due probably to correction of the figures of the previous year, the churches and communicants then counted in having since indicated their purpose to adhere to the Cumberland branch. Church property is in litigation in a dozen States. It was reported at the last General Assembly of the United Church that decisions of the highest courts in Illinois and Georgia had been given adverse to the Cumberland claim; but this is denied on the part of the latter, who say that the Texas Supreme Court has decided in their favor. They also say that 35,000 members will go with 'the brick and mortar.' In other words, if the property is awarded to the Cumberland body they will remain; if to the United Church they will go thither. They claim 125,000 members out of 185,000, conceding that 25,000 have gone into the United Church to stay."

Statistics when sought were "courteously refused" by the Christian Catholic Church (organized by the late John Alexander Dowie) and the Church of Christ Scientist.

From a scrutiny of Dr. Carroll's general table of denominations we glean some of the most striking facts exprest in terms of gain or loss. The Baptists (14 bodies) report a gain of 637 ministers, 61 churches, and 100,303 communicants. The Catholics are credited with a gain of 432 ministers, 275 churches, and 340,393 communicants. The Christians show a decrease of 260 ministers, 41 churches, and 9,265 communicants. A remarkable decrease is also noted in the German Evangelical Protestant

body. The returns give 65 ministers, 92 churches, and 15,000 communicants; showing a decrease of 35 ministers, 63 churches, and 5,000 communicants. The Methodists (18 bodies) gained 1,010 ministers, 817 churches, and 149,-569 communicants. Other leading denominations show the following increase in communicants: Congregationalists, 13,000; Lutheran (24 bodies), 60,161; Protestant Episcopal, 23,555; United Brethren (2 bodies), 8,511, and Disciples of Christ (2 bodies), 10,300. The denominational families numbering over 100,000 are ranked thus:

Denominational Families.	Rank in 1908.	Communicants.	Rank in 1890.	Communicants.
Catholic.	1	12,394,731	1	6,257,871
Methodist. . . .	2	6,838,779	2	2,589,284
Baptist.	3	5,413,945	3	3,717,969
Lutheran.	4	2,082,766	5	1,231,072
Presbyterian. .	5	1,831,854	4	1,278,362
Disciples of Christ. . . .	6	1,295,423	8	641,051
Episcopal. . ..	7	893,972	6	540,509
Reformed. . .	8	432,248	7	309,458
Latter-day Saints.	9	399,500	9	166,125
United Brethren. . .	10	300,269	8	225,281
Evangelical . .	11	177,416	10	133,313
Jewish.	12	143,000	11	130,406
Dunkard Brethren. . .	13	122,332	13	73,795
Friends.	14	119,176	12	107,208

Dissent from Dr. Carroll's figures is often exprest by our Roman Catholic readers. To obviate this we telegraphed for statistics to the publishers of Wiltsius's official "Catholic Directory," but were informed that statistics are not quite ready.—Literary Digest.

BEARING FALSE WITNESS.

SERMON BY GEO. A. SMITH, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, UTAH, APRIL 24, 1870, AS REPORTED BY DAVID W. EVANS IN JOURNAL OF DISCOURSES, VOL. 13.

The 16th verse of the 20th chapter of Exodus, one of the ten commandments reads as follows: "Thou shalt not bear false witness against thy neighbor." We, as a people, are situated in the Great Basin, among the mountains, and occupy the little valleys which form the backbone of the American continent. We have been here about 23 years, and we have had the privilege of contending with the fury of the elements, with a sterile country and with desolation itself, and by the magic wand of industry and the blessing of our heavenly Father upon our labors, and upon the waters and the land, we have been able to make for ourselves comfortable homes and to enjoy religious liberty—a blessing which had been denied to us in other localities where we have resided. No other community can be found on the face of the earth that has had more good order, peace, and harmony. In all the settlements, protection, safety, and every necessary blessing have been extended to the traveler, to the stranger and the resident alike. I believe that for the forty or fifty thousand square miles we have occupied in spots, the desert of course intervening between the settlements, there have been better police regulation and more safety to all parties than have existed in the streets of New York or Washington. And the protection which has existed and which does still exist has been the work of the Latter-day Saints. Of this we have every reason to be proud,

I have recently traveled more than 1,000 miles among the settlements, and have visited perhaps 30,000 people. During that journey I have not seen an idler, loafer, or heard an oath or blasphemous word; I have not seen a drinking saloon, dram shop, gambling hell, or brothel; but all has been perfect order and peace, the people worshiping God as they understand the gospel and rejoicing in the same.

It was my lot, during the past season, to be present much of the time in this city, which was visited by great numbers of men, from nearly all parts of the earth. Many of them were clergymen of the various denominations—Presbyterians, Congregationalists, Methodists, Baptists, and others. Some of these men occupied our pulpits in this and in the New Tabernacle. We were glad to hear them. We had many good reasons for wishing them to preach to us. Many of the younger members of our community have not been conversant with the religions of

the age. The elder members of our body have been, for the most of us were raised in some one or other of the religious denominations, and have felt and realized the effects of their principles, and are fully acquainted with their doctrines. The thousands of our elders have traveled abroad in the earth preaching and have been observant of their workings and progress. But the young and rising generation among us have not had this opportunity. It is therefore very desirable to us, whenever ministers of standing in their own denominations visit us, to have them set forth their doctrines and sentiments before us, that the young persons among us may understand all other religions as well as ours, and be able to compare the doctrines that are taught or held in Christendom with those which we have been introducing under the revelations given to Joseph Smith. It was on this and other grounds that the general spiritual liberty, so marked among us in the days of Joseph Smith, had been constantly continued. We all remember, who lived in the days of Joseph, that every clergyman of any prominence who visted Nauvoo was invited to preach to our congregations. This has ever been our course. It was so at Kirtland. They preached in our Temple and in other localities, and it has been continued up to the present time. During the long years that we were in a manner isolated from the rest of the world, ministers passing across the continent by stage or in emigrant companies have spoken in our tabernacles.

It is true that when our elders' have been abroad preaching they have not met with similar courtesy. There was not long since, in the Vermont Journal, a little article in relation to Rev. John Todd, D.D., at Pittsfield, Mass., who, the Journal says, did not reciprocate the courtesies shown him at Salt Lake last summer. He preached in this building, and after requested the privilege of preaching in the New Tabernacle. He did so, and was treated with due courtesy. He delivered us an address, showing us his faith and religion,, which was what we desired him to do. We requested him to conduct the meeting as he chose, as we wished to see his manner of worship, or rather that our young people might see it. He went away and published a book in which he misrepresented us in many things and asserted that there was no liberty nor freedom here, that he felt bound, and he hoped that this plague spot of Sodom would be removed, and prayed that God might speed the day.

This course, pursued by Dr. Todd, put me in mind of the commandment—our text,—"Thou shalt not bear false witness against thy neighbor."

A freer people do not exist on the earth, nor any who have greater opportunities for free thought and understanding. Elders are going forth to every nation, kindred, tongue, and people, preaching the gospel and gathering up the poor and needy; and their going and returning keep us posted thoroughly in relation to the progress and improvements made by and going on in the religious, scientific and mechanical world. These are the facts, and every man has the privilege of exercising his own will and freedom, and the privilege of preaching in our congregations is extended through all our settlements to ministers and men of standing in other religious bodies. I saw recently invitations published to the learned of all denominations to occupy the halls of Brigham City; and the same is true of other settlements. All that we desire of our fellow men, when they visit us, is to tell the truth about us, and not to tell for truth the forecastle yarns they have heard spun at some street corner by some who, while manufacturing lies, were trying to imitate Dean Swift's tales of Gulliver. Many men who have called here have done this.

I remember one particular instance which occurred last season. There were five gentlemen of the Baptist church who came here, with whom I had a conversation. They said their people had never under any circumstances, persecuted the Latter-day Saints. I told them I did not know that they had as a church. But I told

them that the Rev. I. McCoy, a Baptist minister with his gun on his shoulder, at the head of forty men, drove women and children out of their houses and robbed them in Jackson county, Mo., in 1833; that Levi Williams, a Baptist preacher, led the party of men who murdered Joseph Smith; and that the Rev. Thos. Brockman, of the reformed Baptists, at the head of 1800 men, drove forth to perish 500 or 600 Saints, men, women and children, poor and helpless, who were left in Nauvoo, Ill., having previously cannonaded the town for three days. I did not know that as a church they had persecuted us, but certain individuals of their persuasion had taken part in the matter. They seemed considerably hurt to hear it. They wished to preach to us, and they had the opportunity to do so in the New Tabernacle. It was not long before an article appeared in the Baptist paper, describing the meeting. I presume most of the audience recollect the discourse of Dr. Backus. The description these gentlemen gave of the meeting was something like this: The Twelve Apostles were on the stand, and they looked around to see which was Judas; finally they came to the conclusion that they were all Judases, except Elder Taylor. The paper said it was desired and hoped that in a short time the government would adopt efficient measures to put a stop to Mormonism. Now I do really think that it is degrading to the religion, science and civilization of the age, where there are five hundred thousand ministers, editors and public teachers in the country, to ask the government to interfere in any manner whatever to correct any moral or religious error. I think it is acknowledging a weakness in the civilization and religion of the age to do so.

I wish to say to our friends who have visited us, in conclusion, we are glad to see you; you are welcome among us; we like to hear you speak, but when you go away tell the truth about us, and remember the commandment of God, "Thou shalt not bear false witness against thy neighbor."

Cease to contend one with another, cease to speak evil one of another.—Doc. & Cov.

THE REJECTED STONE.

The workmen were busily building
  For their Master a mansion home,
And in their search for material
  They far and near did roam.

A rock lay in their pathway,
  Dull looking and alone,
And in their search for splendor
  They noticed not this stone.

In it they saw no beauty,
  They could not read its worth,
And so they did condemn it
  As the poorest on the earth.

Till at length one day the Master,
  The supreme architect,
Came down to visit the builders
  And discovered their neglect.

"Ho! see ye not yon boulder,
  So hidden and obscure?
O, know ye not that beneath its face
  Lies a diamond rich and pure?"

He ordered the stone brought forward
  And placed it with his own hand—
The corner stone of the building
  Forevermore to stand.

When touched by the Master's fingers
  How beautifully it shone,
And the builders saw the rejected block
  Became the chief corner stone.

Nor diamonds, nor rubies, nor sapphires,
  Nor gleams from crystal sea,
Nor any other substance,
  Could equal its brilliancy.

And when the New Jerusalem
  Comes down from heaven above,
This stone will still be the chief one,
  For it reflects God's love.

Thou, O Christ, the Son of Glory,
  Mighty God whom we adore,
Whom once the world rejected,
  Reign thou our King forevermore.

—Annie C. Lauritzen.

Richfield, Utah, May, 1908.

A profitable servant does his assigned duty and at the same time minds his employer's interest.

"That man is great, and he alone,
Who serves a greatness not his own,
    For neither praise nor pelf;
Content to know and be unknown,
    Whole in himself."

—Owen Meredith (Lord Lytton).

The Missions.

SOUTHERN STATES MISSION.

Florida: Oscar W. Hyde, president, 1324 Claude street, Jacksonville. A marriage ceremony was performed in the Jacksonville chapel by President Hyde. The contracting parties were Miss Bertha Reimer and Mr. Francis E. Harris, both of whom are very popular in Jacksonville society. Elders Jno. W. Blazzard and Jos. Beeston held a series of successful meetings in Baker county. A remarkable case of healing is reported by Elder Reed Gardner and Lorin Taylor, near Clarcona, Orange county. A little girl had been afflicted with fever and other complaints for a long time; physicians had done all they could for her. She was administered to by the elders and the following day was up and well. Elders Jno. W. Blazzard and Jas. Moore are now laboring among the good people of Hazlehurst, Ga., and are meeting with success. Many of the people are becoming interested in the gospel message. The report for the last week in January is indeed commendable, especially in the disposition of standard Church works, 40 books having been disposed of. Elders David Adams and Wilford M. Hancock disposed of 23 in Liberty county.

Kentucky: Thos. E. Secrist, president, box 554, Louisville. A series of eight meetings was held in a schoolhouse at Hanson, Hopkins county, by Elders Lemuel R. Abbott and Robert B. Orr, and many friends were made. The work in Adams county has been opened up again, with splendid success. Although there has been missionary work done in Louisville for a number of years, yet the elders laboring there now report that they are being treated better all the time and there seems to be an awakening among the people, who are anxious to have the elders call on them and explain the gospel. In the counties where the elders are working, the people are treating them with respect and they are meeting with many friends. Snow storms and cold weather are hindering the work to some extent.

Georgia: Lionell L. Myers, president, 454 Oak street, Macon. The first street meetings to be held in Wadlev, were recently held by Elders Robert Furniss and W. Claude Green. They had a good attendance of interested listeners and were successful in disposing of a number of books. Extraordinary success is being had by Elders Albert A. Savage and Ernest L. Allen in Talbot county. Good that comes from distributing Liahona The Elders' Journal was recently exemplified; a copy was left at the home of a friend who, after reading it, loaned it to one of his friends, the result of which is that another family is now interested in the gospel, through reading its pages. They sent for the elders, who visited them and left them a copy of the Book of Mormon. Mr. Ben Dixon of Harrison, being sick requested the elders to administer to him, which they did, and three hours afterwards Mr. Dixon was up from his bed reading Liahona The Elders' Journal. Elders Myers, Frank A. Lamont and Emmett C. Walker held two very successful and well attended meetings in Potterville, at the conclusion of which the people requested them to hold a meeting once each week. Less than two years ago the elders were refused the privilege of holding meetings in this county. Nine meetings were held at Macon in one week by Elders A. E. Mortensen and Thos. L. Richardson. A baptismal service was held in Augusta by Elder Jas. H. Dixon and Kenneth H. MacFarlane. President Myers has been visiting through the conference and reports the work to be in excellent condition.

Ohio: A. F. Tolton, president, box 41, Sta. "D," Columbus. In Toledo, Elders Chas. D. Gray and Archibald Hall are meeting with success. Elders Leo Lowry and H. I. Yates, who are laboring in Dayton, report having made many friends in their canvassing. A newspaper at Portsmouth gave Elders Jordan Stocham and James Maxwell and their work a favorable notice, which has been a factor for good. Elder Aubrey F. Tolton who has been presiding over the conference with signal ability for the past four months, and who previous to that time did excellent work in Florida and Georgia, has been honorably released to return home. Brother Tolton has spent twenty-eight months in the mission field during which time he has been zealous and energetic in his labors and the work of the Lord has been advanced by his having labored here. Sister Florence Zundel was also honorably released to return home. Sister Zundel came to the South some sixteen months ago, during which time she has labored in Jacksonville, Fla., Atlanta, Ga., and Columbus, Ohio. She has been faithful and energetic and has done considerable good in visiting the people in the above cities, gaining admittance into many homes that would have been closed to the elders. Sisters Leah V. Holt, who has been laboring with Sister Zundel, has been transferred to the Mission Office to act as stenographer. Elder H. James Maxwell has been transferred to the East Tennessee conference. The snow storms and cold weather have hindered the work of the elders somewhat. but notwithstanding, the reports are excellent.

South Carolina: Frank Paskett, president, box 276 Columbia. President C. A. Callis was a recent visitor to this conference. He went up to visit the Catawba Indian Nation, where Elder Orlando Barrus and family are laboring. The Indians with Brother Barrus' help and under his direction have just completed a nice little cottage into which Brother Barrus has moved. The Indians have worked with energy and it is

astonishing to see the skill displayed by them, some being first-class mechanics. While President Callis was there a good meeting was held. A day school and a night school have been opened at both of which Brother Barrus is the teacher. Elder Paskett is traveling in the lower part of the state, holding branch conferences and visting the elders and members. At one place a school was dismissed in order that meetings could be held in the school building. The elders are all well and doing a good work, more literature being distributed during January than for any like period for a year. Brother Chas. Henry Sewell died at his home on the 23rd of Dec. Bro. Sewell was a faithful Latter-day Saint, having been baptized ten years ago.

Mississippi: D. Wm. Stowell, president, 416 George street, Jackson. Elders Wilford W. Clark and Thos. B. Kinghorn held a well attended meeting in the Union Church at Mahned, Perry county. A good crowd was in attendance. The brethren were entertained at the hotel as guests of the proprietor. While traveling through Marion county, Elders Roy Oler and Geo. J. Taylor were invited by a school mistress into her school room and asked to offer prayer and talk to the children. A baptismal service was held at Meadville by Elders Parley A. Johnson and Willard Brugger. A general conference was held on January 17th and 18th at Darbun; five public and three priesthood meetings were held. President Chas. A. Callis was in attendance and delivered some very interesting and profitable discourses. The Church building, which by the way is our own, was taxed to its capacity and many were unable to get inside. During the conference a very appropriate resolution was adopted, expressing sympathy and love for Elder W. Allen Banks, who some time ago had his leg broken. A short time before the conference was held a rumor was afloat to the effect that if the elders attempted to hold their meetings in Darbun, they would be run out of the county. However, it was nothing but a rumor, as the elders were never treated better than the good people of Darbun treated them. On Sunday the 24th, Elders Jno. W. George and Jos. S. Schoefield attended a Methodist meeting at Lumberton. The minister failing to put in an appearance, a Baptist minister was asked to take charge of the meeting and he graciously asked the elders to assist him. The same evening the elders were holding a cottage meeting at which the Baptist minister above mentioned was in attendance. At the conclusion of the meeting the minister arose and said, "I don't see how people can reject that, for its the truth." He is now making a study of the Book of Mormon. Elder Wm. Allen Banks has been honorably released after filling a good, faithful mission. It will be remembered that Elder Banks had the misfortune to have his leg broken. He has been incapacitated for work for about three months, but is now well enough to travel.

Atlanta: Paul E. Nelson, president, 29 Connally street, Atlanta. Success is being met with by Elder Jno. A. Hunter and Chester E. Hanson in their labors in Carroll county, many school houses being at their disposal in which to hold meetings. President Chas. A. Callis was a welcome visitor in Atlanta on Sunday, Jan. 10th, meeting with the people and addressing them at the evening service. Elder Nelson is making a tour of the conference and reports the work to be in excellent condition. Elder Chas. Muggleston spent a week in Atlanta, prior to his going to Florida to where he is being transferred from the Mission Office. Sister Lillian V. Jones was also an Atlanta visitor; she is looking up her many friends which she made while laboring here last summer.

Alabama: Henry A. Gardner, president, box 705, Montgomery. The people of Jackson and Holmes counties, Fla., are becoming much interested in the gospel through the efforts of Elders Leo. W. Child and Heber K. Maxham. Some spirited meetings were held at Millers Ferry, Fla., by Elders Jos. D. Brown and Benj. H. Waldron. The meetings were well attended and many were deeply impressed with the truths of "Mormonism," one gentlemen remarking: "Those elders not only drive the nail but they clinch it." A baptismal service was held by Elders D. Clifford Alleman and Jos. H. Christensen at Magnolia on the 17th, four converts were baptized. The mayor of Girard treated Elders Bert L. Pope and Jas. W. Hartley very courteously, stating that he would be pleased to give them any assistance in his power. Two converts were recently baptized at this place by the above elders. Eight well attended meetings were held in one week by Elders Amos F. Pace and Jno. F. McIntosh, in Monroe county; they also blessed four babies. From all parts of the conference come favorable reports; the elders are being treated with consideration and kindness and are successful in getting the gospel before many people. who, heretofore have been very prejudiced.

East Kentucky: G. F. Ellsworth, president, box 422, Lexington. The elders laboring in Lexington have received a number of calls recently, from people anxious to know something about "Mormonism." At a recent visit to one of the Lexington homes, Elder Ellsworth was invited into the parlor and the family called in to listen to what he had to say. However, as soon as the lady of the house understood he was a "Mormon" she promptly prohibited him from talking further, but by a kind and persistent effort Elder Ellsworth was allowed to continue and was not long in showing the good people that they had been greatly misinformed with reference to "Mormonism." He talked to the family for some time and was given a cordial invitation to return at any time. A successful series of meetings were held in the Tates-

ville school house by Elders Robert E. Cole and Edwin J. Solomon; also a week's meetings at Kidder were held.

East Tennessee: W. K. Soelberg, president, box 688, Knoxville. The elders laboring in Knoxville meet with varied experiences. Recently Elder Wallace Larson was about to pass by a house without canvassing it for the reason that a large bulldog sat in the pathway; however, the lady called to him and he entered the yard keeping a close watch over the dog. He was invited into the parlor and there had a very interesting conversation with the family and was given a cordial invitation to return. On the same day Elder Larson while conversing with a gentleman (?) at the gate, had very vile epithets heaped upon him. A passer-by hearing the conversation stopped and with a few well chosen words stated that he had been among the "Mormons" in Utah and in all his travels he had never found a more honest, industrious and sober people. Elders Jorgen G. Jensen and Ira O. Spencer have been honorably released to return home after having filled faithful missions. A branch conference was held at Northcut on Jan. 28th. President Chas. A. Callis was to have been in attendance but owing to his being called to Utah on account of the death of his brother, Elder Chas. E. Dinwoodey, mission secretary, attended the conference. Two public meetings were held, also a priesthood meeting. Conference President Soelberg and 12 elders were in attendance. At the conclusion of the afternoon meetings Elders Ira O. Spencer, Soelberg and Dinwoodey were driven over to Altamont seven miles distant by Brother Jno. Tipton, where a meeting was held in the Masonic Hall. The elders were entertained during their stay in Altamont by State Senator Levi V. Woodlee and County Clerk Shelton.

Virginia: H. A. Shupe, president, box 145, Lynchburg. The elders laboring in Norfolk are meeting with success in the distribution of books and tracts, and making many friends. The chief of police, Geo. Keyser, has treated the elders very kindly. Elders Shupe and Adna E. Bramwell called upon Mayor Reed of Portsmouth, who received them courteously and gave them the privilege of holding street meetings. A baptismal service was held by Elders Levi W. Reynolds and Wm. I. Brady upon the banks of the Potomac river. A branch conference was held at Lynchburg on the 27th, seven elders being in attendance. A spiritual feast was enjoyed.

Middle Tennessee: J. Elmer Johnson, president, box 269, Memphis. Many interested people are being found in Lauderdale county, by Elder Abraham J. Busby and Barney A. Johnson. They enjoyed a pleasant experience recently; after having retired for the night in the home of friends, a neighbor came to the house and said there were a number of people over at his home who would like them to hold a meeting with them; the elders arose, dressed and went to the neighbor's, where they held a very interesting meeting with five families in attendance. A branch conference was held in Perry county, a number of elders and members being in attendance; after the conference some of the elders in passing through Hickman county, stopped all night at a mining camp. After supper a Mr. J. W. Lipley sent his boys out among the residents of the camp to invite them to his home and hear the "Mormon" elders preach; at 7:30 the house was filled and a splendid meeting held. After meeting the elders had some interesting conversations and were given a warm invitation to return. Elders Jas. A. Weaver and Samuel L. Smith, after holding some well attended meetings in Perry county, waded the Buffalo river in order to visit some Saints and friends on the other side with whom they held six meetings. This incident shows an elder's devotion to duty. The work in the cities of Nashville and Memphis is progressing nicely and many friends are being found daily.

North Carolina: Robert B. White, president, box 547 Wilmington. Several well attended meetings were held at Washington by Elders W. Louis Perkins and Geo. W. Gibson. At Ayden these brethren administered to Sister Aliza Wilson, who had been sick for some time. The Lord heard their prayers and Sister Wilson was made considerably better. In Jones county Elders Joel W. Hiatt and Thos. C. Biggs are meeting with signal success. A Free-will Baptist minister of Kenly, kindly invited Elders Stephen L. Rodford and Jno. S. Hill to hold a cottage meeting in his home: the invitation was graciously accepted. These brethren also held a series of meetings with the good people of Pikeville. Elders White and Calvin W. Moss held two good meetings at Mt. Zion; after leaving this place they went to Chinquapin where they met Elders Noah M. Fiek and Chas. C. Martinson and with them held a splendid meeting. At the conclusion many invitations were given them to go to the people's homes. Elder David R. Taylor after filling a faithful mission, has been released to return home. He was an energetic worker and leaves behind him many friends. Brother and Sister L. T. Chadwick of Hampstead left for the West with Elder Taylor. Elders White and Walter G. Burke are meeting with success in their tour through the conference. They report the members of the Church as living their religion and the elders meeting with many friends in their respective fields of labor. Many meetings are being held which are well attended.

EASTERN STATES MISSION.

Brooklyn: President John S. Allen and Elder Wm. R. Dredge went over to Newark on Jan. 26th to assist Elder W. D. Hammond with a funeral of one of his friends, who was not a church member. Elder

Nephi L. Cottam held a cottage meeting in the church of his friends at Fort Lee, N. Y. A farewell party was given in honor of Elder N. L. Cottam and Wm. R. Dredge. Elder Dredge is transferred to the New England conference. Hans P. Freece, who has been mentioned in the Liahona before, is again lecturing to his Presbyterian colleagues upon the "Mormon Peril" as he calls it. J. S. Allen, president, 420 W. 124 St., New York City, N. Y.

East Pennsylvania: A sweeping blizzard swept the state of Maryland, but on the banks of the Chesapeake stood several Mormon elders and a friend, Miss Belle McIntosh. She was led forth amid the floating ice to be initiated into the kingdom of God. Elder G. S. Heiner officiated. Miss McIntosh was a leading member of the Baptist church, a Sunday school teacher for a number of years, and was very devoted to her religion. She was a very dear friend of Sister J. G. Ford, and it was at her home that she first met the elders. She at once became friendly, but there was nothing in "Mormonism" which particularly appealed to her from the fact that the Baptists taught faith, repentance, and baptism by immersion. When the subject of authority to officiate in the ordinances of the gospel was taught her, however, it so impressed her that she could not, it seemed, dispel the thought from her mind. While searching the scriptures endeavoring to satisfy her mind on this subject, she discovered other principles, that the elders had taught her, contained in the sacred word, which her own church failed to recognize. After a long and careful study, she made application for baptism, and came forth from the water with a strong testimony that the gospel of Jesus Christ had been restored to the earth in the latter days. John G. Allred, president, 1938 N. 17th street, Philadelphia, Pa.

New England: Jan. 26th, President Wm. C. Hunter writes, "I am now five miles out from the town of Littleton, N. H. in the White Mountains; and, while in the midst of considerable snow and very cold weather, I am surrounded with good, true friends who are interested in the message I bear. One man, James Edmonds, made application for baptism this morning. I have had a very interesting visit with the Saints and friends of this state; for, during this time of the year, when the weather is cold and disagreeable without, we can get close together around the warm wood fire where a good opportunity is given to teach the people." The elders of the conference have had bad weather to contend with and their work has been retarded for that reason. At Swampscott, the Saints and friends planned a birthday party for Elders J. L. Price and Abram Jones who are laboring there, and everybody enjoyed themselves finely, and the elders rejoice to know that so much interest is taken in them. Elder L. E. Elggren's wife met him in Boston, and they are taking in the sights before leaving for the west. Wm. C. Hunter, president, 57 Worcester St., Boston, Mass.

New York: "Our prospects have never looked brighter than they do at the present time. If the elders of this conference continue to work as energetically as they have done during the past month, the record for the present year will show a marked increase over that of the year past. The elders in Toronto, Canada, are making many new friends and investigators, also selling more books than ever before in that city. After the holidays, Elders Nephi Wood and O. P. Bates were assigned to Troy, N. Y., in which city no elders have labored for a number of years. They find the people there very friendly, and think a good work can be accomplished. Elders L. E. Waldron and J. J. Skinner were transferred to the New England conference the first of this month." J. H. Dickson, president, 148 N. Pearl St., Albany, N. Y.

North West Virginia: While Elders O. F. Rice and Wm. Bradfield were visiting in 'Removal, Webster county, they held a priesthood meeting with the elders laboring there, and visited with the members explaining to them their duties. Then they went to Holly, held several cottage meetings, and then went to Elk Run where they were requested to conduct a funeral at Hustin Run. At this funeral, they had the privilege of talking to many who would not have listened to them on any other occasion, and they seemed deeply interested. When they arrived at the cemetery, they met two ministers who expected to take charge, but, to the surprise of the ministers, the so-called "Mormons" were asked to preside. After the service, Elder Wm. Bradfield had a conversation with one of them, and explained to him our doctrine, after which he sold him a Book of Mormon. Elders Chester Johnson, Wilford Heninger, Eugene Curtis, and Chas. Moser were at the office in Fairmount a few days, and, while there did some good work and held cottage meetings, after which they left for their respective counties. O. F. Rice, president, box 371, Fairmount, W. Va.

South West Virginia: "We met a man who was part Indian, and had a nice conversation with him and his wife. After explaining what the Book of Mormon contained, and proving to them that it was a history of their people who inhabited this continent, they were pleased to get a record of their people. We explained the promise that if they would read that book with a prayerful heart, with a desire to know the truth, they would find it. The Indian's wife said she knew what we said was the truth, but she did not understand all of the principles we made known to them. They invited us to return." Elders Geo. H. Dille and J. A. Bateman. Frank Leavitt, president, box 686, Huntington, W. Va.

West Pennsylvania: Brother Matthew Barnes, one of the local elders, reports his visit into West Virginia and Ohio, where he had the privilege of teaching the gos-

pel to a number of people who seem to be anxious to know more of the plan which was laid down by our Lord and Savior Jesus Christ. The superintendent of our Sunday school at Tomstown, Bro. J. F. Creager, in reporting the condition of the school says, "Our school had an average attendance last year of about twenty-five members. On Feb. 3, 1908, there were only ten persons present, and on Jan. 10, 1909, there was a total of fifty-seven persons. Our school is more thoroughly graded now and instead of two teachers, as we had then, we have nine now. A large per cent of the members of the school are non-members of the Church." Elders A. F. Coombs and Ray Duke, who are laboring in the Tomstown district, are getting the confidence of the people of that place to the extent that one of the leading papers of Waynesboro has given them a very fair and impartial write-up of which the following is an extract: "These missionaries are two young men who are gentlemanly in their demeanor and very courteous. They ask permission to enter the houses and set forth the doctrines of their Church. Their purpose seems to be to give the people a knowledge of the things their Church teaches so that there may be a more thorough understanding of it, and a less harsh construction put upon its work. In no case, so far as heard from, has there been any insistance upon the acceptance of the Latter-day Saints' doctrines. The work is merely educational, and, while it is not known that it has met with much success, it has, at least, not proven itself offensive in the manner of its presentation." Elder A. F. Coombs writes that the article has had its effect for good among the thinking class of people, but with the goody, goody church folks it is hard to swallow, and causes a sort of choking sensation as it goes down. Elders T. A. Robinson and Alma Monson are receiving very courteous treatment among the people of Monongahela City, having been invited to hold cottage meetings at the homes of several of their newly acquired friends. They were called to administer to a Mrs. Howe, who was very ill, and the next morning she was able to be up and around. Mrs. Howe is an earnest investigator of the gospel, and has since reported that she wants to be baptized. President A. E. Jacobson and Elder A. G. Jewkes, Jr., spent Sunday, Jan. 24th, with the Saints at New England. Elders Jas. F. Pincock and Heber Harker have for the last month been visiting Saints and friends in the southern part of the conference, and, with very few exceptions, have found the Saints well and enjoying the blessings of the gospel." We met some very good friends and one good lady gave us a dollar to help us on our way," they write. Elders A. G. Jewkes, Jr., Fred W. Cox, and Heber Harker have been transferred to the New England conference, and the elders and Saints regret to part with them. A. E. Jacobson, president, 1212 Boyle St., Allegheny, Pa.

Released. Elder Nephi L. Cottam from the Brooklyn conference.

Arrival. Elder Joseph Folkman who will labor as bookkeeper in the Mission office.

CENTRAL STATES MISSION.

Elder John W. Mumford of Salt Lake City, several weeks ago took up his labors as a soldier of the Lord in western Kansas.

Elder K. L. Barton and Wm. Jacobson say they have found good buyers of their literature around Watson, Ark.; they sold their own assignment and then borrowed of another pair of elders whom they met and this was soon gone.

Elder Geo. C. Murdock who with Elder Chester Sessions was recently dispatched to open up the gospel work in New Orleans writes that they have sold some books in that hitherto almost impregnable place, but have not succeeded in obtaining permission from the mayor to preach on the streets.

From Terrel, Texas, comes the word from conference president, James S. Crane, that his corps is still engaged in cross-countrying and that they have baptized a lone convert, Sister Nannie Lenington, of Rockwall, that another is soon to be baptized and that the Lord's work generally is progressing healthily.

Breaking Themselves In.

The following brethren several weeks ago became initiated into the active work of the Master in the region herewith assigned to each:

Elders Jos. D. Wilkins, of Franklin, Ariz., Francis W. Leigh, of Cedar City, Utah, Albert W. Garfield, of Elwood, Utah, and Newel M. Matthews, of Providence, Utah, in the Arkansas conference; Benjamin T. Helm, of Mill Creek, Utah, and Keplar Session, Jr., of Chesterfield, Idaho, to Louisiana.

Releases.

Elder George W. Toolson, who has sustained an attack of the dread typhoid fever has recuperated and has retired to his home in Smithfield, Utah, in company with his mother who some time ago came to Kansas City to help nurse her son back to health. Elder Williard H. Hancey, of Hyde Park, Utah, came into the mission a year ago last fall, and in his efforts for the good work, and the attendant stress and exposure, he also lost his health and has been honorably discharged and has returned home. The same is true of Elder Archibald Anderson, of Glenwood, Utah. The latter was afflicted with appendicitis and upon his return was operated upon at the L. D. S. hospital at Salt Lake City, and

we pray God will grant his life and restore his health to his loved ones and the cause of truth. Elder Ira H. Bradshaw of Hurricane, Utah, accompanied Brother Anderson Brother Bradshaw had prosecuted a good work for above two years.

Opposition Creates Interest.

Elders Wm. L. Johnson, J. E. Reid, R. H. Andrus and H. M. Humphreys, of the North Texas force, recently met with an incident in the little town of Brookston which seemed to them worthy of recounting. Incidentally, on their way from the city of Paris to Brookston they left with the rural people four Books of Mormon and thirty odd smaller works on the gospel and were well treated. Two of the number preached to a body of fifty people in a village school house.

On arriving in Brookston they found it to contain about 400 population and looked about for a place in which to preach the word. Prejudice closed up the public places against them; they were refused on every hand, and had to resort to a srteet-gathering even in the chill air of January. After thus doing what they could the brethren returned to their lodgings. The following day, the Sabbath, there approached them a citizen who accosted them thus: "Gentlemen, there are a few men over at the depot who would like to hear you preach." Then he returned. The four elders repaired to the station and a very satisfactory hearing was accorded them. In this meeting they made solid friends, and left the place feeling that the prejudicial iceberg had been materially melted down, through their persistent efforts to preach the glad tidings.

WESTERN STATES MISSION.

Elders Studying in Classes.

Toward the latter part of the year 1907 the different quorums of the seventy were separated from the Sunday school that they might pursue a course of study in theology, for, as Roberts says, "The workman should know his tools." We have felt that to know our tools would be quite an advantage to us, and that under the present method we will have the privilege, to some extent, of acquainting ourselves with them.

During the severe cold weather the elders are all laboring in the cities, and classes have been organized throughout the mission, where a systematic course of study is being pursued.

A year ago similar classes were held by some of the elders, and we were able to realize the benefits derived from them, and this year we made it possible for all the elders to meet together for a short time each day.

From four to sixteen elders are laboring in a city, who meet together each morning for about two hours, and then go about their regular labor of tracting or visiting friends, as the case may be. In this way the classes do not interfere with the work that was being done previous to their starting.

Through this method we have found that there are elders who can tell something contained in each of the sections of the Doctrine and Covenants, and have also become quite familiar with the Bible and Book of Mormon. By the economy of time we are continuing as usual and preparations for a greater work are being made. John Robinson, Secretary.

HAWAIIAN MISSION.

It will probably be of interest to the readers of the Liahona to learn that the work of the Lord is progressing in these far off Isles of the sea and that the gospel message is reaching the hearts of the people and bearing fruit here as well as in other parts of the world where the gospel is being preached.

The work of preaching the gospel is confined almost excusively to the Hawaiian people, making it necessary for the elders who come to this mission to acquire the Hawaiian language.

The native population, i. e., those of Hawaiian blood, number about 30,000. Of this number about 8,000 or nearly one third of the total Hawaiian population have accepted the gospel and identified themselves with the Church of Jesus Christ of Latter-day Saints.

The elders of this mission have every cause to feel encouraged in the final outcome of the work here and are sanguine that the time is not far distant when the Hawaiians as a people will accept the gospel and give heed to its teachings.

Branches of the Church have been organized throughout the group. Every branch has an organization of the Sunday school, and in those of sufficient size to warrant it, Relief Societies and M. I. A.'s have also been organized and are meeting with success.

The elders of this mission with few exceptions are in the possession of good health and all feel that the Lord is blessing and prospering their labors. We find the Hawaiians a splendid people to labor among. They are noted for their hospitality to strangers, and are ever willing to share with those in need. Because of their generous and open hearted natures one can not labor long among them without learning to love them and having a strong desire to do them good.

We are all interested in the progress of this great Latter-day work, therefore the "Liahona" is read with interest and enjoyed by the elders of the Hawaiian Mission.

Elder Marvin E. Pack, Jr.,
Box 341, Hilo City,
Hawaii T. H.

Liahona The Elders' Journal

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OBEDIENCE TO COUNSEL.

BY HEBER Q. HALE, ASSISTANT COMMISSIONER OF IMMIGRATION, LABOR AND STATISTICS OF THE STATE OF IDAHO, AND PRESIDENT OF THE BOISE BRANCH OF THE CHURCH.

"Hear counsel and receive instruction,
That thou mayest be wise in thy latter end."
Proverbs 19:20.

"Many receive advice,
Only the wise profit by it."
—Proverbs 19:20.

In the incident which I shall hereafter relate the thought suggested in the above quotations will be brought strongly to the fore and will find therein an interpretative significance.

When we speak of obedience to counsel we do not mean to convey the idea that one must subject one's self unreservedly to the dictates of some civil or ecclesiastical superior; but rather should it be considered in that broad sense in which a son receives counsel from a father, a daughter from a mother, the weak and inexperienced from the wise and resourceful.

There is such a thing in Christ's own church as special endowments of spiritual power, in which the prophets of all ages have been clothed. Thus, the reason for their keen insight into things—their power of looking into the souls of men and penetrating the future. This power, then, which searches the "deep and hidden things," combined with long years of experience under the direction of a wise and judicious mind, makes a man a wise counselor, and, even considered from a material standpoint, his opinion and advice, especially on the question of ethics, should be of the greatest worth to the inquirer.

In this enlightened age, no man of reputed wisdom will assume the risk of even a simple undertaking without first asking counsel. The great man of affairs today has his counselors at law, his financial advisers, his expert engineers and accountants, his medical attendants and spiritual advisers. If, then, for the wisest and greatest among us, it is necessary that they be surrounded by a corps of competent counselors and advisers, what of the simplest and weakest of us? These cannot afford counselors at law, financial advisers, medical attendants, etc. Wherein, then, lies their possibility for progress and success? Here: "Seek first the Kingdom of Heaven and *all things* shall be added."

God's Kingdom is without price; therefore, within reach of the most lowly. It brings all things unto us that are intended for our benefit and blessing, therefore, it is our *all in all.* To be more explicit: Upon entering God's Kingdom one is endowed with the Holy Ghost, who is a Light—a Guide—a Comforter. Now, every one knows what it is to receive a light when traveling in darkness; and how safe one feels, while journeying amid strange scenes in a world of dangers, to know that one has at one's side a guide, who is devoted, tried and true; and of all things, what can approach nearer the pulsing heart of man than a comforter! Ah, it is that mother-touch, that word, that kiss, which dries all tears and heals the broken heart. This is the heritage of the Christ-man—and more: He is a beneficiary in a life endowment, the terms of which read: My son, thy sins shall be forgiven thee, perfect peace of mind

and a heart-felt joy shall abide with thee forever, light and knowledge shall flow unto thee as fast as thou art prepared to receive them, a portion of mine own power shall be bequeathed thee in the mantle of the holy priesthood, thou shalt have mine inspired servants for thy counselors, and glories and powers and dominions beyond thy present conception shall be conferred upon thee and thou shalt finally be one among the Gods; on condition only, that thou wilt "serve the Lord, thy God, with all thy might, mind and strength." Is it worth the effort, my brother?

Now, as an example of a case where a man refused to serve God—refused to heed the counsel given him by a man of God—and the attendant consequences of his disobedience, I will relate the following true incident:

President Brigham Young drove his team into the hollow square formed by Lot Smith's company of volunteers, at the mouth of Immigration Canyon. Persuant to a call from President Abraham Lincoln, the company had marched that far out from Salt Lake City on its way to set in order and protect the Overland Stage line, which the Indians were greatly molesting.

Not quite a hundred men, with their mounts, their baggage and mess wagons, were assembled. Solomon H. Hale, the chosen wagon-master of the company, rode his horse forward, as the president halted his team, and stood guard in front of it. President Young arose and addressed from his carriage the men before him. His address was short, but very emphatic and to the point. That part of it to which I call particular attention and which is yet fresh in the minds of the survivors of that historic expedition is as follows:

"I promise you all in the name of the Lord, that if you will obey the orders of your captain, attend to prayer night and morning, come together at the bugle call and each one take part when called upon by your captain; also use no profanity or liquor and allow no card playing in camp,—I promise you that you will return home in safety and not one of you shall be lost."

Now, it is not my intention here to follow these brave men into the wilds of the mountains and record their valorous deeds and the great hazards of their expedition; but rather to call attention to the counsel of President Young given in those prophetic words, as the company was embarking upon its journey, and note the effect upon the men who considered the counsel and the promise important and obeyed, and those who did not.

The company marched forward and began the execution of the work whereunto it was sent; bridges were built, stations were set up, the Indians driven back and the stage was resumed, and, finally, Captain Smith's company was released at South Pass by a company of United States soldiers, and the journey homeward was begun. When Fort Bridger was reached more marauding work of the Indians was discovered; they had stolen a band of horses from an old mountaineer by the name of John Robinson. Here Captain Smith called for sixty volunteers, whom he immediatelv dispatched in pursuit of the Indians to reclaim the stolen animals. Twenty of these, however, were forced to return the third day on account of the shortage of provisions.

As the forty were speeding onward in the chase, one of the company, Seymour B. Young, inquired of a comrade, Solomon H. Hale: "Sol, are you watching the prediction of Uncle Brigham?" "Yes," was the reply, "I have been watching it very closely and I believe it will be literally fulfilled."

Onward these braves urged their horses on the trail of the retreating foe —for eight days they pursued in hot haste, all the time on short rations, being forced at one time to kill and eat one of their saddle horses, and enduring most severe hardships—until they reached a point in Idaho near which the city of Rexburg has since been founded, where they gave up the chase. The hostiles had by this time reached the camp of their tribe and, with bow and arrow in hand, calmly awaited the arrival of their pursuers. This fact, however, was not revealed until a few days later, when it first became appar-

ent to the "boys" that they had approached within dangerous nearness to probable butchery and awful death.

As the company was crossing the South Fork of Snake river a command was given by Captain Smith for all the men to remove their clothing and bind the same securely to their saddles while they swam their horses across the deep and swiftly flowing stream. All obeyed, but one man, who twice more was ordered to obey, but still refused. His obstinancy filled his companions with fear, for it had been observed that he was the only man in the whole company of possibly 95 who used liquor, who profaned the name of Diety, who attempted to introduce card playing in camp, who went to sleep on guard and who refused to come to prayer-call. And with his heavy clothes about him Donald McNichol rode his horse into the swift current, which bore him down to his death. First his horse became entangled and went down, when its rider, an excellent swimmer, threw himself abreast the stream, but his clothing filled with water and he was dragged beneath its foaming crest. Not a fragment of his raiment or any personal belongings, whatever, was left to take home in remembrance of the man.

With this one exception, every man of the company returned home well and unharmed, and were mustered out of service on the 15th day of August, 1862, after about four months' enlistment.

If life has not gone well with us, if fortune has left us disconsolate, if love has grown cold, and we sit alone by the embers: if life has become to us a valley of desolation, through which weary limbs must drag an unwilling body till the end shall come,—let us not radiate such an atmosphere to those round us; let us not take strangers through the catacombs of our life, and show the bones of our dead past; let us not pass our cup of sorrow to others, but, if we must drink it, let us take it as Socrates did his poison hemlock,—grandly, heroically and uncomplainingly.—Wm. George Jordan.

OLIVER COWDERY'S FIRST LETTER TO W. W. PHELPS.

FROM MILLENNIAL STAR, JANUARY, 1843.

Norton, Medina Co., Ohio.
Sabbath Evening, Sept. 7, 1834.

Dear Brother:

Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place I have thought that were I to communicate them to you, might, perhaps, if they should not prove especially beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in the last time. And while the grey evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same parent.

Another day has passed, into that to us boundless ocean, *eternity*! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! whether it has been well improved or not; whether the principles emanating from *Him* who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled! It has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and *time* its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday the 5th, in company with our brother Joseph Smith, Jr., I left Kirtland for this place (New Portage), to attend the conference previously appointed. To be permitted, once more,

to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828 with this brother. Our road has very frequently been spread with the "fowler's snare" and our persons sought with the eagerness of the savage's ferocity, for innocent blood, by men either heated to desperation by the insinuations of those who professed to be "guides and waymarkers" to the kingdom of glory, or the individuals themselves! This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from his hand I received baptism, by the direction of the angel of God—the first received into this church in this day.

Near this time of the setting of the sun, Sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother [Joseph Smith]. He then resided in Harmony, Susquehanna county, Pa. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day, I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummin, or, as the Nephites would have said, "Interpreters," the history or record called "The Book of Mormon."

To notice in even few words, the interesting account given by Mormon and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design; I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men, in their sober senses, could translate and write the direction given to the Nephites from the mouth of the Savior of the precise manner in which men should build up his church, and especially when corruption had spread an uncertainty over all forms and systems practised among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when his testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given "arise and be baptized." This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after

we had called upon him in a fervent manner aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and keys of the gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory, 'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!

But, dear brother, think further; think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood as he said, "Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!" I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel, the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that Day which shall never cease!

I must close for the present; my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness and enjoying that repose so necessary to this life. But the period is rolling on when night will close, and those who are found worthy will inherit that city where neither the light of the sun nor the moon will be necessary! "For the glory of God will lighten it, and the Lamb will be the light thereof."

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the vail were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.—Joseph Smith.

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Editorial

WORSHIPING WITH SECTARIANS.

1. Is it right for an elder of the Church of Jesus Christ of Latter-day Saints to partake of the sacrament in a sectarian church? I know a local elder who claims that it is not wrong to do so. My advice to him was not to do it.

2. When a sectarian preacher asks all those who desire to be prayed for to come and give the right hand of fellowship, is it right for an elder or a member of the Church of Jesus Christ of Latter-day Saints to give the right hand of fellowship to the preacher to be prayed for? I know a local elder who claims that it is not wrong for him to do this, and that by so doing he has gained an influence among sectarians, and has been enabled to preach in their churches. I have told him that I thought such a course was wrong. Am I right?

J. D. B., Montgomery, Ala.

Without attempting to pass judgment in any particular case both sides of which have not been heard, and with the distinct understanding that we are dealing with principles and not with individuals, we will endeavor to present the teachings of the gospel as understood by the Latter-day Saints relative to the points touched by the foregoing inquiries.

1. Most emphatically it is not right for any member of the Church of Jesus Christ of Latter-day Saints to partake of the sacrament when the same is administered by a sectarian preacher, or by any other unauthorized person. As a man who holds the Melchisedec priesthood is under a higher covenant and a heavier responsibility than is a lay member, this prohibition applies with greater force, if possible, to an elder than it does to an unordained person. All Latter-day Saints ought to understand that no man who does not hold authority from God, has any right to consecrate and offer to worshipers the emblems of the atonement of Christ; and that, to partake of them when administered by a man who has taken unto himself the honor of divine authority to act in the name of the Lord is to commit a serious offense against the law of heaven.

The Latter-day Saints are teaching the world that, at an early period of the Christian era, the last man on earth who held authority from the Almighty to preach the gospel and administer in the ordinances thereof, disappeared from among men; that ever since that time all gospel ordinances administered among the inhabitants of the earth, including baptism and the Lord's supper, have been invalid under the law of heaven, though they may have brought comfort and blessing to men in their ignorance; that the priesthood, which means authority to speak and act in

the name of the Lord, was, by heavenly messengers, conferred upon Joseph Smith, the great prophet and seer f the nineteenth century; that through him it was conferred upon the elders of the Church of Jesus Christ of Latter-day Saints, and that ours is the only church in the world which posesses it.

When any man enters this Church by baptism and confirmation he enters into a covenant with the Lord to maintain among his fellow men, by his worship, his conduct and his testimony, that these things are true. In what position then does he place himself when he consents to receive any ordinance of the gospel at the hands of one whom he himself declares is not authorized to administer it? Is he not recognizing as an ambassador of Christ one whom he himself holds is not authorized to represent Christ? And is not this disloyalty to Christ? It certainly is. Is there not a penalty for such disloyalty? There certainly is.

2. Under no circumstances should any Latter-day Saint, much less an elder, as a formal act of worship, or as a token of fellowship in worship, extend the right hand of fellowship to a sectarian preacher, or to the members of a sectarian congregation. Neither should any Latter-day Saint, as an act of worship, join in a request to be prayed for by a sectarian minister; or take a seat on the anxious bench; or perform any act, or utter any word, the purport or purpose of which is to recognize, or participate in the spirit of, sectarian worship.

The rules of our Church do not forbid its members to occasionally attend the religious services of other churches; but such attendance should not be frequent, nor should it ever have as its object the cultivation of a spiritual fellowship with sectarians or their doctrine; and every Latter-day Saint should take care to maintain the spiritual separation that has been made between the kingdom of God of which he is a member, and the world, to which, from our standpoint, all of the sectarian churches belong. They may claim that they do not belong to the world, but we claim that they do; and in proof of our position we cite the fact that practically all of the contending sects of Christendom, which cannot unite on any other one thing, are unanimous in opposing the gospel as taught by the Latter-day Saints, thus fulfilling the Savior's words:

> If ye were of the world, the world would love his own: but because ye are not of the world,, but I have chosen you out of the world, therefore the world hateth you.

When a Latter-day Saint attends worship in any church other than his own, he should do so as a listener and spectator and not as a participant. He should not suffer himself to drink in the spirit nor accept the doctrine of the sect. He should remember that, as a Saint of God, he has been chosen out of and separated from the world, and he should not suffer himself to return, in the slightest degree, by act, or word, or thought, or sympathy, to the beggarly elements of its worship. Under no circumstances should he consent to take part in any ordinance of the gospel, such as a baptism, a confirmation, the Lord's supper, etc., when administered without divine authority.

Any member of our Church ordained or unordained, who consents to affiliate with sectarians in their worship in the belief that he will thereby be able to acquire an influence over them which will be profitable to either him or them, will find himself entirely mistaken, and that he has pursued a very unwise course, not to use a severer term; for they will be likely to acquire an influ-

ence over him that will plunge him into spiritual darkness, and rob him of the testimony of Jesus which he has received by the power of the Holy Ghost.

The Lord is charitable and merciful towards his Saints in their weakness and ignorance; and we wish to deal with the subject in hand in the same spirit of charity and mercy. Our brethren and sisters who have erred from lack of understanding will be forgiven if they will repent. But any Latter-day Saint who, after being suitably instructed in the premises, wilfully partakes of the sacrament when administered by a sectarian minister, or otherwise affiliates with sectarians in their worship, will, unless he repents, so grieve the Holy Ghost which he has received by the laying on of hands of the authorized servants of the Lord, that it will withdraw from him, and leave him in spiritual darkness worse than that in which the gospel first found him. In a little while he will lose his testimony; then he will not know which is the true Church; and more than likely he will become the enemy of the Saints and of the fullness of the gospel—a traitor to his former faith and friends.

Jesus commanded his disciples to "beware of the leaven of the Pharisees and Sadducees," meaning their doctrine. (Matt. 16). "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" (2 Cor. 6:14, 15). "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be ye not partakers with them." (Eph. 5:6, 7.). "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." (2 John 11.). Many other passages might be quoted to show how foolish and sinful it is for Latter-day Saints to participate with sectarians in divine worship.

We do not forget the lonely scattered Saints who cannot worship with those of their own faith; nor do we forget the brave soul who has been the only one of a family or neighborhood to embrace the fullness of the gospel, and is constantly importuned by kindred and friends to worship in a sectarian church. Our sympathy goes out to them. But the laws of life are changeless, and penalties must follow violations of them. Separation from the world, its sins, errors and false systems is the price of salvation in the Kingdom of God.

To all scattered Saints we say: It is better, a thousand times better, that you worship alone than with the sectarians. A prayer in secret, a chapter of scripture read in your own home, a song of Zion sung in the spirit thereof, are modes of worship that all of you can practice; and they will never fail to bring to you a blessing if you practice them in faith and humility. In your loneliness the Lord will be with you, and angels will watch over you, and your souls will be fed with the bread of life through the ministrations of the Holy Ghost that has been given to you to lead you into all truth.

Nothing said above is intended to affect instructions which traveling elders may have received from their presiding officers in regard to attending services in various churches for the purpose of making openings for preaching the gospel. Nor is it intended to justify Latter-day Saints in persecuting, or

treating unkindly or with disrepect, any person because of his mode of worship. On the contrary they should always and everywhere defend the rights of conscience, and show due respect for the religious convictions of all men. Our Church is not a sect, it is a vast and divine organization designed to extend protection to every sect, "let them worship how, where or what they may." But the true form and spirit in which we should worship our Maker have been given to us by revelation, and we as Saints of God must never depart therefrom on pain of his displeasure.

THE HOLY CITY.

In the twenty-first chapter of Revelation is a description of the "holy city, new Jerusalem," which John saw "coming down from God out of heaven." We reproduce part of the chapter:

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names, written thereon, which are the names of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.—Verses 10-21.

That a city should have four sides of equal length, cover such a vast area as a square measuring twelve thousand furlongs (1,500 miles) across, and at the same time have a height equal to its diameter, has, to the ordinary human mind, always seemed incredible if not impossible. This description of the holy city is a "scripture difficulty" which has been made use of by infidels.

A few years ago a lawyer of Kansas City named G. W. Warder, now deceased, published an interesting book entitled "Cities of the Sun," in which he claims that the New Jerusalem will be located on the sun instead of this earth. Theories and arguments, partly religious and partly scientific, are advanced in support of the conclusions of the author respecting several phases of his subject. With these it is not our purpose to deal, favorably or otherwise, at this time, any further than to say that the city of which John speaks in the above chapter will, according to the belief of the Latter-day Saints, rest upon this earth.

Our design in referring to Mr. Warder's book is to reproduce from it the detailed description of the holy city which it gives, and which he deduces from the one given by John in connection with scientific principles. Our readers will of course understand that Mr. Warder's description lays no claim to being given by revelation or inspiration, and is only a result reached by a student of science and the scriptures. It is reproduced here, not because it purports to be authentic, but because of its beauty and grandeur, and the scientific truths which it presents.

Without explaining why, Mr. Warden says ten furlongs make a mile, but by English and American measurement there are only eight furlongs in a mile; and hence the holy city will be fifteen hundred instead of twelve hundred miles square:

Think of the immensity of this city, twelve thousand furlongs. As ten furlongs make a mile, this magnificent city was twelve hundred miles square, and twelve hundred miles high. This seems impossible, and would be so for this earth. Twelve hundred miles square would be, say, from New York and Charleston on the east, to Kansas City and Minneapolis on the west, and from Buffalo and Chicago on the north, to New Orleans and Galveston on the south. Think of the grandeur and glory of such a city. But the most wonderful thing is yet to come in the magnitude and grandeur of its height. That would seem absolutely impossible. A city twelve hundred miles high? John says it was, and repeats it a second time, so there can be no mistake. But he gives us a clue to how this can be. He says he saw it on "a great and high mountain." Then it is plain this city was on a vast, high, terraced mountain, square, and sloping upward to an apex like a regular pyramid. Its height was at its apex, as we say of a pyramid or a mountain it is so many feet, or so many miles high, according to its highest point or peak measured from the base. So the highest point of the city, at the apex of the mountain, was twelve hundred miles high, measuring from its base to its apex, making a direct altitude of near eight hundred miles. While its base was as it were at New York on one side, Kansas City on the other, Chicago on the other, and New Orleans on the other, its apex would be near Cincinnati, about eight hundred miles above its base. Think of such space, and the beauty of a terraced city of such vast dimensions. Terrace after terrace with beautiful mansions of gold, like unto transparent glass and garnished with precious stones, diamonds, pearls, and rubies. And between these rows of beautiful mansions are broad avenues of wonderful trees, "the tree of life with its twelve manner of fruit, yielding its fruit every month, and whose leaves are for the healing of the nations." And between these avenues of the trees of life is the river of life with its crystal waters. Can you imagine more beautiful parks and boulevards than John describes in this lofty, magnificent terraced city?

John shows clearly this was a terraced city on a great and high mountain when he says "the walls of the city were of jasper and had twelve foundations garnished with all manner of precious stones, the first jasper. the second sapphire." and so on, each of the twelve foundations being of a different precious stone.

And the angel measured these twelve foundation walls "an hundred and forty four cubits." This would make each about two hundred feet high, and there being twelve of them extending all around this city, they could not be foundation walls with one on top of the other. Their height would preclude that. So there is but one possible conclusion: There were twelve beautiful terraces, about two hundred feet high on this lofty pyramidal mountain, on which was the magnificent New Jerusalem. These terraces would be about one hundred miles apart if the mountain was regular in sloping ascent and contour. This is the only way the city could have twelve foundation walls on each side if its enormous square of twelve hundred miles. Thus on each one of these vast expanses of sloping terraces there was room for a thousand cities, and millions of people. So that all the Jewish nations, and people of every clime and age, will have an abundance of room for all eternity.

Such wonderful magnitude of width, and breadth, and height, and grandeur, beauty and glory, could not have been dreamed of by John or any mortal man without inspiration from God. John says, "I saw these things and heard them." And from his minute and exact detail he must have seen and heard them. In the times when John lived, this city he described was larger than the then known world. No such city or mountain could exist on this or any known globe at that time. The Roman empire, which embraced the known world at that time, did not have the area that John ascribes to this city.

Did Joseph Smith fire off a revolver while the mob was ascending the stairs in Carthage jail? If so why did he do it?

W. M. B., Muncie, Ind.

While imprisoned Joseph Smith had in his possession a revolver, and as the mob was coming up the stairs, and after they had fired a number of shots into the room where he and his companions were, he aimed the revolver down the stairway and discharged two or three of its chambers. This was a few moments before he was fatally wounded. He fired these shots in obedience to the first law of nature, self-preservation. It was reported that one of his murderers was wounded in the arm by one of the bullets from his revolver, and that the wound never healed, but continued a large running sore as long as the man lived.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now when Ammon and his brethren separated themselves in the borders of the land of the Lamanites, behold Aaron took his journey towards the land which was called by the Lamanites, Jerusalem; calling it after the land of their father's nativity; and it was away joining the borders of Mormon.

2. Now the Lamanites, and the Amalekites, and the people of Amulon had built a great city, which was called Jerusalem.

3. Now the Lamanites of themselves were sufficiently hardened, but the Amalekites, and the Amulonites, were still harder; therefore they did cause the Lamanites that they should harden their hearts, that they should wax strong in wickedness and their abominations.

4. And it came to pass that Aaron came to the city of Jerusalem, and firstly began to preach to the Amalekites. And he began to preach to them in their synagogues, for they had built synagogues after the order of the Nehors; for many of the Amalekites and the Amulonites were after the order of the Nehors.

5. Therefore, as Aaron entered into one of their synagogues to preach unto the people, and as he was speaking unto them, behold there arose an Amalekite and began to contend with him, saying, What is that thou hast testified? Hast thou seen an angel? Why do not angels appear unto us? Behold are not this people as good as thy people?

6. Thou also sayest, except we repent, we shall perish. How knowest thou the thought and intent of our heart? How knowest thou that we have cause to repent? How knowest thou that we are not a righteous people? Behold, we have built sanctuaries, and we do assemble ourselves together to worship God. We do believe that God will save all men.

7. Now Aaron said unto him, Believest thou that the Son of God shall come to redeem mankind from their sins?

8. And the man said unto him, We do not believe that thou knowest any such thing. We do not believe in these foolish traditions. We do not believe that thou knowest of things to come, neither do we believe that thy fathers, and also that our fathers did know concerning the things which they spake, of that which is to come.

9. Now Aaron began to open the Scriptures unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be no redemption for mankind, save it were through the death and sufferings of Christ, and the atonement of his blood.

10. And it came to pass as he began to expound these things unto them, they were angry with him, and began to mock him; and they would not hear the words which he spake;

11. Therefore, when he saw that they would not hear his words, he departed out of their synagogue, and came over to a village which was called Ani-Anti, and there he found Muloki preaching the word unto them; and also Ammah and his brethren. And they contended with many about the word.

12. And it came to pass that they saw that the people would harden their hearts, therefore they departed and came over into the land of Middoni. And they did preach the word unto many, and few believed on the words which they taught.

13. Nevertheless, Aaron, and a certain number of his brethren, were taken and cast into prison, and the remainder of them fled out of the land of Middoni, unto the regions round about.

14. And those who were cast into prison suffered many things, and they were delivered by the hand of Lamoni and Ammon, and they were fed and clothed.

15. And they went forth again to declare the word, and thus they were delivered for the first time out of prison; and thus they had suffered.

16. And they went forth whithersoever they were led by the Spirit of the Lord, preaching the word of God in every synagogue of the Amalekites, or in every assembly of the Lamanites where they could be admitted.

17. And it came to pass that the Lord began to bless them, insomuch that they brought many to the knowledge of the truth; yea, they did convince many of their sins, and of the traditions of their fathers, which were not correct.

18. And it came to pass that Ammon and Lamoni returned from the land of Middoni, to the land of Ishmael, which was the land of their inheritance.

19. And king Lamoni would not suffer that Ammon should serve him, or be his servant;
20. But he caused that there should be synagogues built in the land of Ishmael; and he caused that his people, or the people who were under his reign, should assemble themselves together.
21. And he did rejoice over them, and he did teach them many things. And he did also declare unto them that they were a people who were under him, and that they were a free people, that they were free from the oppressions of the king, his father; for that his father had granted unto him that he might reign over the people who were in the land of Ishmael, and in all the land round about.
22. And he also declared unto them, that they might have the liberty of worshipping the Lord their God, according to their desires, in whatsoever place they were in, if it were in the land which was under the reign of king Lamoni.
23. And Ammon did preach unto the people of king Lamoni; and it came to pass that he did teach them all things concerning things pertaining to righteousness. And he did exhort them daily, with all diligence; and they gave heed unto his word, and they were zealous for keeping the commandments of God.—Alma 21.

These missionary-princes the sons of Mosiah, came into possession of a bit of knowledge in their travels, that all servants of God soon acquire. They were on an errand of expounding the truth to a benighted race, the red Lamanites. They found the minds of these people dark-veiled, so to speak, and their hearts unresponsive to uplifting agencies, but it was on account of false traditions and superstitions that had been bequeathed to them by their ancestors for generations back. But, though the missionaries found the Lamanites set and hardened in error, yet they found another class much more so.

These were the Amulonites and the Amalakites. These were not of the race of Laman, but were white; they came of the same stock as did the well-favored Nephites. They had once partaken of and enjoyed the enlightenment and revelations of the Nephites, but had fallen away from the truth, and had become the bitterest enemies of the fair-skinned nation. The people of Amulon were children of some corrupt priests that had once served under the wicked Nephite king, Noah, but who joined the Lamanite forces and were afterward identified with them. The Amalekites were another band of disgruntled Nephites, who had dissented from the Nephite body, and also became allied with the dark-skinned people.

These two classes were practically Nephite apostates. No wonder, then, that the historian says that, although the Lamanites were hardened, yet "the Amalekites and Amulonites were still harder; therefore they did cause the Lamanites that they should harden their hearts, that they should wax strong in wickedness and their abominations." This picture is true to life, one of the truest that could be drawn. Apostates from truth are always worse than they that never heard it. After men and women have once beheld the light, and have then become offended and have fallen away, they invariably become the most vindictive and the most virulent enemies of the truth and its adherents that the truth and its adherents ever know.

This is only according to natural law, is only the way we could expect it to be. The higher one climbs, the greater the fall if one falls. The more luminous and voluminous the knowledge one has been blessed with, the lower into the depths one may sink if one lets oneself go.

It was true in the case of the Jews. They had been given more information, and that warm from the breath of Jehovah, than any other nation of their time; yet they closed their eyes, and the other nations accepted the Son of God before they. It was so in the lifetime of the latter-day seer, Joseph Smith. Those that had shared with him the sweets of the "thus saith the Lord," and had vigorously upheld his hands in his work, became the most virile of his virile foes after they had fallen away—were often the ring-leaders of mobs, howling for his blood, or the loudest in defaming his fair name.

It is thus, too, to this day. "Mormonism" still finds her most craven and pitiable slanderers and falsifiers right in the ranks of apostates and others that have been in a position to know most of its worth, but who have

become disgruntled or jealous of its power.

And so it will be to the end.

There is also another statement in this chapter of ancient American history that might serve as the text of a sermonette. But we must make it a short one. It will be observed in the 21st and 22nd verses that king Lamoni grants that hereafter his subjects may be a free people, with the privilege of worshiping as they pleased. Which heaven-born boon they apparently had not hitherto enjoyed. What moved the king to bestow this freedom upon the people in his division of the Lamanite empire? Simply this: He had just been converted by a servant of God to the gospel of the coming Messiah. The light of new and marvelous truths had just broken over his before benighted soul. This brought the consciousness to his heart, as truth always does, that the Creator desires that his offspring should first of all be *free*, enjoying that which all kindreds of the earth will one day see—*liberty*.

It is on the principle of that never-dying and never-to-die declaration of the Savior of mankind, "the truth shall make you free." (John 10:32.) It has been first and forever a fact in human history that the more truth a people possessed the more they have felt and do feel that every son of Adam ought to have the right to think as he pleases, believe as he pleases, worship as he pleases, act as he pleases, so long as he does not trespass upon the rights of his fellows. We submit this proposition without the least fear of its being controverted.

If you see a person or combination of persons who would curtail or take away the freedom of thought, of speech, of belief, of legitimate action, then know assuredly that that person's or those persons' hearts are not illumed by truth.

Hence a true religion is a tolerant religion. So the converted monarch of antique South America, Lamoni, lifted the yoke from his people when the brightness of the true gospel had flooded his soul.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Our Hope.

We hope all things.

So says the last article of our creed. Our hope is in Christ. It is not a hope begotten of fancy. We do not have much faith in the fanciful notions that Christ is going to wink at our sins and lift us up, to soar in ecstasy through etherial space for ever and ever, or sit around the throne of grace with a harp to eternally thrum it or eternally gaze upon the face of our Savior.

Our hope is in Christ, but it is the hope that with him at the helm, guid-

ing and directing the destiny of this world, this world's people will steadily see and partake of real (not fanciful) blessings. That is, the portion of the world's people that follow the best light before them, that try to live in harmony with God and his creations.

We entertain a hope that through the Lord the earth will steadily become a better place to live upon.

Of course this will be brought about by the noble and upright division of her inhabitants. But without the Supreme Head standing high above us worms of the dust, continually adjusting matters, even the righteous would be at sea without a compass. There must be a Power with a vastly greater understanding than the best of mortals have; to overrule for good the combined efforts of all men, of wicked men, righteous men and those with a mistaken zeal. For often, all down the path of the ages since Father Adam, people with good intent but small knowledge have gone far awrong. We need not stop to give illustrations of this; everybody that has read history, sacred or profane, or anyone who even keeps informed on the passing events of our time, knows this.

So there must be, and is, a regulating Being over all, a grand President, to shower down increased light and to impart additional strength and fortitude to great and good men in times of perilous crises to nations or peoples; to direct the sum total of intelligent effort of all the kindreds of the earth to the end that it may do the most good in the shortest time; and to annul the efforts of the evilminded to set the world back, and to overrule all for good in the end.

And we believe that this grand President is Jesus Christ.

In placing the Son as the Governing Force of this planet, its Maker and all things therein, we do not lose sight of the fact that the Father is in turn over him with a much larger Kingdom to oversee, including that of his Son. But Christ has immediate charge of affairs of the earth. John, the beloved apostle assures us that Jesus had the work of creation directly in hand (1:3, 10) which of course, we understand was by appointment of God the Father.

Our hope is, then, that through the Son of God this globe of ours will steadily gravitate toward the condition of a perfect sphere, that there is no end to the perfecting process through which it is passing and will pass. We talk about the glory of God's abiding place; He dwells upon a planet also, only it is much older and more perfected than ours; it is cleansed and celestialized. But ours in the ages to come may and can reach a similar station to his, and be peopled by a similar class of beings to the bright hosts that surround his throne.

This is only evolution, and is as possible as it is possible to realize that the brilliant, polished diamond is composed of kindred elements to those of coal.

Our hope is that truth will prevail, that it is at once Christ's weapon which will destroy all things not of truth and his implement by which earth and her people will be brought step by step nearer to what God and his abiding place now is. And this hope amounts to an assurance, a solid and unwavering faith that thus it will be. As exclaims the poet:

Truth, crushed to earth, shall rise again;
The eternal years of God's are hers;
But error, wounded, writhes in pain,
And dies among his worshipers.

Truth is Christ's battering-ram; albeit, a peaceful one, but still one that will assuredly level the strongholds of all opposition in the dust. Truth will triumph. Therefore, have Latter-day Saints cheerfully borne contumely for the sake of augmenting truth's final victory.

No matter what opposition truth has had at the first, and it has always experienced antagonism till erring humankind has become accustomed to it, it will continue to increase in the earth and will ultimately prevail. And we children of the dust must take hold on it and cleave unto it as it comes to us, if we hope to be among those who climb up the steeps to higher things. "But we die, and leave the earth," you demur. No matter. We do not go so far out of the realm of this shpere, and anyhow, we return to it with our resurrected bodies at Christ's coming,

those of us that are worthy then. For it is written that he will come accompanied by glorious hosts, and who should they be but the righteous who once lived here and hence have a right to the earth as a home when the Son of Man rules it in person. The Master says, "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5) and it must be a heritage worth while that the lowly in heart, in other words the true followers of the meek and lowly Jesus, shall inherit.

This earth is our home first and forever; and it is for our benefit that it is to become an ever-increasingly better and holier place for us to inhabit. We believe, with Lyman Abbot that there is no very vast change at death; only the passing from one phase of life to another, as we would leave this continent and visit, say, Europe. We are subject to return again.

This is one phase of our hope in Christ, for we believe his everguiding hand is shaping our destiny thus, and the destiny of this planet. We must "work out our salvation with fear and trembling" under his leading.

Further: Our hope in Christ is not confined to what he is doing and will do in the way of overruling the destiny of nations and of individuals for the best good, but what he has done for the human race, also.

Our hope is that history and tradition are true that say the Messiah came down and dwelt on the earth, as a pattern for all men and women to follow, that he, too, gave a code of heaven-born laws, obedience to which would bring mortals to perfection as sons and daughters of God, and that he suffered himself to be put to death that all mankind might rise from the dead. Our hope in this also amounts to a quiet, but unshakable assurance that it is actually so.

The first man, Adam, fell and brought death into the world. This must be overcome. The Redeemer, Christ, conquered this so that its eternal effect was wiped out and life that should continue everlastingly took its place. Through his sacrifice, all mortals will be raised from the grave. Christ, a God, overcame death by giving his life; he arose from the dead after three days with an immortal body; we will also be resurrected from the tomb with purified, perfected, celestialized, immortal tabernacles. And hereafter we may all inherit the earth, after it is purified, perfected, celestialized and immortalized under the piloting power of the Son of God. As St. Paul explains, "For in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

The resurrection will be brought about according to natural law that we do not now understand. As the telephone or a hundred other wonders have been brought into operation, that would have been unbelievable a century ago.

We have no part nor lot, however, in that all too prevalent belief among Christians that Christ will some how or other "railroad" them through to an illustrious bliss by confessing his name and side-stepping his teachings.

We believe, rather, that if this loving Savior would mark out the way for us, that is all we could ask or expect. We could not expect, nor none but the slothful would want him to make the road and then carry us along it, when we could walk along it and thus acquire strength. It is a pleasing and glorious hope we entertain that the Lover of our souls laboriously made the road to perfection, then consented to give us gentle leaders to walk up it.

That is just what Christ's gospel amounts to, a life-plan or guide through the path of life, and, if we follow it, we shall win a station that will bring us into the society of the Son of God. And this end will be effected by following "in his steps," but the supreme joy that will attend upon our victory over sin, will be immeasurable and incomprehensible to us in our present state.

And we read this our glorious hope by the glowing light of the restoring angels that have been despatched to Joseph Smith, the modern prophet, and apostle of Jesus Christ, and by this light we have, as was Peter of old, been "begotten again unto a lively hope."

PROBLEMS OF LIFE.

BY J. ALEXANDER.

If we could always understand the whys for everything in life we should be able to understand life itself, and if we knew what life is we should know its purposes, and so every problem that bewilders us would be made easy. But there are so many things confronting us every day. In a cafe, for instance, why does one man ask to have his steak well down while the next one wants his rare? Difference in taste, desires, appetite, raising and—well, does that explain and answer the question? Both were created in the image of God.

Why does the child, who is raised under the most favorable influence, and surrounded by everything that ordinarily conduces to happiness, chafe under these environments? Why is he discontented and desirous to roam? Can you give me the why to these questions? O, you say, it is in the blood, for man has gone far from the laws of God, but if you want to find perfection go to the lower animals, for in them we do not see these evil propensities.

With a friend I stood one day upon the rear platform of a moving train. We were admiring the passing scenery. Grass and trees were everywhere and the cattle we passed seemed content, and were fatting. Sheep on either side of the track were watched by the shepherds. The train rumbled along, as we climbed the steep grade leading from the valley below. All at once there was a stir among the feeding herds, several lambs had left their friends, and were making feeble efforts to get to the train. The mothers of these little wanderers, made efforts to call them back, and several of the nearby sheep followed to assist. Soon they had all left the chase save one little fellow and his mother. His friends had all gone back to their life again, and one, only one, kept pace with the little wanderer. This little fellow stumbled several times as he ran in his vain effort to overtake what would have crushed his little life, but he was unmindful of that or unaware. Still he kept struggling on not heeding or hearing the voice of the devoted mother, until he fell, exhausted, unable to rise again. We could see his struggles to rise until he became aware of the presence of his helper.

I do not know, but here is a good point to digress and write an article on motherhood, the most wonderful of all God's creations, but this article is written to ask you to solve the question why, when you see such propensities cropping out in the lower animal life.

If all these questions could be answered we might be able to frustrate the great plans of God, and take from man his agency. They are here, we are compelled to meet them every day.

Many times desires and appetites are the result of ignorance. The child places his hand upon the stove because his education has not been sufficient to make him know the danger.

"The Glory of God is intelligence," and he has revealed his purposes to men in all ages of the world, and the philosophy of life that has been given to us by the servants of God has lived longer than any other and so there has been a way pointed out for man to follow, the following of which will bring life, and knowledge.

There has been no philosophy that has been more deeply rooted in the institutions of men than that given by God's servant Moses. All the laws of nations, are founded upon his instructions to the children of Israel. No song has ever been sung that has been fraught with the same consoling influence that has surrounded the utterances of David, the sweet singer of Judah. No words of wisdom can compare with the sayings of Solomon and the words of Isaiah and Jeremiah bring us into close communion with the Master himself. Mention has not been made of the faith inspiring words of Samuel and the constancy of Ruth nor the patience and integrity of Job. The love inspired by the teachings of the Master while on earth, the ethics of life by Paul and Peter and James and the prophetic foresight of John. These have all lived through centuries of opposition, and will continue to live after the philosophies of men have been forgotten. There is a way that leads to life eternal

and has been given by God. He has spoken both anciently and in modern times. The path is plain, "the burden is light and the yoke is easy."

"There is a way that seemeth right unto man, but the end thereof is death."

THE PRAYER OF A PROPHET.

Long ago in bygone ages,
  On a morning bright and fair,
When sweet springtime's flowers were blooming,
  Wafting fragrance on the air,

Then the youthful prophet Enos,
  Filled with mighty truth and love,
'Mid the solemn forest kneeling,
  Sought in prayer his God above.

For the light his soul was yearning,
  He was hungered for the word,
And in earnest, prayerful pleading
  His petition might be heard.

Earnest prayer with faith implicit
  Did at length prevail with heaven,
And a voice so full of comfort
  Said, "Thou are blest — thy sins forgiven;"

"Because of thy faith implicit
  In Him whom thou ne'er hast seen,
And e'er he shall come as promised
  Many years must intervene;

"And much joy shalt thee be given,
  And great comfort to thy soul,
For the Lord hath seen thy labors,
  And thy faith hath made thee whole."

But unto the God of heaven,
  He continued yet to pray,
That his people might be guided
  In the straight and narrow way.

One great promise he received
  On that great eventful day;
That his record should not perish,
  But come forth in God's own way.

O what rapture filled his bosom
  When through earnestness and grace,
Enos saw the blessed Savior,
  And talked with him face to face!

—Annie G. Lauritzen.

For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts.—Doc. & Cov.

Behold, I am Jesus Christ the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness.—Doc. & Cov.

JOSEPH SMITH'S MISSION.

BY DON JOLLY, UNION, OREGON.

In order for the world to understand the true mission of Joseph Smith the Prophet, they must first understand what part in the great drama of God's plan for the saving of mankind Joseph Smith was called to perform. The object of this line of thought is to show that when the Latter-day Saints make the declaration that Joseph Smith was the greatest prophet that the world has ever known with the exception of the Son of God, the same is based upon scripture, reason, and good judgment.

Now, dear reader, go with me if you will, back to the time when man was created in the image of God. Adam was a prophet that God has chosen to be the first man of creation, and also the possessor of the priesthood, giving him the right and authority to act in the name of the Lord for the saving of mankind in his (Adam's) dispensation. By way of explanation: When we talk of priesthood we invariably mean the authority and right that man has to act in the name of the Lord.

In order for a man to act legitimately in any office in an earthly government he would first have to be called to that position of trust by those having the right to do so. It is the same with the earthly business of the Master, and for that reason, he (God) has endowed men with the holy priesthood after the order of the Son of God, giving them the right to act in his name for the upbuilding of his kingdom.

So we are given to understand that Father Adam held this right and priesthood. We learn by reading section 84 of the Doctrine and Covenants that the priesthood was given to the posterity of Adam down until Moses, when because of the sinfulness of the people, they put themselves in such a condition that they were not worthy of the higher priesthood, and it was consequently taken from them. But we notice from the Doctrine and Covenants, (84:18), that the Aaronic or lesser priesthood was confirmed upon Aaron and his seed throughout all their generations.

But bear in mind that when each of the prophets of the Lord came forth in his time he always had a divine call through the gateway of legitimate authority. Or as Paul has said in Heb. 5:4; "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

Space will not permit me to define the special callings of all the different prophets, but suffice it to say that they were called by God direct or through his servants indirect, as that is always God's mode of working, (Amos 3:7). John the Baptist held the lesser priesthood and for that reason could go before the Savior and cry repentance unto the people with authority. Hear the words of John: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire."

Note the fact that John did not baptize with fire and the Holy Ghost, for the reason that the Aaronic priesthood which he possessed did not carry with it that power; but notice if you will, the language of John: "There will come one after me who will baptize you with fire and the Holy Ghost." Note also the fact that the Savior alone did not hold this priesthood, but he conferred the same upon his Apostles. Hear his own words: "As thou hast sent me into the world, even so have I also sent them into the world." (John 17:18). Now how was Jesus sent? By the Father clothed with the priesthood's power. How were the Apostles sent? They were sent by Jesus the same as he was sent by his Father. Therefore they must of necessity have held the Melchisedec priesthood.

Unto Peter the Savior gave the keys of the kingdom of heaven (Matt. 16: 19). And when the Savior was taken from among men the responsibility of the kingdom fell upon Peter; and when the apostacy took place and the Dragon made war with the Saints (Rev. 13:6-9), and the servants of the Lord were put to death, the priesthood went with them, and there was not a man upon the earth that could say, "Thus saith the Lord."

The church was driven into the wilderness, until the time came for the ushering in of the dispensation of the fullness of times. And then God called and chose the latter day prophet for the purpose of restoring the fullness of the everlasting gospel. At this juncture the Lord caused Joseph, the boy Prophet, to be confused over the subject of religion to the extent that he went into the woods to inquire of the Lord which of all the contending creeds would save and exalt him in the mansions on high. He received in answer to his prayer a visit from the Father and the Son, who told him that all the contending creeds of men were wrong, and to join none of them, and that he was the chosen vessel in the hands of the Lord, for the purpose of bringing to pass a mighty work in the last days.

Joseph received instructions from the courts of glory from time to time, preparing him for his work; and on the 15th of May, 1829, John the Baptist as a ministering angel, came to him and Oliver Cowdery and laid hands upon their heads ordaining them to the Aaronic priesthood, using these words: "Upon you my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

The angel told them that he was working under the direction of Peter, James, and John. Not long after that Peter, James, and John came to Joseph and laid their hands upon his head, and conferred upon him the Melchisedec priesthood and the keys of the kingdom of heaven, thereby giving him authority that whatsoever he should bind on earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven. On the 3rd of April, 1836, in the Kirtland Temple, Moses appeared and committed unto Joseph the keys of the gathering of Israel, from the four parts of the earth, and the leading of the Ten Tribes

from the North. And also the Prophet Elijah who was taken to heaven without tasting death, stood before him and said: "Behold the time has fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse, Therefore the keys of this dispensation are committed unto your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (Doc. and Cov. 110:14-16).

So you see from this that Joseph Smith was the next to the greatest Prophet that has ever graced the earth with a visit, for the reason that all former dispensations and keys were delivered unto him. Paul understood this when he said: "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." (Eph. 1:10).

LIVING LIKE CHRIST.

Cleveland, O., has become the center of what promises to be a world-wide movement of great power and blessing. As the result of a sermon preached at a mass meeting of the Young People's Societies of Cleveland by Rev. William B. Wallace, pastor of the East End Baptist Church, hundreds of the young Christians of the city pledged themselves to an effort to "live like Christ" for two weeks. The movement was entered on with great enthusiasm and carried out with deep earnestness. At the end of the two weeks there was a mass meeting to report experiences, and many pledged themselves to continue the effort, and many affecting experiences were told.

The enthusiasm aroused by the Cleveland movement became contagious, and it was resolved to try to make it world-wide. The leaders of the United Society of Christian Endeavor, of the Epworth League (Methodist) and of the International Baptist Young People's Union, proposed to interest the members of these societies throughout the world in a special and concerted effort to live like Christ for two weeks beginning Sunday, March 7. Sermons and meetings on this Sunday are to be devoted to the idea; and on Sunday, March 21, are to be experience meetings to tell of the success of those who have engaged in the effort and to consider plans for the future. This proposal has struck a responsive chord in Christian hearts all over the world, and the eager enthusiasm with which the idea has been received is the best possible proof of the loyalty of young Christians to their Savior, and brings a warmth and glow of love to every Christian heart.

The experiences of the young Christians of Cleveland and other places, who have engaged in this effort, have brought out many queer phases of business life. Young women who are stenographers have been compelled to consider whether it is right for them to write letters dictated by their employers, stating what they know to be false. A nurse asked if, when a patient was feeble and nervous and asked her to marry him, she should say "Yes," in order to soothe the patient, but without any intention of keeping her word. Some very difficult questions were raised. One young woman, a stenographer, and a member of the Warren Avenue Baptist church of Boston, resigned her position rather than write a letter, at dictation, soliciting business from a liquor dealer. On the other hand a young man, a salesman in a ladies' shoe store, testified that he always told the truth about the quality and size of shoes. He lost many customers, who went away angry, because he would not say a shoe which he had fitted was number three when it was really a number six; but gradually he had gained a large number of steady customers, who came to him because they knew they could depend on his telling the truth about their shoes. He found it paid to tell the truth.

In this connection the writer is led to tell an experience of his own, when a young business man in New York City. A lot of goods had been sold

by a broker, nominally at a certain price. When the writer came to make out the bill, the head of his firm told him to make it out to the buyers at a higher price than had been agreed on with the broker in order that the broker might make a profit, in addition to his commission. The writer refused to do this, and expected to be discharged on the spot. But he was not; and after that there was never anything the firm would not trust him with. That act made him "solid" in that business as long as he wished to stay.

This rapidly-spreading movement of the young people is one of the most encouraging things in the religious world. More than federation, more than union, more even than preaching, does it mean to put the life of Christ practically before the world. There has been altogether too much ground for the assertion that many churches are so cold and dead and worldly, that there was no good to be expected from getting people to join such churches. The un-Christlike life and spirit of many professing Christians is the greatest obstacle to the spread of the Gospel. As the heathen said to the missionary, so it might be said to many members of Christian churches, "You are not like your book."

We hail, therefore, this movement of young Christians with great joy. It has in it the promise of redeeming the world. Some have raised quibbles as to how Christ would act if he was on earth bodily in this twentieth century; but the devoted, earnest Christian will never go far astray from his Lord. And we sincerely pray that this movement of the young Christians may be taken up by the whole Christian church. And when every Christian is living like Christ all the time, the conversion of the world to our Lord will not be longer delayed.—The Watchman.

And I give unto you a commandment, that ye shall teach one another the doctrine of the kingdom.—Doc. & Cov.

Behold, I send you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.—Doc. & Cov.

The Missions.

NORTHERN STATES MISSION.

Ice Cut for a Baptism.

On December 28, 1908, Elders A. K. Kennington and D. P. Johnson visited Bridgeton, Mich., and at the request of a Mr. Manning cut a hole in the ice and baptized him. He says he did not take cold, but has felt like a new man ever since; and that he has been greatly strengthened since he was baptized and confirmed. He has also been able to quit using tea, coffee and tobacco.

Northern Illinois Conference.

On Sunday, February 7th, Elder George A. Smith was a welcome visitor at our Sunday school and fast meeting, where our Saints and friends turned out en masse to listen to the instructions of the servants of the Lord. Dr. Allen of Salt Lake made a visit to our church and during the Sunday school spoke on the advantages of the parents' class, which is being given a place in our school.

The elders of Chicago are doing a good work in visiting among the friends and students.

On Thursday, February 4th, a baptismal service was held at the church, 149 South Paulina street, where we had a large congregation of friends and strangers to witness the ceremony of baptizing four more who made covenants with the Lord in the waters of baptism.

The elders laboring in Joliet report good prospects in that city and many good investigators are constantly attending our services.

In Rockford, Ill.

The following report comes from Rockford, Ill., where Elder Fairbanks and three others are now laboring:

"The Elders' Journal and the News are always received with pleasure and give one food for thought and inspiration to read and re-read the many valuable gospel truths that we find in them.

"At present we are laboring in the residential part of the city visiting the people in their homes, presenting to them the many truths embodied in the restored gospel of which we are witnesses, and asking the people to give heed to the message we have to bear, "for the Son of Man shall come in the glory of the Father with his angels and then shall he reward every man according to his works." (Matt. 16:27.)

"We are making friends and gaining ground daily, and by our untiring efforts hope to lead some to the light that burst forth in this dispensation of the fullness of time; and as humble servants of God clothed in the armor of righteousness, we are going forth from house to house teach-

ing the gospel taught by Christ and his apostles, and bearing testimony that if mankind will repent and turn unto the Lord and live the gospel as it was revealed to Joseph Smith, the prophet, as a reward for their faithfulness they will be given eternal life; the greatest gift from God to man.

—Elder S. B. Fairbanks."

Joseph Campbell, Conference President.

Wisconsin Conference.

On February 7th, 1909, the Milwaukee Branch was favored with a visit by Pres. German E. Ellsworth and Elder George A. Smith. The church was well filled with eager listeners. All were well pleased and expressed the intention to come often. The result of an interview with a reporter is the following piece in the morning paper:

"'Chastity in the people of the Church of Jesus Christ of Latter-day Saints is shown in the purity of their children,' said George A. Smith of Salt Lake City, Utah, in speaking of the work of their faith in an address delivered at the Church of Jesus Christ of Latter-day Saints, 2707 Clark street, Milwaukee, last night. 'The Mormon Church,' said Elder Smith, 'claims to have better teachings in some respects than other creeds. While the church takes a strong stand in favor of prohibition, the ban falls on tobacco, tea, coffee and other stimulants and narcotics also. Clean living is one of our great principles; we hold that it is just as much the duty of a man to be chaste as it is of a woman. Look at the children and see if the principle has not been followed. And we are gaining in strength by leaps and bounds. Official figures compiled by the government in relation to the growth along denominational lines, place the Church of Jesus Christ of Latter-day Saints in the lead. Were the people of this country to take the trouble to really look into the church and be given a thorough understanding of its teachings, we should have conversions in numbers such as no other church ever experienced'."

The branch is fully organized with local priesthood, and has a flourishing Sunday school, Mutual, and Relief Society. Twelve elders are laboring in the city this winter and we feel a good work is being done.

D. A. Latimer, conference president.
W. D. VanDyke, mission secretary.

CENTRAL STATES MISSION.

Pres. Joseph B. Dalley reports that heavy rain is now the worst impediment to the spread of "Mormonism" in his territory of Arkansas.

Elders Geo. C. Murdock and Keplar Sessions, pioneer missionaries in New Orleans, write as if an opening wedge is being inserted to get the restored gospel heard in that hitherto iron-clad city.

Pres. G. E. Cahoon, of the Missouri elders, reports a woman at Cape Girardeau so anxious to join the fold of Christ that she was baptized in a river floating with ice.

Information Wanted.

Sister Catherine Surritte, whose maiden name was Woods, has lost track of her brothers and sisters, and she would be grateful for information of their whereabouts. Her father's name was Archibald Woods, and her address is Pottersville, Howell county, Missouri.

Favorable Field.

Writing from Palmyra, Mo., about nine miles north of Hannibal, Elders G. C. Wright and W. D. Holt report that they find that field quite favorable. They have held several meetings and have had invitations to hold a number of cottage meetings. Many of the people welcome the elders to their homes.

Success Arouses Opposition.

Elder J. U. Webster and Thos. L. Kerr, writing from Gion, Mo., say their holding of eight full-attended meetings there has aroused the ire of the local gentleman of the cloth, who has accused the brethren of teaching unbiblical doctrine and has challenged them to a debate. The elders, anxious to show him and his flock that "Mormonism" is the most biblical of biblical religions, though opposed to contention, have accepted the challenge.

Devotion to Duty.

Following is part of a letter written to President S. O. Bennion by Elder James D. Pratt and dated Groveton, Texas, Feb. 7.:

"I have just received a letter from my wife stating that our bishop had been talking with her about writing to you in regard to my return home on account of the death of my little girl. I thought I would just write you and let you know how I feel about it. I have been greatly blessed since I came on my mission, and I feel to acknowledge the hand of God in all things, for I know that he doeth all things well. Dear brother, I feel it my duty to remain here and complete my mission. My folks are all well at home, and I could do no good there except to be a comfort to my wife, and as she is well I think it wrong for me to return. My desire is to stay until I can return with an honorable release."

Washington-Lincoln Celebration.

The missionaries of the mission and Liahona offices, assisted by some of the Independence Saints gave a patriotic social the night of February 15. The affair was held in the Examiner Hall which was very tastefully decorated with American flags and national colors in various designs. Elaborate preparations generally were made, an

item of which was the preparing of luncheon for 200 people, the dessert being sticks of red, white and blue candy tied with narrow ribbon of the same colors.

A program of pleasing musical numbers, including the national songs in chorus, a duet, quartet, instrumental and string selections; patriotic recitations and orations, etc., were rendered. Then sham court proceedings were produced with ludicrous effect and other amusements indulged in. There was but one obstacle to the entire success of the event and that was the severity of the weather, which cut down the number of our guests far below what was expected and far below the number that enjoyed with us a similar affair last year.

Typical.

Here, in substance, is a typical "Mormon" missionary experience penned from West Plains, Mo., Feb. 12, by Elders G. E. Hulme and J. W. Nuttall:

"Among several of the places where we held meetings was the West Liberty District. We held five, well attended, there and found many friends who were favorably impressed with our teachings and invited us to come and hold more with them as soon as possible.

"According to appointment we met several of our colaborers at Winona, Shannon county. Leaving there Jan. 3, Elder J. W. Nuttall and I took up the work in Howell county. After holding meetings and working for about three weeks we went back to West Libertv and found that several of the people had been reading the literature which we had left with them and were desirious of hearing more of the truth.

"Our friends appointed another meeting for us and sent a young man around to the people whose children were not in school and notified them of our advent. We held four meetings with good attendance. At the close of our last one several of the people came up and shook hands with us and bade us God speed, remarking that we had spoken the truth and invited us to come back again. We left a number of books with them including several copies of the Book of Mormon. We believe a harvest will be reaped there in the future.

"From there we made our way to Pottersville to visit some Saints. Being refused the Union church and school house, we held several full attended cottage services and baptized two persons, viz.: Mrs. Catharine Melvina Surritte and son Henry Clay Surritte. Mr. J. C. Surritte, the husband and father of the converts had been a member of the Church for several years. He was caused to rejoice and thank his Maker for the ingathering of his wife and son.

"As we were leaving that part, we were hailed by a man who said that his home was some distance away. He asked us if we were not "Mormon" preachers, and wished to get some books of us. He said that two of our elders had called at his home and stayed over night with him. The seed sown by them had taken root. We sold him a Book of Mormon and three smaller books.

"We know not where the seeds we sow will fall, nor where they will shoot up."

WESTERN STATES MISSION.

Friends Made Through an Enemy.

Elders W. S. Kofford and Wm. J. Hiatt were recently laboring in and near Hallsville, W. Va., when they and a local elder named James Ross, were invited to hold a meeting. They did so, and a minister in the congregation announced that on the next evening. he would hold a meeting. His subject was the "Mormons," and his remarks were of a slanderous nature. One result of his effort was the making of several friends for the elders, one of whom opened his home for a meeting which was held by them the following evening. There was a good attendance and many friends were made.

Visitors.

Elder Geo. A. Smith who was on his way from the east paid us a short visit last week. The elders of the Denver conference met at the mission headquarters and received some good advice and instructions from him. He impressed us with the importance of our calling and spoke of the duty we owe to God and ourselves.

Another welcome visitor was Brother Benjamin Goddard of the Bureau of Information at Salt Lake City. He spoke to us at our Sunday evening meeting. Made a strong appeal for all who profess to be "Mormons" to acquaint themselves with the principles of the gospel. Dealt quite extensively on the passage of scripture, "This gospel of the kingdom shall be preached in all the world for a witness to all nations" (Matt. 24:14). Said that we all have our part to play and if we fall short in doing our duty and are not prepared to give unto the people with whom we come in contact the restored gospel then we can not expect our heavenly Father to be pleased with us who have been entrusted with so great a message.

Told of elders, in the early history of the Church going to England, where the truth was taught; some who accepted it carried it to South Africa, and thence to Australia. A lone family living in the interior taught it to their neighbors, and later they emigrated to Zion. Not long after this family emigrated, the people who had heard their teachings believed them, and like Cornelius of old, sent for the servants of the Lord that they might be baptized. Today we have a branch of the Church at that place. Surely the gospel is destined to reach all people. Think if you are playing your part.

John Robinson, secretary.

SOUTHERN STATES MISSION.

Review for January.

The following missionary work has been done in the Southern States Mission during the month of January: Standard Church Works distributed 339; other books distributed, 2,142; tracts distributed, 23,314; Liahona The Elders' Journal distributed, 3,176; families visited and revisited, 18,962; gospel conversations, 12,494; meetings held, 914; children blessed, 50; baptisms, 31. Florida conference comes in for favorable mention, having disposed of 129 Church Works and 386 other books.

Releases: J. R. Dansie, D. R. Taylor, I. O. Spencer, J. G. Jensen, A. F. Tolton and Miss Florence Zundel.

Arrivals and Appointments: Jas. C. Healey to Georgia conference. Jno. L. Berthelson to Virginia conference. Orson Erickson to Middle Tennessee conference.

Transfers: Alvin T. Thorup from East Tennessee to Mission office. Chas. Muggleston from Mission Office to Florida. Miss Leah V. Holt from Ohio to Mission Office.

In General.

From all portions of the mission come very favorable reports of the progress of the work. The elders are all enjoying good health and are doing a good work. During the month President Chas. A. Callis has visited the Kentucky, East Kentucky, Ohio, Mississippi, Atlanta and South Carolina conferences. In the first four mentioned he held general conferences. On the 23rd President Callis received the sad intelligence of his brother's death and left for the west the same day. In our December report we unintentionally omitted to mention the arrival of a new lady missionary; she came to the Mission Home on Dec. 24th. Maiden name Callis. Mother and child doing well.

C. E. Dinwoodey, Secretary.

MISCELLANEOUS.

Letter From Japan.

Sapporo, Japan, Jan. 8, 1909.

To the Editors:

A little news from Japan now and then,
Is good enough for the best of men.

And as the new year has just commenced, I thought it as good a time as any to write. We are still working, although the snow is a little disagreeable; we know that our labors have not been in vain. Through the blessings of the Lord we have gained many friends and a few have been added to the fold. The opposition in Japan is not great, in fact, there is hardly enough of it to make the work well known from that source. But, of course, that leaves us more room to spread the work in its true light.

The population on this island, Hakkaido, is so mixed, the people having come from nearly all parts of Japan, that they are free thinkers, not being so imbued with the spirit of Ancient Japan and its religion to the extent that some of the other islands are. They are willing to accept modern ways and customs, even in religion.

We are located in Sapporo, the capital of Hakkaido, and are kept busy entertaining visitors and visiting friends and investigators.

The results of the past year's work are encouraging and show how our Father in heaven opens the way for His servants when the right time comes. At the close of 1907 there were two Saints in Sapporo; during last year eight received baptism, and yesterday two more sisters received the sacred ordinance, making in all five male and seven female converts.

Very little country work has been done, as conditions here don't seem to warrant it yet. However, last June we started some tracting in the small villages near Sapporo, the direct result being that we have Sunday schools and regular meetings in two such villages. A school was organized in one, Toyohira, June 28, with myself as superintendent and Elder M. Stewart Marriott, assistant. There are enrolled twenty-two and about that many more who come occasionally. The trouble is, we haven't the full support of the parents; they are indifferent regarding religion and especially Christian religion.

The other school is at Tene, and was organized August 9 by Elder Justus B. Seely, who has charge of the work in Hokkaido. There are fifteen pupils enrolled there; though few they are diligent and always anxious to assemble and hear of Christ and his work, as well as the teachings of "Mormonism."

Thursday a regular evening meeting is held at Toyohira and Friday one at Tene. Thus, you see we have what might be called three branches, although the elders are staying in but one, Sapporo. There are eighty-two enrolled in the Sapporo school, divided into four classes, with two teachers each. This school convenes at 9 a. m., so we are all four able to be present. The other two schools commence at 2 p. m., which gives us time after our sacrament meeting to separate for the village schools.

Besides this a Bible class is held at Sapporo and one at Tene. The Toyohira people lack interest, at least we have only held one or two there. A regular evening meeting is held at Sapporo every Sunday and is fairly well attended.

We are grateful to the Lord for his blessings to this nation and believe the time is near at hand for some of the Japanese to accept the gospel.

May God bless the Liahona and its work in all the world, is the prayer of your brother in Japan. J. Preston Cutler.

For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly.—Doc. & Cov.

DEATHS.

Shipman.— Elder Willard B. Farr, writes from Oakland, Cal., of the death of Sister Helen I. Shipman, which occurred there on the morning of January 17, after she had given birth to a daughter. Deceased was the daughter of J. J. and Edith Billings Larson, and was born in Manti, Utah, Jan. 13, 1873. In 1900 she removed with her parents to Idaho, where she became the wife of C. W. Shipman, in 1903. Shortly after her marriage she removed to Salt Lake City, where she resided several years, and was a member of the Tabernacle Choir. In 1906 she removed with her husband to San Francisco, arriving shortly before the earthquake, after which they settled in Oakland. Her funeral was held Jan. 22, and was attended by most of the Saints and a number of friends and acquaintances. President Joseph E. Robinson and Elder Jacob Magleby were the speakers. Deceased was always a true Latter-day Saint and died true to her faith. The babe was blessed by the elders in Oakland, Feb. 2, and given the name of Vashti. The same night it was taken by its grandmother to Oregon where it will be reared by relatives.

Schmidgall—Brother Christian Schmidgall of Du Quoin, Illinois, passed peacefully away at his home Wednesday, February 3rd, and interment took place at Vergennes in the family plot.

Brother Schmidgall attained the venerable age of seventy-two and was a staunch Latter-day Saint. Many are the elders who have profited by his acquaintance and partaken of his hospitality. The funeral services were conducted by Pres. Peter J. Ricks and Elder Leslie Barkdull of the Southern Illinois conference, and many friends gathered to pay a last tribute to the departed.

He was laid away after the manner of his people which was a revelation to many friends and relations.

Many of the prominent men of the Church have found shelter and comfort beneath the roof of his ever peaceful home, and in his departure we know a man of God has gone to his rest. We shall ever cherish the memory of our beloved brother, and are bound to gain a higher plane by having partaken of his loving, gentle spirit.

Elder Peter J. Ricks,
Elder Leslie Barkdull.

HOW GOD SPEAKS TO MAN.

Geology copies God's handwriting on the pages of his rocks; astronomy copies God's handwriting and voice on the pages of his stars; physiology copies God's speech uttered through the human body; psychology—it is a copy of the laws of the human intellect; art—it is a copy of God's beautiful thoughts; tools—they are God's useful thoughts organized into terms of steel or iron or wood, and they give us these marvelous textures. This universe of ours is simply a great wheel, a wheel fitted in another wheel, a vast complicated mechanism—never a lever getting out of place, never a wheel slipping a cog. But at the back of the whole stands an inventor; at the back of the whole printing press there is one keeping watch over his mechanism; at the back of all the flying wheels stands the great Father God in the silence, keeping watch over his own. These laws of nature through land and sea and sky, through all the fruits, through all that lends us beauty and truth—they are the voices of God speaking to us. Then you find a man that has visions like Moses, who takes off his shoes when the acacia-bush flames in scarlet and burns like a sheet of fire. When Paul, with his visionary power, looks up he perceives that God is speaking to him. Tennyson understands that God is nearer than breathing, and closer than hands or feet. We never can escape from him. The angel of his goodness goes before us; the angel of his mercy follows after us. God is not a bundle of thunderstorms; God is not a sheath of red-hot thunderbolts; God is not upon the track of a sinner to overwhelm him for his sins; God follows after the sinful men to recover them out of their transgressions. We are camped in the heart of God; we set up our tent in the midst of God's mind. We can no more lift ourselves out of the presence of God than a man can lift himself out of this universe by—excuse the expression—his boots. That is our hope. The way to fly from God is to flee into his arms. This world is so beautiful—this world, steeped in God's wisdom, colored with his love, flaming with his beauty—it is the voice of God. If we have a mind that is sensitive to his overtures of love then the manifold voices of God in physical nature is the marvelous fact and event of human life.—Newell Dwight Hillis, D. D., in the Homiletic Review

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SHALL WE NOT PROGRESS?

BY GEORGE Q. CANNON, IN WESTERN STANDARD, JAN. 31, 1857.

From our own experience and the accounts which we receive from other places, we are satisfied that the reformation which has been commenced in the valleys of the mountains—Utah—is extending to the Saints throughout the world, and producing the happiest results. Humility and love, and a determination to live nearer unto the Lord, are sensibly increasing among the people, and these feelings are attended by the accompanying fruits. A distinction will soon be apparent (it is already the case to some extent) between those who are determined to live their religion and enjoy the blessings thereof, and those who have suffered themselves to be so far lulled to sleep and to be overcome by lethargy, as to view the work of reformation as entirely unnecessary so far as they are concerned. This distinction will grow wider and wider, until such individuals will cease to be one with their brethren and sisters; and as they will, of course, be of the opinion that they, themselves, are all right, they will look upon those who are different from themselves, as wrong, and will cease to have pleasure in their society and withdraw themselves from it. This will be the inevitable consequence of the movement now being made throughout the Church, and it will have a greater tendency to purify the people and add power to the organization of the kingdom of God upon the earth, than any movement that has been made for some time. With the increase of purity, power and the determination to live more strictly in accordance with the requirements of their religion among the Saints, there will be a corresponding increase of hatred and malignity manifested by those who are opposed to the work of God. Satan will not be content to witness the fulfillment of the purposes of God and the rolling forth of his kingdom, without making every exertion in his power to prevent it; and he will not fail to exercise all his subtlety and exert all his influence to obtain the aid of those who will give heed unto him, to be his agents in counteracting the designs of the Lord. This will be all right, and though it is his desire to operate against and retard the spread and onward increase of the kingdom by the measures he shall adopt, yet it will help to consummate that which he is so desirous to prevent.

The idea of the Saints reforming, is something that many cannot understand. They cannot see any need of it. But they will learn, if they adhere to the truth, that there exists, so long as mankind are imperfect, a continual necessity for reformation. When a Latter-day Saint ceases to perceive the necessity of reformation, or doing better than he has been doing, it should be an evidence to him that he has not the light of the Spirit as he should have it, and that he has ceased to progress. If he is fully possessed of the Spirit of the Lord, he will progress, and, if he progress, he will see ample cause to do better today than he did yesterday, this week than last week, and the present year than the preceding year. His experience, if he should live his religion, will increase daily, and with the aid of

that experience he will comprehend more perfectly the duties devolving upon him, and will be more capable of discharging them every day that he lives than the preceding one. So that the man or the woman who is living up to the light of truth, is continually reforming—progression implying reform, But the late reformation which has been commenced in Utah, and which is being extended to the churches scattered abroad, is a deep and thorough repentance of sin, a renewal of covenants and a complete awakening from the lethargy and carelessness which have been gradually but surely increasing amongst too many of the Saints. It is a call for the people of God to descend into the depths of humility, to confess their sins with a broken and contrite heart before the Lord, and to continue in so doing, living up to all the precepts of their holy religion, that they may enjoy the fulness of the Spirit. If they should do this, and continually persevere in doing it, they will experience greater blessings than they have ever heretofore done.

Among sectarians, it is a practice to refer with great pleasure to the time when they first experienced, what they term religion, and they express great anxiety to have that feeling return to them; they frequently mourn because, after years of adherence to their church, they do not feel so warm and happy as they once did. We have also heard some Latter-day Saints express themselves in this manner, referring to a previous time in their experience when they felt the Spirit in greater power and enjoyed the gifts more abundantly than they did then—the time of speaking. Why is this? Is it because "Mormonism"—or, more properly speaking, the gospel of Jesus—possesses less power and is accompanied by a smaller amount of the Spirit and gifts of God now than formerly? Everyone who has lived up to the requirements of his or her religion can answer this for him or herself. No man or woman who has not ceased to progress, and who has no need of deep and heartfelt repentance, will ever allude to any previous period of their lives as a time of superior enjoyment—so far as the Spirit and power of God are concerned—to that then experienced. For however unfavorable the circumstances by which they may be surrounded, if they undeviatingly pursue the course which the Lord has pointed out, present light, intelligence, gifts of the Spirit and happiness will contrast very favorably with the amount of these blessings experienced by them at any previous time. If it were not so, could the people of God be said to progress, increasing in faith and preparing for the revelation of the Lord Jesus? The Saints may put it down as a truth, that if they do not feel to enjoy the power of God more at the present time than they ever did in their lives before, there is something wrong, and they have need to critically examine themselves and repent with all their heart, or they will get worse and worse, until they are completely destitute of the light and intelligence of the Lord. No individual who has kept pace with the onward progress of the work of God, who has continued to obey every law and ordinance revealed by the Lord for man's salvation, will be in this situation.

Belief, repentance, baptism, and the laying on of hands for the bestowal of the Holy Ghost, will be attended to in their turn by the individual desirous of progressing, and when these are obeyed, he or she will not stop, but will go on from principle to principle, from light to light, until they shall be restored to the presence of God the Father. It is because individuals cease to obey these commandments and ordinances that they cease to have the feelings they once had. When they first became acquainted with the work of God, they rejoiced that he in his mercy had revealed it unto them, and they went forth gladly, repenting of their sins, and obeyed the ordinances of baptism and laying on of hands. Their joy was full, for they had been obedient; and the Lord acknowledged it by bestowing his blessing. Now, this same Lord, even the Almighty, has revealed — by the same instrument through which the necessity of obedience to these primary ordinances was

made known — other ordinances and laws to be obeyed; but, strange to tell, many who received the first principles and obeyed the first ordinances so gladly, and obtained such exceeding great joy because of their submission to the will of the Lord, take exception to these, and either think it unnecessary to obey them or defer the obedience until some more favorable opportunity. The consequence is, they are numbered among the disobedient, and do not have that claim upon the Spirit and blessings of the Lord they once had. Had they persevered as they commenced, that joy which was so exquisite, and which filled them with such love to God and their brethren, would have increased and been ever present, and they never would have had cause to look back with a longing desire for the possession once more of those feelings which they once had.

The impetus which this reformation will undoubtedly give to the work of the Lord on the earth, is incalculable. Every elder who goes to the nations in discharge of his duty from this time forth, will be accompanied by an increase of power. The time is comparatively short in which a mighty work must be accomplished, and the word of the Lord, through his prophets, regarding the latter-day dispensation, be fulfilled. It is meet, therefore, that there should be increased power bestowed; and that the Saints may be prepared to receive it, they must reform and put away everything that is evil from their midst. And if they have left any law, commandment or ordinance unperformed, it is their duty to seek to obey it as soon as practicable, and by that means again obtain that peace and joy which are precious and desirable above all things.

WHAT THE GOVERNMENT SAYS ABOUT UTAH.

The bureau of soils of the Department of Agriculture of the United States, in a recent report, says this about the Utah pioneers, the work they inaugurated, the blessing it proved and the present status of Utah as to agricultural resources and her prospect of becoming a mighty state:

When in 1847 the pioneers of Utah, by a system of miniature ditches, led the waters of the desert streams to the small farms along their banks, they began a system which in a comparatively short time has not only put Utah in the front rank of agricultural states, but they also inaugurated a system which has transformed the entire west, a system which has called for the expenditure of millions of dollars in money, years of strenuous labor and the highest skill of the engineering world, but which in return has replaced barren wastes with thousands of prosperous, happy homes.

With the extension of irrigation into many parts of the arid and semi-arid west there has also come a system of intensive farming, the results of which would have seemed little less than miraculous to the farmers of a generation ago. Not only has the number of crops raised been greatly extended, but the possible profits have become many times as great as were those of former years.

In Utah crops of alfalfa, yielding yearly returns of from $30 to $50 per acre are not uncommon. Sugar beets worth $4.50 per ton yield as high as thirty tons per acre. Potatoes yield 500 bushels per acre, and onions a larger amount. Peaches have given a net return of over $400 per acre, and cherries, raspberries and strawberries a profit even greater.

With the introduction of specialized farming and increased profits, the size of the average farm has decreased, the average irrigated farm in Utah at present containing only about thirty acres. Under such conditions it is necessary that the farmer know his soils thoroughly, and studies which will assist him to such a knowledge is the principal work of this important bureau.

The farming of Utah, however, is not confined to the irrigated sections, for in many of the intermountain valleys of the great basin valuable crops of grain are produced by dry farming methods alone. Alfalfa, although cut only once a year, well repays the labor necessary to produce it, and in these dry farmed regions are produced large quantities of the best alfalfa seed grown in the west. Wheat, barley, oats and rye are also produced in these dry farming regions.

It matters not, however, whether the farmers of Utah are raising highly specialized crops by means of irrigation and intensive farming or grain and alfalfa by dry farming methods, a thorough knowledge of his soils and how best to handle them is of vital importance to him.

With the single exception of California, no state west of the Rocky mountains has received more attention from the bureau of soils than has Utah. Early in the history of this bureau studies were begun in this state and have been extended from year to

year until at the present time surveys covering a considerable portion of the principal farming areas have been made. In 1899 a survey of 160,000 acres in the vicinity of Salt Lake City was made. The next year two more areas, one of 153,600 acres in Sevier valley, including parts of Sevier and Sanpete counties, and another of 198,400 acres in Weber county, were surveyed. In 1903 the Provo area, consisting of 236,800 acres of agricultural land around Provo, was surveyed, and in 1904 a survey was made of a considerable part of the Bear river country in Boxelder county. In these areas there is a considerable variation in crops, ranging from wheat, oats, corn, barley, and alfalfa, to more specialized crops, as sugar beets, fruits and garden truck.

That the work of the bureau of soils has been of value to the farmers of those regions goes without saying. Not only has it been of assistance in helping him to select the crops best suited to his soils, but it has also helped him to study his own soil conditions, to see that by the three means at his command, cultivation, irrigation and drainage, they are in the proper moisture conditions. It has helped him to understand the conditions under which alkali in the soils becomes injurious; how best to prevent its accumulation, and how to deal with soils in which it has already accumulated. It has helped him study his soils from the viewpoint of dry farming and determine to what extent he can rely on securing a crop by conserving the moisture through cultural methods alone.

But Utah has need for much more work of this kind. Many requests have been received for work in northeastern Utah, in Uintah, Wasatch and Summit counties, and in many other portions of the state where irrigation and the raising of crops by dry farming methods has been extended, and as rapidly as possible with the means at its command the bureau of soils will extend its work into these sections.

"THE LOST CHRIST."

At one of a recent series of religious meetings, held in the spacious Convention hall, Kansas City, a noted evangelist, known as Gipsy Smith, made some very pertinent remarks about the danger of folks "losing Christ" right in the church, or other supposedly unlikely places. This is truly a message of wonderful truth and import, which ought to open the eyes of the good church people to whether they are really following the lowly Nazarene or their own caprice. And it is an hundred-fold more wonderful in that it comes from a most remarkable person, one whose persuasive power draws to him vast audiences, who sit entranced under the magic of his oratory. About 8,000 people heard Mr. Smith on the above-mentioned occasion; a report of the discourse is herewith reproduced from the Kansas City Star of February 16:

Only those who were at the evening meeting in Convention hall saw Gipsy Smith really at work. In the afternoon he had been "unmerciful," as he expressed it, to the church people. He was persuasive, too. But his full powers of persuasion were reserved for the general public in the evening, and particularly for his appeal at the close of the address to all those to come forward who needed spiritual help.

"It may sound a little startling when I announce my subject," he began in a sad, almost timid voice. "I am going to talk about the lost Christ. Do you think it strange that anyone should lose Christ? Remember, remember," he repeated earnestly, "the most unlikely person to lose Jesus was the first to do it, his own mother.

"You think it is not easy to lose Christ? Be careful! Be careful!" he repeated, in a low, insistent voice. "You may be a Sunday school teacher, you may be a preacher, you may be an evangelist—but you may lose him. I may lose him myself," he continued, in a fearful manner. "I may lose him while I am speaking to you. The movement of a hand, the look of an eye, the rustle of a skirt—and I may lose him." Then, in a voice of quiet sadness: "Is he with us? Ah, is he? We hardly tolerate his messengers. If he came himself, goodness knows what we should do to him. Probably we should crucify him."

Then the preacher seemed to reawaken to the fact of a great congregation before him. "Where do you stand with Jesus Christ?" he asked. And then, lower still, in the strangely quiet voice that carried to every corner of the hall, "Where are you, my friend? I'm not saying you're a drunkard, though you may be. I'm not saying you're leading an impure life, though that may be your sin. I do not say that you pollute the atmosphere and blaspheme God. But where are you with Jesus Christ?

"Christ—Christ—," murmured the speaker, with closed eyes,—"you and my gypsy tent would be heaven. The jasper walls and golden streets of heaven would be hell without you.

"Where did his mother lose Jesus? Not at the theater, not going to morning service in an automobile, not listening to vulgar, vile, suggestive stories, nor reading filthy literature, nor taking early communion in the morning and going to the devil in the afternoon. That was not her way. No. She lost him in the temple. And you may lose Christ in the church.

"The devil entered into Judas at the communion table. Remember that."

This seemed to be the end of the address, but he resumed:

"Sister — sister — brother — father — mother—you will find Jesus where you lost him. Believe me, you have only to go back to where you lost him. And now, let us pray. Bow your heads, brothers and sisters, and close your eyes. Let us have no waste places in our prayer. I never spoke to people who listened more beautifully than you did. Let us have a moment of silent prayer together."

After a short silence the evangelist continued:

"Do not move yet, brothers and sisters. Keep your eyes closed in prayer. And now," he continued, after another pause, "will all those who want to find what they have lost stand up in their places?"

Two or three men rose at once

"That's right, brother. God bless you. God help you. That's right. brother, you may sit down. God bless you. O, women, don't you want to find Jesus? That's right, sister. God bless you. And you in the gallery? That's right, brother. God bless you. God bless you." he said, as each one rose, speaking quietly. earnestly, with a curious mixture of sadness and joy in his voice.

The hymn was repeated several times, while over 400 workers and others made their way to the inquiry room, behind the choir. Gipsy Smith stated afterwards that 150 of them were workers. Then the meeting was closed with a general benediction.

Meetings will be held each day from 12 to 1 o'clock, and in the evening at 8 o'clock, or as soon as the hall is full.

WAGES OF SIN.

The American public are familiar with the graft scandals in connection with the construction and furnishing of the state capitol building at Harrisburg. Pa., and with the leading developments in the trials of a number of the grafters on criminal charges. The Presbyterian of Philadelphia has an editorial which points a powerful moral growing out of the whole shameful business, a part of which is here reproduced.

The wages of sin is death in more than the spiritual sense. Sin is death to reputation. It is death to self-respect and the regard of friends. It is sometimes death to one's mental life. It is often death to the body. In the revelations of graft in Pennsylvania's civic life, sin has been death in all these ways.

Pennsylvania built a beautiful capitol. She made her plans in no niggardly way. The building should be an adornment to a great state. No one desired to curtail proper expenditure. In the wish of the commonwealth for a suitable building, the grafters saw a chance to line their pockets with Pennsylvania gold. Many men were concerned—contractors, Auditor-General, State Treasurer, Sperintendent of Buildings, and minor officials. The money flowed into wrong channels through warrants approved by the Superintendent, passed by the Auditor, paid by the Treasurer.

Then, on a sudden and unexpected wave of reform, a Democratic Treasurer was elected. None such had filled the position for forty years. What followed was a series of trials, ending on December 18, in the sentence to fine and imprisonment of Contractor John M. Sanderson, Auditor-General W. P. Snyder, State Treasurer William L. Mathues, Superintendent of Buildings James M. Shumaker. An appeal was taken and while pending, the convicted men were released on heavy bail.

On last Sabbath, all that was mortal of William L. Mathues was laid to rest. Death was from pneumonia, the disease, it is said, having been caused by lowered vitality due to worry and disgrace. John M. Sanderson lies at death's door from Bright's disease aggravated by anxiety. At one time, the trial had to be delayed because of the illness of James M. Shumaker from nervous worry. He is still regarded as a very sick man. Dr. Snyder, it is said, has also felt physically the strain of exposure.

But the trail of the serpent is still longer, George F. Payne. another contractor, indicted on one charge, died before his trial, from disease aggravated by the charges made against him.

James C. Jeffries, Warrant Clerk in the office of the Auditor-General. and who knew more about the payments for the furnishings than anyone else, died suddenly from worry it is believed.

Frank Irvine, traveling auditor for the Auditor-General, and for a while Dr. Snyder's confidential stenographer, became insane while on trial. He is now in an asylum.

The wages of sin is death. What a terrible commentary with illustrations from life. From the depths of the heart one pities the men who hearkened to the siren voice of the tempter. Reputation gone! Health shattered! Before some the opening grave! Before others yawning prison doors! And for what? Paltry dollars. which even though they be counted by the hundred thousand. cannot raise the dead, cannot brighten tarnished names, cannot lift the pall of disgrace from innocent families. Oh, the pity of it!

Cease drunkenness, and let your words tend to edifying one another.—Doc. &. Cov.

And now, behold. according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.—Doc. & Cov.

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Editorial

REPENTANCE.

Except ye repent ye shall all likewise perish.—Jesus.

All of the leading denominations of Christendom, and most of the obscure ones, teach that repentance is an indispensible condition of salvation. But there is a wonderful diversity of opinion as to what repentance really is—as to what is required to constitute true repentance as taught in the scriptures.

Before we can define repentance we must define sin, for until we know what sin is we cannot know what repentance is. The books and sermons that have been written in efforts to tell what sin is would make, if gathered in one collection, a great library; but the apostle John tells us in a few words exactly what it is. He says:

Whosoever committeth sin transgresseth also the law; *for sin is the transgression of the law.*—1 John 3:4.

To sin then is to break a law. The law here meant is the law of God; any rule of right; any principle of truth or justice. Breaches of law which constitute sins may be active or passive; a sin may be an act committed or an act omitted. When a man does some thing forbidden by the law of God, he sins; likewise when he wilfully and knowingly fails or refuses to do a certain thing which the law of God requires, he sins. It must be remembered that the law of God embraces not only those rules of action which are specifically laid down in the scriptures, but that truth, justice, honor, virtue, and all forms of righteousness which are perceived by either conscience or intellect, are included in it.

The law of God is so comprehensive as a whole, and so intricate in its parts. that a man who, without a sufficient guide and proper landmarks, undertakes to survey the vast field which it covers, and define and describe even the more important parts or departments of that field, may easily lose his bearings, fall into error and become bewildered. But it is not required of any man to incur such a risk. It is both the privilege and duty of every man to stand on ground or walk in paths with which he is so familiar that there is no danger of his losing his way.

In other words, in dealing with the subject of repentance, every man is justified in adhering to the plain teachings of the scriptures and the dictates of his own judgment and conscience. God has made known his law in his revealed word and in the lessons of

human experience so plainly that, by the light which he has placed in the breast of every man, it can be understood and complied with sufficiently to secure the salvation of every soul who sincerely seeks salvation.

Melancthon wrote and Luther endorsed the Augsburg Confession, the creed of the German Protestants, in which it is stated that "repentance consists of contrition, or the terrors of a startled conscience for sin, and faith, which is conceived by the gospel, or pardon, and believes its sins to be forgiven for Christ's sake" Calvin agreed with this definition of repentance, "although he failed to emphasize the pangs for sin" as much as Luther did. "The Pietists in Germany, and the Methodists in England, laid great stress upon the necessity of a thorough repentance, or change of heart. This led to the exaggeration that true repentance necessitates a prolonged and agonizing spiritual struggle. Spener never countenanced this idea, except to say, that whereas many passed into the joys of adoption without experiencing the terrors of the law, others might reach them only after prolonged spiritual gloom and sorrows, or after passing, as it were, through hell itself. * * The Methodists insisted on a hearty contrition for sin; and under the preaching of Wesley, Whitfield, and their contemporaries, there were manifestations of violent bodily agony." The quotations in this paragraph are from the Schaff-Herzog Encyclopedia of Religious Knowledge, a standard work.

There is a widespread belief among the various denominations of Christendom that repentance means or at least involves suffering; and that an ordeal of agony, more or less severe, must be gone through by every sinner who repents before he can obtain pardon and peace. Hence we have, as prominent features of worship, "the mourners' bench," "the anxious seat," and manifestations of grief and other distressing emotions. All of these features, as a rule, are unnecessary, unreasonable and unscriptural, and ought to be entirely severed from the worship of the true God.

Repentance is not grief, nor sorrow, nor suffering, nor does it necessarily involve either. On the contrary the day when a man repents of his sins and makes his peace with God, ought to be one of the happiest days of his life, and it usually is, when his repentance is of the right sort and spirit. It may be that when a man, by repenting of his sins, turns away from his worldly ways and associates, the scorn, or persecution, or the opposition shown by the latter will cause him pain; but such suffering results from their wrong doing rather than his own course.

Neither remorse nor contrition is repentance, nor is either an indispensible element of, prelude to, or preparation for repentance. These emotions are the fruits of sin, not of repentance; they are forms of suffering caused by a wounded conscience, not by a conscience which has been healed by repentance. What then is repentance? Let us search the scriptures; they will answer this question better than the theologians have done. Isaiah defines it thus:

> Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;
>
> Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—Is. 1:16-17.

Simple as a primer lesson. "Put away the evil of your doings." "Cease to do evil; learn to do well." This is repentance, practical, sensible, scriptural. Isaiah continues in the same strain:

Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land.—Verses 18-20.

If a man will be "willing and obedient" "though his sins be as scarlet, they shall be as white as snow." Obedience then is the mode of getting rid of sin; neither grief, nor mourning, nor suffering, but obedience is what neutralizes sin. Obedience to what? To the law of God. Obedience and repentance then mean the same thing.

Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Is. 55:6-7.

To repent is to turn away from sin; to abandon it and cease to repeat it. This corresponds with what Paul taught:

Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

Be ye angry, and sin not: let not the sun go down upon your wrath:

Neither give place to the devil.

Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:25-32.

To cease indulging in the evils, and to practice the virtues here named, constitute repentance, the kind necessary for salvation. In Paul's day as in ours there were two kinds of repentance, the true and the false, and he describes them:

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.—2 Cor. 7:9-10.

Repentance means a change of habits; a reformation of life; an abandonment of practices that are evil, and the adoption of those that are good; conformity with the laws and ordinances of the plan of salvation; obedience to the commandments of God.

We have said above that neither grief, sorrow nor suffering is necessarily involved in repentance; and that neither remorse nor contrition is indispensible to it. We do not, however, deny that all these emotions are sometimes experienced by sinners who find themselves under the necessity of repenting of their wrong doing. We do not care to enter deeply into the metaphysics of this phase of our subject at this time, and will dismiss it with the assurance that a repentance which is sufficient in other respects will be perfectly acceptable to the Lord, even though it be not accompanied by distressing emotions.

Repentance means conformity with truth. But how can a person who is ignorant of truth conform to it? Repentance therefore means education in the truth. Man unaided by revelation could never find the truth; hence the sinner who would repent must accept revelation from God. And this brings us to one of the greatest questions connected with the entire subject of repentance, namely, the acceptance of what God has revealed.

The message of John the Baptist was, "Repent for the kingdom of heaven is at hand." The Savior proclaimed the same message; so did his apostles. It meant nothing more nor less than a

new revelation from heaven. The Scribes and Pharisees rejected it. Their kind in all former ages of the world had done the same thing—had rejected new revelation, and persecuted the prophets who brought it. In other words had refused to repent; for repentance means accepting what God is revealing in our time in addition to what he has revealed in former times.

Repentance may be ever so abject in appearance and vociferous in pretensions, yet it will never bring salvation if it does not include the acceptance of present as well as past revelations from God. It is in vain to accept old revelations while denying new ones; to venerate dead prophets while rejecting living ones. Hence every message of repentance that God has ever published among mankind has required the acceptance of living prophets. Any call to repentance which has not included this requirement has not been proclaimed by men who were authorized to speak and act in the name of the Lord, no matter in what age or country it has been sent forth.

God has given revelation in modern times, and he who seeks salvation through faith in Christ and repentance must accept this modern revelation; otherwise his faith and repentance will be vain so far as salvation in that kingdom where God and Christ dwell is concerned. Should he attain salvation at all it will be in a lower kingdom than that. The Book of Mormon is a volume of scripture, a revelation from God; and the repentance of any living man, to be effectual for his salvation, must include the acceptance of that record as the word of God, and of the divinity of the mission of the prophet who translated it, the Seer of the nineteenth century, Joseph Smith. Acceptance of this volume of scripture means obedience to the principles of the gospel as therein laid down. And this obedience will result in salvation in this world and the world to come.

A slip of the pen occurred in our issue of Feb. 20. In answer to a question the statement was made that the Melchisedec priesthood was required in administering the sacrament. The word "Melchisedec" should not have been used. The priest, the highest officer in the Aaronic priesthood, has a right to administer the sacrament.

We have not much spare time as a people, for a great work is required at our hands. I know that without the power of God, we should not have been able to do what has been done; and I also know that we never should be able to build up the Zion of God in power, beauty and glory were it not that our prayers ascend into the ears of the Lord God of Sabaoth, and he answers them. The world has sought our overthrow from the beginning, and the devil does not like us very well. Lucifer, the Son of the Morning, does not like the idea of revelation to the Saints of God, and he has inspired the hearts of a great many men, since the gospel was restored to the earth to make war against us. But not one of them has made anything out of it yet—neither glory, immortality, eternal life nor money. No man nor people ever did make anything out of fighting against God in the past, and no man nor people will ever make anything by taking that course in the future.—Wilford Woodruff.

What is meant by the everlasting gospel? I know some people think there was no gospel until Jesus came; but it is a great mistake. Adam, Noah, Moses, and Abraham had the gospel; and when Jesus came, he came to offer himself a sacrifice for the sins of the world and to bring back the gospel which the people had lost. "Well," says one, "do you mean to affirm that the men you have just named had the gospel"? I do, hence it is called the everlasting gospel.—John Taylor.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now as Ammon was thus teaching the people of Lamoni continually, we will return to the account of Aaron and his brethren; for after he departed from the land of Middoni, he was led by the Spirit to the land of Nephi; even to the house of the king which was over all the land, save it were the land of Ishmael; and he was the father of Lamoni.

2. And it came to pass that he went in unto him into the king's palace, with his brethren, and bowed himself before the king, and said unto him, Behold, O king, we are the brethren of Ammon, whom thou hast delivered out of prison.

3. And now, O king, if thou wilt spare our lives, we will be thy servants. And the king said unto them, Arise, for I will grant unto you your lives, and I will not suffer that ye shall be my servants; but I will insist that ye shall administer unto me; for I have been somewhat troubled in mind, because of the generosity, and the greatness of the words of thy brother Ammon; and I desire to know the cause why he has not come up out of Middoni with thee.

4. And Aaron said unto the king, Behold, the Spirit of the Lord has called him another way; he has gone to the land of Ishmael, to teach the people of Lamoni.

5. Now the king said unto them, What is this that ye have said concerning the Spirit of the Lord? Behold, this is the thing which doth trouble me.

6. And also, what is this that Ammon said—If ye will repent ye shall be saved, and if ye will not repent, ye shall be cast off at the last day?

7. And Aaron answered him and said unto him, Believest thou that there is a God? And the king said, I know that the Amalekites say that there is a God, and I have granted unto them that they should build sanctuaries, that they may assemble themselves together to worship him. And if now thou sayest there is a God, behold I will believe.

8. And now when Aaron heard this, his heart began to rejoice, and he said, Behold, assuredly as thou livest, O king, there is a God.

9. And the king said, Is God that Great Spirit that brought our fathers out of the land of Jerusalem?

10. And Aaron said unto him, Yea, he is that Great Spirit, and he created all things both in heaven and in earth; Believest thou this?

11. And he said yea, I believe that the Great Spirit created all things, and I desire that ye should tell me concerning all these things, and I will believe thy words.

12. And it came to pass that when Aaron saw that the king would believe his words, he began from the creation of Adam, reading the scriptures unto the king: how God created man after his own image, and that God gave him commandments, and that because of transgression, man had fallen.

13. And Aaron did expound unto him the scripture from the creation of Adam, laying the fall of man before him, and their carnal state and also the plan of redemption, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name.

14. And since man had fallen, he could not merit anything of himself; but the sufferings and death of Christ, atoneth for their sins, through faith and repentance, &c.; and that he breaketh the bands of death, that the grave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory: and Aaron did expound all these things unto the king.

15. And it came to pass that after Aaron had expounded these things unto him, the king said, What shall I do that I may have this eternal life of which thou hast spoken? Yes, what shall I do, that I may be born of God having this wicked spirit rooted out of my breast, and receive his Spirit that I may be filled with joy, that I may not be cast off at the last day? Behold, said he, I will give up all that I possess; yea, I will forsake my kingdom, that I may receive this great joy.

16. But Aaron said unto him, If thou desirest this thing, if thou wilt bow down before God, yea, if thou wilt repent of all thy sins, and will bow down before God, and call on his name in faith, believing that ye shall receive, then shalt thou receive the hope which thou desirest.

17. And it came to pass that when Aaron had said these words, the king did bow down before the Lord, upon his knees; yea, even he did prostrate himself upon the earth, and cried mightily, saying,

18. O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee, and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck as if he were dead.

19. And it came to pass that his servants ran and told the queen all that had happened unto the king. And she came in unto the king; and when she saw him lay as if he were dead, and also Aaron and his brethren standing as though they had been the cause of his fall, she was angry with them, and commanded that her servants, or the servants of the king, should take them and slay them.

20. Now the servants had seen the cause of the king's fall, therefore they durst not lay their hands on Aaron and his brethren; and they plead with the queen, saying, Why commandest thou that we should slay these men, when behold one of them is mightier than us all? Therefore we shall fall before them.

21. Now when the queen saw the fear of the servants, she also began to fear exceedingly, lest there should some evil come upon her. And she commanded her servants that they should go and call the people, that they might slay Aaron and his brethren.

22. Now when Aaron saw the determination of the queen, and he also knowing the hardness of the hearts of the people, feared lest that a multitude should assemble themselves together, and there should be a great contention, and a disturbance among them; therefore he put forth his hand and raised the king from the earth, and said unto him, Stand: and he stood upon his feet, receiving his strength.

23. Now this was done in the presence of the queen and many of the servants. And when they saw it, they greatly marvelled, and began to fear. And the king stood forth, and began to minister unto them. And he did minister unto them, insomuch that his whole household were converted unto the Lord.

24. Now there was a multitude gathered together because of the commandment of the queen, and there began to be great murmurings among them, because of Aaron and his brethren.

25. But the king stood forth among them and administered unto them. And they were pacified towards Aaron, and those who were with him.

26. And it came to pass that when the king saw that the people were pacified, he caused that Aaron and his brethren should stand forth in the midst of the multitude, and that they should preach the word unto them.

27. And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east, and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east, even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north, by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west: and thus were the Lamanites and the Nephites divided.

28. Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness, on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west, in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore.

29. And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land, bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful.

30. And it bordered upon the land which they called Desolation; it being so far northward that it came into the land which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla; it being the place of their first landing.

31. And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful; it being the wilderness which is filled with all manner of wild animals of every kind; a part of which had come from the land northward for food.

32. And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; and thus the land of Nephi, and the land of Zarahemla, were nearly surrounded by water; there being a small neck of land between the land northward and the land southward.

33. And it came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward;

34. Therefore the Lamanites could have no more possessions only in the land of Nephi, and the wilderness round about. Now this was wisdom in the Nephites; as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a

country whither they might flee, according to their desires.

35. And now I, after having said this, return again to the account of Ammon and Aaron, Omner and Himni, and their brethren.—Alma 22.

To those that have been closely following these chapters from the ancient western Record, it may seem almost a disappointment, from the human standpoint, that Ammon was not to be the one to go to the old king's palace and win him, the once bitter foe of Ammon's people. But from the divine viewground it was evidently better that Ammon's companions go. For the chronicler says that Aaron and his brother teachers were "led by the Spirit to the land of Nephi; even to the house of the king which was over all the land, save it were the land of Ishmael." Upon the ruler's questioning Aaron as to why Ammon had not come to his court also, the former replied, "Behold the Spirit of the Lord has called him another way; he has gone to the land of Ishmael, to teach the people of Lamoni."

But God's idea of propriety and equity very frequently differs from man's. It was not meet that Ammon should carry away the credit and honor of breaking through the whole icy barrier that had for so long separated the red descendants of Lehi from the white ones, and let shine in the light and warmth of the truth of which the Creator had made the Nephites the stewards. Great already was the glory that Ammon, under God, had achieved, in inserting the opening wedge that let him in to find the hearts of the first household in that province of the Lamanite dominion. Aaron and the younger brothers had come across the enemy's border at just as much peril to their lives, had been thrust into prison, and had gathered no other harvest than suffering and humiliation for their efforts to elevate the natives.

So the Lord had reserved for these willing hands the privilege of carrying the message of bright tidings to the king-over-all. Of course to Ammon was due the credit of clearing the way to the monarch's heart and making Aaron's mission possible. Besides this we saw that the elder brother experienced the joy of converting the sub-king Lamoni and many of his subjects to the word and ways of Jehovah.

Moreover, we can see how the All-wise displayed wisdom, as well as justice in this thing. Had Ammon gone to minister to the old king, after the episode by the roadside, in which the potentate forced Ammon to humble him to the dust, it would have produced a state of affairs embarrassing and awkward to say the least. However, of more moment than this, the king might have been actuated more by fear of Ammon that of God.

Hence the wisdom of each of these missionaries following the guiding voice of that same Spirit that led Peter and Paul in their work of reclaiming souls. This is the Spirit of truth, which the Master says will guide into all truth; and it will pilot each of us into the right paths in our daily walk if we but court its companionship.

The latter portion of the above installment is descriptive of the respective locations and positions of the Nephite and Lamanite nations—in the way the Nephite historian had of describing places. He makes use of the terms, "the land southward," and "the land northward." This means South America and North America. "The west sea" and "the east sea," refer to the Pacific and Atlantic oceans, respectively. We get a fair idea of the lay of both the red men's and the white men's territory. The latter nation occupied the region in the extreme northern part of the southern continent where the Isthmus of Panama, or their "narrow neck of land" joins the present state of Colombia. How far south the Nephite lands extended is at present unknown, but as they had a considerable number of cities, they must have been in possession of a goodly stretch of the region about the head waters of the Magdalena river, then denominated "the river Sidon."

The Lamanites lay back of this, toward the south with a long strip of wilderness between them and the Nephites. The Lamanites were scattered over a larger area, for they were more numerous than their brother nation,

and withal were possessed of a more roving spirit. They also had a vast stretch of country south of them, whilst the Nephites were jammed up against the Carribean Sea and the isthmus. Across the neck of the isthmus, however, they wisely maintained a line of fortifications, which guarded against the possibility of the swarthy Lamanite warriors' gaining access to the northern continent at all. Thus the white division of these ancient native inhabitants of the western hemisphere, who had been much hunted and driven by their foes, preserved to themselves the whole of North America for an asylum of possible escape if the Lamanites should ever at any time succeed in uprooting them from their present location.

I rejoice when I contemplate the work of the last days, and survey the Saints in their possessions in Utah. I have but one text which I desire to keep before them—it is to forsake their sins and become united as one man in the purpose of all their temporal acts, that their labors may all centre in the building up and sustaining of God's kingdom instead of building up the kingdoms of this world.— Brigham Young.

The history of baptism, as it is related to the teaching and preaching of Jesus Christ, is very simple. Among the ceremonial washings common among the Jews, probably the one to which they attached the greatest importance was the baptism of proselytes. When a pagan desired to become a Jew, he was immersed in water as a sign that he washed away his old sins and his old superstitions and emerged a new man. He was said to be born again. He ceased to be a pagan; he became a Jew. When John the Baptizer began his ministry, it was with the declaration that the Jew needed cleansing no less than the pagan. You call yourselves, he said, children of Abraham. God could make out of the stones at your feet as good children as you are. To emphasize his teaching he called on them to be baptized and reenter the Church of God, as though they had been pagans.—Lyman Abbot.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

They That Endure.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—James 1:12.

Here is a great principle. Few sayings of the scriptures voice a greater. Few sayings of any source voice a greater. Some people will resort to almost any precaution to escape having to endure; they will sidestep duty, will smother the voice of conscience, if they can only steer clear of chastisement. But as the retiring nation's chief, Mr.

Roosevelt, has often said, it is not the man who strives to avoid obstacles by going around them who is a success in life, but it is he who attacks the blocking obstruction and removes it, and with his might wades through to the end and conquers, who is eminently successful, the one of whom a nation should be justly proud. It is only repeating to say that it is the man who unflinchingly pursues an even course, come what may, that turns neither to the right hand nor to the left for the sake of escaping affliction, when his plain duty urges him to go on, that is worthy of his pedigree as a child of God in God's image. It is only a restatement of the philosophy of James, "Blessed is he that endureth."

It is a singular thing, but it seems that suffering, affliction and temptation are just as necessary for the development of the individual as are bread and meat. That is, it is singular upon a superficial glance. But when we look into the matter a little deeper, it is not so strange that thus it should be. It is so as a matter of course. Physiologists tell us that the food we eat is burned in the body by nature's process, to make bone, brain and brawn, and that the waste particles of the muscles, etc., are burnt up by the oxygen of the air that we take into our lungs; also that the lungs continually throw off these burnt up, waste products. This dross-burning process is absolutely necessary for the growth and health of the human body.

Metals, too, that the smith intends to make very fine and strong he passes through hot fires. All this is just as true of the human soul as it is of the human body or of metals. It is upon exactly the same principle. Temptations, trials, sorrows, mourning, persecution, insult, affliction, pain and all the long list of sufferings incident to humanity, are the fires through which we pass.

Try as we may we cannot avoid some of these. God has wisely ordained it so. By squirming and sidestepping we may escape a few of them, but if we do this it will have the same effect upon us as it does upon the metal: if the smith puts it through only part of the fire-test it will not be accounted first rate metal, but only second, third or perchance tenth rate. Hence the great Creator and Adjuster of all things has so ordered that those whom he wants to make especially strong and refined of soul, shall be placed in the path of the hottest, fiercest and most enduring fires.

This is how it comes that they who have accepted the most and highest truths have been subject to the heaviest persecution. This is why Jesus Christ the noblest being that ever appeared on earth, was the most persecuted and endured more than any other man has. That is why those who anciently accepted the fullness of Christ's gospel were more severely tried than any people had been before. That is why those who have embraced the *fullness* of the gospel (in other words, the entire gospel) of Christ in this age have been more severely persecuted than have any since the ancient Saints.

It is the actual fact that those who glide through life over a path of roses come out the weakest, morally, spiritually and even physically. Those whom the Almighty has chosen to do a great work or to play a noble part in this earth-course, he has invariably caused to be placed in the fire-track. And the fire-track means where persecution, slander and suffering fall.

He does not, however, place anyone in a position where he will have to abide a hotter fire than he or she can bear. Some can bear more than others. This is because there is more of the good, solid, crude metal to begin with in some than others. God selects such to introduce the greatest truths into the world and to expound and disseminate these greatest truths; because he knows that such truth-bearers will have to endure great trials. Therefore comes the saying of Paul, "All that will live godly in Christ Jesus shall suffer persecution." (II Tim. 4:12).

The "Mormon" people have been the most persecuted of any modern sect of Christianity. Probably their most venomous enemies will concede that. If there be any thinking person who does not admit it, we will ask him to show us a body of men, women and children

who have been hounded and whipped from four counties and two states, their houses burned over their heads, their other property confiscated, some of their number shot or beaten before the eyes of their families, driven *en masse* to seek new homes in swamps or desert places, in the most inclement seasons. All this and much more, some of which were unnamable offenses, did the early Latter-day Saints endure in Missouri and Illinois.

But we harbor no malice toward the perpetrators; rather do we take it all as a matter of course. In looking back over those times, we are reminded that it is only the repetition of the offenses that the ancient true followers of Jesus bore. We look back over it all as did Paul in memoriam:

But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.—Heb. 10:32.

But as it was in his day so it has been in ours—these were only the beginning of sorrows. From the Missouri and Illinois afflictions till the present time, the Latter-day Saints have been the recipients of every possible form of harrassing, slander, misrepresentation, malediction and all the catagory of possible offenses. When the foes of truth could, they used physical violence, they bombarded us with shot and shell; since that became impracticable they have bombarded us with the poisoned arrows of slander, the battering-ram of falsehood and misrepresentation.

But no genuine Latter-day Saint complains or grieves that it is so.

Rather do they gather renewed assurance that they are on the right track. They look upon it as a part of the divine plan that the pioneers of truth should bear the storms, that they should pass through the crucible to become stronger and of finer metal, that through them God might do a mighty work for humanity.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?—Heb. 12:6, 7.

Even as the Apostle to the Gentiles realized this potent principle, so do we and are content.

No; "Mormons" are by no means an unhappy people. In fact, as a body they are the happiest people on earth. Being chastened, enduring temptation, affliction or outrage may bring momentary discomfort, but not unhappiness. That is, if it *is* endured —endured manfully. On the other hand accepting it uncomplainingly (if it cannot be helped) brings a placid, joyful peace that nothing but cheerful submission to the will of God can bring. It is as the dews of heaven distilling upon the human soul. It is when our plain duty calls upon us to endure trials and we shirk, that we are *not* happy. It is the going around obstacles, instead of marching right through them, the side-stepping difficulties, instead of meeting and conquering them, the trying to evade honorable trials, instead of nobly enduring them—that brings discontent and an empty, joyless life.

"Mormons" unhappy because they have been called upon to endure much? Never. They rejoice as did they of old that they have been esteemed worthy to suffer for Christs' sake. They are glad in the consciousness that they have been called to go through the fierce fire, thereby having the metal in them tempered, refined, purified, made strong to be more powerful agents of good. Truly does the sentiment of James strike a responsive chord in their souls, "Behold, we count them happy which endure" (Jas.. 5:11).

When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.—Joseph Smith.

FIRST PRINCIPLES.

AN ADDRESS BY ELDER RULON S. WELLS, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, FEBRUARY 14, 1909.

Reported by F. W. Otterstrom for the Deseret News.

My brethren and sisters, it has fallen to my lot to occupy this responsible position this afternoon, and I sincerely hope that I may enjoy the favor of God, that I may be led to speak upon those things that are worthy of our reflection, that in coming here we may feel that we have received a blessing from the Lord. So far as I am personally concerned, I shall feel content if the Lord will only use me as his humble servant to speak forth his mind and will; for I can assure you that I have no desire to put forth any individual opinions of my own, except as they shall entirely harmonize with the word of the Lord, with the wisdom that comes from on high.

It is an important undertaking to instruct a body of Latter-day Saints, or to teach our Father's children the ways of life and salvation. It is far beyond the power of any man to point the way, unless it shall be that the Lord inspires him; therefore, I hope that the prayer which was offered this afternoon may be fulfilled upon our heads. I have an abiding faith in the gospel of the Lord Jesus Christ. I believe in its ultimate triumph, and I look forward with delight to the day when the victory shall have been won, for I do know that those principles, which our Father has revealed, have within them the power of God unto salvation, and if we yield obedience to them the victory is surely ours.

We frequently speak of those principles—the principles of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the reception of the Holy Ghost—as being the first principles of the gospel. I believe that expression is true, but it seems to me that they are also the last principles of the gospel, and that they contain within themselves the gospel of the Lord Jesus Christ in its fulness. We call faith the first principle, repentance the second, baptism the third, and the laying on of hands the fourth; but who will tell me the name of the fifth? It seems to me that there are no other principles that are not included in these fundamental principles and laws that have been revealed from heaven, for they have within them the power to save the souls of the children of men. But have we not such principles as tithing? Have we not such laws as the Word of Wisdom? Do we not believe in the principles of virtue and honesty? Most assuredly we do. But, the great law of tithing is simply an expression of faith in God and his works; the uniting of our faith with our works, making out of it a living faith. It shows that we have faith in the triumph of Zion, a desire to lend our influence to the building up of Zion in the earth, not merely a profession with the lips, but a willingness to make the sacrifice and do the commandments—not to be hearers of the word only. The Word of Wisdom has given to us, in concrete form, certain phases of the great law of repentance, that abstract principle which means the turning away from all manner of evil. Likewise, virtue and honesty are merely expressions or integral parts of that great law of repentance.

The Principle of Prayer.

A most glorious principle in the Church of Jesus Christ of Latter-day Saints is the principle of prayer, because within itself it includes an expression of all these four fundamental principles. Prayer is faith, because it is asking that we might receive; it is seeking that we might find; it is bowing in humility before the Lord, manifesting our faith in him. Prayer is also repentance, for it involves a confession of wrong before the Lord and a supplication to him to help us by the power of his Spirit to turn away from evil. It may not be called baptism, but it certainly is a pleading for a remission of sins, for which that holy ordinance has been established in the Church of Christ. It may not be the outward form of laying on of hands for the reception of the Holy Ghost, but it is a pleading for the baptism of the Spirit, that we may enjoy its companionship and thereby be led in the way of all truth. Every principle, it seems to me, that has been revealed for the salvation of mankind, is included under these fundamental ones, and it behooves us, brethren and sisters, sometimes to analyze these principles and not always deal with them in their abstract form, but endeavor in our lives to make application of them in their concrete form, and learn to apply them in everything we do.

A great movement which is known as prohibition, is abroad in the land. Is there anything new to the Latter-day Saints, in the great cause of temperance? Is it not included in the plan of life and salvation that was revealed from heaven? Has the world given us any new principle that our Father has not revealed, for the salvation of his children? They may come to us and present some of its concrete forms, such as this great law of temperance, such as the Word of Wisdom. Whenever we observe anything that is good, and that will make for the betterment of mankind, for the uplift of the human race, we will find that it is included in this great plan which our Father has revealed.

Going back to the principle of prayer, we are told in the holy Scriptures that we should pray always—"without ceasing." To me it appears that this is only another way of telling us to observe the laws of life and salvation. It certainly does not mean that the Lord is asking us to be constantly engaged in vocal prayer. It does not imply that the Lord desires us to be constantly upon our knees in the attitude of vocal prayer, but it does imply obedience to these cardinal principles which the Lord has re-

vealed. "Prayer," as we often sing, "is the soul's sincere desire." What are our desires? Are they pure and holy? Do we pray for the triumph of Zion? Are we loyal to the great cause of this latter-day work? Are we lending our power and our influence towards the establishment of righteousness upon the earth? What is the condition of our hearts? Are they constantly in the attitude of prayer? If not, the injunction is that they should be. Our desires should constantly be for the right. What is vocal prayer, and why do we pray vocally? I hope that every Latter-day Saint engages in prayer at least every morning and every evening—that is, in vocal prayer, upon the bended knees of the body. I hope that is the practice and that it is universal among all Latter-day Saints; it certainly should be. But, after all, why do we pray vocally? If I were required to answer that question in brief, I would answer it by saying, because I have a voice to pray with; and for the same reason, every other power or means of expression that I have should be employed in prayer. Every talent with which the Lord has blessed me I should be willing to use as one means of giving expression to prayer. Therefore, vocal prayer is merely the expression of that prayer, which should be constantly within us. The vocal expression may be once, twice or three times a day, according to our desires, but the prayer of the heart must be constant and enduring. We can not help but pray. The trouble is that we do not always pray to God: hence, it seems to me that the injunction to "pray without ceasing" should read, "pray to God without ceasing." Those desires that are uppermost in our hearts will find expression in our lives. Whatever our desires are, be they good or evil, they constantly and continually find expression, in some way or other. If our desires be good, that prayer is unto the Lord and will find expression in noble deeds —in prayer, in song, in everything that we do, in our business transactions, in our dealings with our fellow men. It will be present with us in everything we do, for out of the abundance of the heart the mouth will speak, and so will we find other means of expressing that which is abundant within us.

If our desires are evil, those desires will likewise find expression in the words of our mouth and in the deeds that we perform. Our deeds, as well as our words, constitute a prayer, but it is not always unto God. The life of a righteous man is a constant prayer to God. Therefore, when the Lord said, through his servants, that we should pray without ceasing, it implies simply that we shall see to it that our desires are pure and holy and worthy. The condition of the heart must be approved of God. Whenever we depart from that course we are praying to the evil one, we are wandering from the paths of peace, we are wandering into by and forbidden paths. The Lord desires that we shall not go to the right or to the left, but keep our feet planted in the straight and narrow way. Our fidelity should be constant, unwavering, without ceasing; and in doing these things we are simply yielding obedience to the fundamental principles of life and salvation. It seems to me that these principles are so self-evident that all the world would accept of them.

The Only Way to Be Saved.

Our missionaries go out into the world, and proclaim the glad message of life and salvation. They teach these principles. They publish tracts, some of them headed like this. "The only true gospel." Some people criticize that heading and say, "Why what a narrow, contracted lot of people the Latter-day Saints are; they think that they have the only true gospel." Another tract that is published is entitled, "The Only Way to be Saved;" and again they say, "What narrowness on the part of these Mormons; of all the multitudes upon the earth, they think they are proclaiming the only true way of salvation." That may be, at first thought, a very natural conclusion for them to reach, according to that which they have been taught in the world, but if they would only give the matter a few moments' serious reflection and would analyze these principles, they would find out that this is the only way to be saved. How can a man be saved in the presence of God without faith in him? It is utterly impossible to please God, we are told in the holy scriptures, unless we believe that he is and that he is a rewarder of them that do diligently seek him. We never would make an effort, if we did not believe in God. There would be nothing to inspire us to do, were it not for our faith: it is the motive power.

Repentance a Life Work.

How can a man be saved, if he will not repent of sin? Can a man be received in his sin? Can an unholy thing enter into the kingdom of God? A man who does not repent of his sins is in open rebellion against God. How, then, is is possible for any man to be saved without repenting of sin? It is utterly impossible. Why, repentance is one of those saving principles that has within it the very power of God to save his children. Sometimes we fall into the great error of treating this principle only in the abstract form and forget to make the practical application of it, subdividing it in its various phases and expression. Sometimes we are prone to think: Oh, yes, I practiced repentance, away back in the old country, when I heard the elders preach the gospel message, and I was baptized. People sometimes think that accomplishes the great purpose of the law of repentance and that there is nothing more for that principle to do. What a falacy! What a mistake! We have to practice repentance all our lives. When we kneel down at night we ask the Lord to forgive us of our sins. Is that a sufficient practice of the great law of repentance? We sometimes do that and ask the Lord to forgive us for all that his

pure eyes hath beheld amiss in us. It is very good to pray thus, but when we do it there should, at least, be a reflection in our own minds of what those things are that have been wrong. We need not think that we can pray for the remission of sins in a wholesale job-lot sort of way, but we must single out our separate transgressions, wherein we have done that which is wrong. Then, after we have learned to abominate the thing that was evil—never mind how trivial it may have been—then, and not until then, can we properly ask the Lord to forgive and pardon us. If we have offended our neighbor, done an unkind act toward him, if we have dealt dishonestly with any human being, if we have violated any law or commandment of the Lord, if we have indulged in evil desires—we have need of repentance. As a necessary preliminary to prayer, let us take a few moments of reflection and think of our conduct, during the day that has passed and gone. Let us see if we can find that we have done anything amiss, and I venture to say that we can find that we have, and we have need to repent of it. Let us learn to abominate sin, to hate sin, and feel a sorrow for every time that we listen to the voice of evil, that we yield to the doing of things that are wrong. Even though they may be trivial, they emanate from the adversary of the souls of men, just as every good deed, every good thing we do, every righteous act of our lives emanate from the good source, from the Spirit of the Lord, because they have been inspired by that divine power and influence. When we yield to sin we are in the bondage of sin, and we have to be liberated. The truth will make us free if we will learn to properly repent of our sins. Every sin that we are guilty of that has not thus been repented of, the guilt of it will cling to us still. Every time that we truly repent and turn away from sin, then it is that we are overcoming evil and are eliminating from our natures the evil that is within us, and to-do this thing means salvation. It is the cleansing from sin, by yielding obedience to this saving law; and still, after all that we do, notwithstanding our repentance, we still have need of forgiveness, and the Lord has promised that he will forgive. "If we walk in the light, even as he is in the light, then have we fellowship one with another, and the blood of Jesus Christ cleanseth us from all sins." The doing of these things will entitle us to the companionship of the Spirit of God. Can anyone be saved without a remission of sins? Can anyone be saved without having the Spirt of God? Certainly not. "This is eternal life, to know Thee the true and living God and Jesus Christ whom Thou hast sent." If that be eternal life, and if men can know the things of God only by the Spirit of God, how then can we be saved without that divine power and influence? It is utterly impossible. Neither can we be saved without the remission of sins. To be saved without obtaining that would imply that unholiness, that sin, that wickedness could abound in heaven. And the next world would be no better than this. Oh, no; there, no unclean thing can enter.

These are a few of the reflections that come to my mind regarding these fundamental principles which have been revealed from heaven. We are prone to think, sometimes, that we ought to get away from them, that they are something beyond which we have passed, that now we ought to take up the great problems of the day and keep in line with modern thought. There is room, abundant room for all the thinking of which mankind are capable; they have not begun to exhaust the resources that can be found under these great and grand headings or subdivisions of the great work of the Lord.

My testimony is that God lives, that he is with his people, that he inspires them by the power of his Holy Spirit. My testimony is that through the operation of these principles which have been revealed, this people have made progress; that they have been advancing and obtaining more knowledge, more light, more truth. Through the operation of these principles they have been purging themselves of a vast amount of evil, and I believe that it can truthfully be said that they are the best people on earth. Nevertheless, there is still an awful gulf between our present condition and the condition that will prevail when we have accomplished all that the gospel will do for us. It is leading us upward and onward, just in proportion as we are applying these principles. "He that endureth to the end shall be saved." We are to constantly apply these principles in our lives, and, eventually, we will find that through this light that has come to us, and through the atonement that was wrought out upon Mount Calvary, we shall be cleansed of all our sins. Then shall the Holy Spirit abound in us, and we shall partake of its divine power and influence, and that spirit which partakes of the things of the Father and of the Son and reveals them unto us will lead us into his glory. My prayer is that we may eventually obtain eternal life, through obedience to these laws and commandments, which I ask, in the name of Jesus, Amen.

Great souls are always loyally submissive, reverent to what is above them; only small, mean souls are otherwise.—Carlyle.

Great men are the true men, the men in whom nature has succeeded They are not extraordinary; they are in the true order. It is the other species of men who are not what they ought to be.—Amier.

The Missions.

EASTERN STATES MISSION.

Brooklyn: The elders are putting a little more energy along the line of revisiting than in tracting. Tuesday, Feb. 16th, President Rich met with the elders and the Saints in Newark in their Mutual, and they had a very enjoyable meeting. The Sunday evening services there are well attended. Brothers Alfred Durham and Harold Goff attended the services in Brooklyn last Sunday evening, and Bro. Goff sang for them. Brother H. S. Woolley and President Rich were there too. Elder Jas. Lawrence Heywood has been transferred from the office to the East Pennsylvania conference.—John S. Allen, president, 420 W. 124 St., New York City, N. Y.

East Pennsylvania: Miss Evyline Kirkshaw was baptized on Saturday, Jan. 30th, at Gloucester, N. J., in the Delaware. A short service was held in which Elder John G. Allred spoke briefly of the importance of the step about to be taken. The songs of Zion were sung with much fervor by the elders and friends, all of whom rejoiced in the new convert who showed great faith and courage by entering the stream of ice and snow to receive the ordinance which she firmly believes to be divine. The Liahona is read with much interest and enthusiasm, and if read elsewhere as it is here, it would be impossible for prejudice against our people to exist.—John G. Allred, president, 1936 N. 17th St., Philadelphia, Pa.

North West Virginia: Elders O. F. Rice, William Bradfield, Charles L. Weed and Edwin Quigley arrived at Liverpool, Jackson county, Feb. 2d, and found many people who were anxious to hear the gospel. After holding a series of meetings, they

EASTERN STATES MISSION ANNUAL BULLETIN.

—1908—

We are pleased to submit for the perusal of the elders the "Annual Bulletin" for the year 1908. We have compiled it in full, and have given the comparison with the year previous in all of the places that we can, and we are very pleased to note that we have had an increase in the work per elder. Each one has visited 26 more families in tracting; had 174 more gospel conversations; distributed 106 more tracts; and disposed of 79 more books, than each elder during the year 1907. This is a very good increase.

Conference.	Hours Tract.	Fami. V. T.	Fami. Revis.	Hours Conv.	Gos. Con.	Tract Dist.	S. C. W.
Brooklyn.	4199	26624	3226	1225	13750	42506	677
E. Penn.	5992	28980	3813	2135	15174	32297	701
New England. .	9454	28060	4655	4084	8230	38527	372
New York. . . .	2562	13307	2095	2070	5447	18985	144
N. W. Va.	6403	11928	2197	2797	18008	16903	748
S. W. Va.	2228	5174	3063	3611	9786	12317	268
W. Penn.	4043	17820	902	662	17990	23552	277
Totals.	34881	131893	19591	16587	88385	185087	3184
Totals 1907 . . .		144289	8841		83344	195751	1039

CONTINUED

Conference.	Small Books	Hall Meet	Cott Meet	O. A. Meet	Bap	Sub.	Hours Study	Hours Memb.	No. Elders.
Brooklyn.	3157	300	96	267	24	31	2967	1256	14
E. Penn.	5558	231	216	197	17	69	3746	1691	14
New England.	1673	169	205	202	22	58	9466	3617	14
New York.	1127	98	126	97	4	19	3193	2077	9
N. W. Va.	2041	143	282	82	4	78	2772	1032	12
S. W. Va.	1004	164	130	94	38	66	4599	2520	13
W. Penn.	2992	276	206	96	19	55	4512	1497	12
Total.	17552	1381	1260	1065	128	376	32257	13690	88
Total 1907.	13297	Total Meetings		4028	122				98

Children blessed, Brooklyn, 4; East Pa., 17; New England, 6; New York, 2; N. W. Va., 21; S. W. Va., 38; W. Pa., 17; total, 105; total for the year 1907, 103.

BEN. E. RICH.

held a baptismal service at Brother Hickman's, after which Brother Francis Norman Tinney and Sister Minnie May Tinney were received into the fold of Christ.

A sacrament and fast meeting was held with them. While Elders Eugene Curtis and Randall J. Barton were tracting in Fairmont, they met a family who are investigators and who said they belonged to the M. E. church, but knowing that they taught things which were not in the Bible, they confessed that if any church was the church of Christ the elders were representatives of it. A Book of Mormon was sold to them and they entreated us to call again. Elder G. S. Hartley and J. E. Simons are holding meetings wherever they can obtain a hall and are making many strong friends who are willing to read and hear the gospel explained. Elders Joseph C. Grant and Grover C. Udall, after working for some time in Centralia, were able to obtain a company storehouse in which they held a meeting with a large attendance. Many left the service with a different idea of "Mormonism." Elders A. B. Slade and John F. Warner are still working in the counties assigned to them.—O. F. Rice, box 371, Fairmount, W. Va.

South West Virginia: Elders George H. Dille and J. A. Bateman were called to St. Albans to administer to Brother Romer Hacker. Upon arriving at his place, the elders found him possessed with an evil spirit. For three days he had eaten nothing; at times he would try to spit fire; and he told his family that he had horns on his head. After the arrival of the elders, he was not troubled so much; but the next morning his old condition returned and the elders administered to him. Brother Hacker was so overjoyed that he wept for some time after he was restored. He ate a hearty breakfast that morning, went to work and is now enjoying perfect health and peace. President Frank Leavitt and Elder Thomas L. Wilson are working successfully in their field. They obtained a schoolhouse to preach in, and, by so doing, they continued the revival which had been going on for two weeks under the direction of some denominational revivalists.—Frank Leavitt, president, box 686, Huntington, W. Va.

West Pennsylvania: February 6th, Elder Alma H. Monson came in from his field of labor suffering with an attack of appendicitis. As he has been troubled with this before he was immediately released while yet in condition to return to his home in Whitney, Idaho. The few months that he has been here have been spent by him in the faithful discharge of his duty. Elders Major I. Keeler, W. H. Oram, Samuel E. Lewis, Jr., and H. R. Nelson are laboring in New Castle, Penn. A temporary Sunday school is established, cottage meetings are being held, and success is attending their labors. Many friends and investigators have been made by Elders Arthur F. Coombs and Ray O. Duke in Waynesboro, Pa., during the last three months, but they have now been transferred to work in Allegheny, Pa. While traveling through the country last summer Elder A. G. Jewkes, Jr., met a Mrs. J. B. Bennett and part of her family, and he is glad to report that they are ready for baptism.—Anton F. Jacobson, president, 1212 Boyle St., Allegheny, Pa.

Arrivals and Assignments.

Elder Ross Beatie to the Brooklyn Conference; and Elder S. A. McDaniels to the New England Conference.

Work for January.

Hours tracting, 2632; families visited in tracting, 17,717; hours gospel conversations, 2755; number of conversations, 7756; tracts distributed, 20746; standard church works, 192; small books, 1094; baptisms, 12; children blessed, 12; hours in study, 8743; hours with members, 1975; elders 117.

SOUTHERN STATES MISSION.

Alabama: H. A. Gardner, president, Box 705, Montgomery. Many friends are being made in Monroe county, and much prejudice is being allayed. Two baptismal services were held in that county by Elders Amos F. Pace and Jno. F. McIntosh, one in McGill at which four souls were added to the fold and one in Eliska at which three were baptized. Elders Leo W. Child and H. Kimball Maxham also held a baptismal service at Ponce de Leon, Fla., at which they had the privilege of explaining the principles of the gospel to a large crowd of people and baptizing two souls. Bro. Geo. Sims and wife were added to the fold through baptism at Sims, Fla., by Elders Jos. D. Brown and Benjamin H. Waldron. Among those who assembled to witness the service, were a Baptist minister and a deacon. During the week ending Feb. 11th, five babies were blessed at Sims. It is with sorrow that we report the deaths of Sister Martha M. Griffin and her infant, of Chason, Ala. Our heartfelt sympathy goes out to the bereaved husband and family.

Atlanta: Paul E. Nelson, president, 29 Connally street, Atlanta. During the week ending Feb. 11th, sixty-four books were sold in the Atlanta conference. On Sunday, Jan. 31, Atlanta was favored by a visit from Pres. Ben E. Rich of the Eastern States mission and Elder C. E. Dinwoodey from the Mission Office. These brethren were the speakers at the afternoon and evening services. After being refused entertainment several times, Elders Jno. A. Stock and Andrew Godwin, who are laboring in the country, were finally granted permission by an elderly gentleman to sleep in his barn. After being assured that they did not smoke, the gentleman led them to the barn, where unbeknown to them he listened to their evening prayer and at its close he cordially invited them into his house and

showed them every courtesy possible. Mr. Oscar Talton was instanly killed at Montreal, Ga., Feb. 2d, by a boiler explosion. Mr. Talton was a true friend to the elders, and had expressed his intention to be baptized in the near future. His death is a sad blow to all who knew him.

East Kentucky: G. Franklin Ellsworth, president, box 422, Lexington. Elder David W. Dean, while canvassing in Lexington, met an old gentleman who had been acquainted with the Saints in Nauvoo, Ill., before their expulsion from that place. This gentleman spoke very highly of the Latter-day Saints. In Pulaski county, Elders Robert E. Cole and E. J. Simpson attempted to hold a series of meetings at Indian Head, but a Baptist minister announcing that he had a regular appointment there, they transferred their meetings to Barren Fork. At the latter place, to their surprise, the minister again attempted to break up their meetings, but this time without success.

East Tennessee: W. K. Soelberg, president, box 688, Knoxville, Tenn. The inclemency of the weather has considerably retarded the work of the elders for the past two weeks. The foundation for the church at Northcut Cove has been completed. Elder Jno. E. Pickett, who is in charge of the erection of the building, is pushing the work as rapidly as possible, and it is hoped that the building will be ready for use by May 1st. The citizens of Northcut are rendering considerable aid in this work.

Florida: O. W. Hyde, president, 1324 Claude street, Jacksonville. Through the administration of Elders Reed Gardner, E. A. Edwards, and Thos. Jones, Miss Eva White of Grady county, was cured of a severe "white swelling" which had been troubling her for the past eight years. Elders Wilford M. Hancock and David T. Adams report having sold twenty Books of Mormon, thirteen other standard Church works, and thirty smaller books in Carrabelle. These elders have baptized seven persons in this city. Through the efforts of a Methodist minister, some opposition was aroused against the elders and an attempt was made, though without success, to drive them from the city. On Feb. 11th, the Relief Society of Jacksonville held a "sewing bee" for the benefit of the poor and distressed.

Georgia: L. L. Myers, president, 454 Oak street, Macon. In Telfair county, at the request of the congregation, Elders Geo. M. James and Henry Humphreys preached to a Methodist audience in their own church at the close of one of their meetings. The elders were afterward requested to preach at the same place at least once a month. Elders L. L. Myers, Jas. C. Healey, Robert Furniss and W. Claude Green have canvassed the cities of Tennille and Sandersville, holding several well attended meetings on the streets. The people of these cities manifested considerable interest in the doctrines taught by the Latter-day Saints, and the elders sold seven Books of Mormon and many smaller books. In Reynolds, Ga., Elders Frank A. Lamont and E. C. Walker were forbidden to hold street meetings, but after an interesting conversation with the mayor of the city, they were not only given permission to hold meetings on the street but were also invited to call upon the mayor at his home. Sister Sarah Grissom, who has been suffering from paralysis, was greatly benefited through the administration of Elders Earl J. Lee and A. E. Mortenson.

Kentucky: Thos. E. Secrist, president, box 554, Louisville. Elders Rollin C. Tanner and Clarence O. Wayman, laboring in Muhlenburg county, administered to a preacher by his own request. They also held two meetings at his place. With sorrow, we record the death of Sister Annie Stanley. Sister Stanley was a faithful member of the Church, and spent her last moments in mortality bearing testimony to the truth of the gospel. The funeral services were conducted by Elders Lemuel R. Abbott and Jno. C. Walker.

Ohio: I. H. Esplin, presiding elder, box 41, Sta. D, Columbus. Elder Thatcher Kimball, who has been laboring in the Ohio conference for the past three months, has been transferred to the Kentucky conference. Copies of the Book of Mormon are now on sale in two of the leading book stores of Columbus.

Mississippi: D. W. Stowell, president, 416 George st., Jackson, Miss. In a small saw-mill town in Pearl River county, Elders Jno. George and Jno. Schofield were asked to hold a meeting, the proprietor of the mill going among the people and inviting them to attend. At the close of the meeting they disposed of a number of books and were given a hearty invitation to return. Elders Luman P. Green and Ernest Koepsel were hailed at a small railroad station in Simpson county by a "drummer," and after a short conversation on the gospel he purchased a Book of Mormon and gave the elders some money to help them on their way.

Middle Tennessee: J. Elmer Johnson, president, box 269, Memphis. A baptismal service was conducted at Abner, Lawrence county by Elders J. A. Weaver and S. L. Smith, and after holding a good meeting at the water's edge, Misses Dora L. Rippy, Mattie M. Harris, and Minnie E. Rippy were led into the waters of baptism. Elders W. A. Walker and Orson Erickson, while canvassing for entertainment in Williamson county, met a man who felt impressed to entertain them and instructed his wife to notify them accordingly, before the elders had reached the house. On Sunday, Feb. 7th, a Sunday school was organized at Memphis with Bros. C. M. Capel and A. B. Rose as superintendency, Roy Stewart as

secretary and treasurer, and Miss Cubbins as organist.

Virginia: H. A. Shupe, president, box 145, Lynchburg. On the 10th inst., Elders Geo. E. Marchant and Wm. L. Shelley secured a room at a hotel in Lancaster county and the proprietor asking for their names, they gave him their cards. On the following morning, they were informed that they owed nothing and that "Mormon" elders were always welcome at that place. They also met a Mr. Jno. Lowles who treated them kindly and told them of an elder who, going to a hotel in that county many years ago, was given lodging but forbidden fire and food. Because of circumstances, the elder was compelled to stay two days under these conditions. Soon after this the proprietor became dissatisfied, and deciding to move to the north, loaded his belongings on a ship. The storage rooms, being full, he placed his effects upon the deck. During the voyage, a storm suddenly arose and a large wave dashing over the deck carried the goods into the ocean. The sea then became calm as it was before. Mr. Lowles attributes this loss to the fact that the hotel proprietor refused to share his substance with the servant of God. Through the administration of Elders Reece T. Lowder and Travy G. Richardson, the young child of Mrs. Molly Lester, who was suffering from a large abscess on its neck, was restored to perfect health. On Sunday, Feb. 7th, President H. A. Shupe met with the elders and Saints at Lynchburg and organized a Sunday school, with Bros. Jno. W. Tuck and Edward D. Tuck as superintendency, and Sister Vidella C. Tuck as secretary and treasurer.

North Carolina: Robert B. White, president, box 547, Wilmington. The elders throughout the conference have been very successful in holding meetings. Elders Noah M. Feik and Calvin W. Moss held a well attended baptismal service at Chinquapin, N. C., on the 9th inst., at which two honest souls were added to the fold. On Sunday, Feb. 7th, Bro. Wm. Henry Hiatt and Sister Gracy Shelton were united in wedlock by President Robert B. White at the home of the bride's parents in Mt. Airy, N. C.

South Carolina: Frank Paskett, president, box 276, Columbia, S. C. A large meeting was held at Kingstree, N. C., by Elders Wm. Carpenter and Wm. G. Ogilvie. Many people who had previously been bitter toward the work attended and at the close of the services, invited the elders to their homes. Two baptisms were performed Feb. 2d at Osburn by Elders Lester M. Belknap and Harry S. Robinson.

WESTERN STATES MISSION.

In Nebraska.

From the Nebraska conference again comes the report of the good resulting from the leaving of a Book of Mormon. A gentleman with whom a book was left last year writes and asks if we can furnish him a few more copies, as he desires to get some of his friends to reading the book. He further says, "I have read of it through very carefully, and I have got a lot of real good out of it; in fact, more than any other book I ever read." This is one of many instances that encourage us in our work.

At Grand Junction.

The elders laboring at Grand Junction, Colo., report having had a very successful month. They have been able to dispose of fifty Books of Mormon and some two hundred other books and have met many friends where the privilege for spreading the gospel has presented itself, and many hall meetings have resulted. Elders Jas. H. Ellison and John C. Taysom, who have been laboring at Delta, Colo., have been transferred to Grand Junction and will there join Elders W. H. Lynn and H. J. Olsen, and through the combined efforts of these elders we feel that a good work will be done.

In Denver.

Elder Walter Walker, who has been laboring in the Pueblo and North Colorado conference, has been released to return home.

The Denver conference is in a very prosperous condition, in fact the outlook was never brighter. New friends are being reported by the elders with every week's report. We have three new homes opened to us for cottage meetings, better attendance at our regular hall meetings, and a standing invitation to revisit many of the professional men at their offices. Among the latter are numbered many of Denver's best citizens.

Our Sunday school has been reorganized. Heretofore the elders have been holding the principal offices therein. We thought it wise to shift the responsibility upon the local members, therefore Elder John Robinson, who has been the superintendent, was released and Brother Robert E. Lowen sustained in his stead, with Sister Mary Blanford as first assistant. Sister Violet McClue (a missionary) was released from the office of secretary, and Sister Nellie Mott sustained to succeed her. Our teachers are chosen from among the members of the branch with few exceptions. New life has come into the Sunday school with the new changes and the new year, and we hope it will not fade as the year grows old.

CENTRAL STATES MISSION.

Elder J. W. Nuttall reports from West Plains, Mo., two baptisms in the week.

Elder C. R. Walter, says of the St. Louis

church and prospects that "there is nothing but good to report."

"The people of this district are glad to see the 'Mormon' elders back again," writes Elder Newell N. Dalrymple under date of Gila, Mo., Feb. 20.

Elders visited the town of Cuba, Mo., six weeks ago. Last week Elders J. U. Webster and T. L. Kerr attended a district school exercises and lo two "Mormon" songs were sung by the children.

"Many of the churches have gone dead, the people having lost confidence in them and their preachers."—Word from Little Rock, Ark., per Elders John W. Evans and Albert W. Garfield.

About the 20th of February, Pres. Samuel O. Bennion completed a ten-days' tour of inspection, during which he traveled about 2,900 miles in three of the southernmost conferences. He found the laborers in the vineyard imbued with a spirit of righteous zeal to spread the good tidings of the gospel. He found the work generally in a healthy growing condition.

Seeing Results.

Elders G. C. Wright and W. D. Holt send this word from Hannibal, Mo.: "We came in from the country this morning and during our absence from this city of three weeks, we have held 18 well attended meetings and made many friends. We have also left a Book of Mormon and a full set of smaller books in several homes, the occupants of which I know are earnestly investigating the gospel of Christ. They wish some of the elders to call in the near future and hold another series of services. It inspires joy in us to see the good results of our labors."

In North Texas.

Writing lately from Royse City, Texas, Elder J. E. Reid states that he and his companion, Elder W. L. Johnson, have been meeting with excellent success in the North Texas conference. Between Brookston and Honey Grove they held three good meetings in schoolhouses, with large attendance at each. At the last meeting the house was too small to hold the people, and the elders sold all their books. They made many friends among people who a few years ago helped drive elders out of their midst. Elders H. M. Humphreys and R. H. Andrus canvassed the north part of the same county with similar results.

Some Experiences in Western Kansas.

A minister in west Kansas engaged Elder Mumford in gospel combat which ended with Brother Mumford's selling the excellent gentleman a Book of Mormon. "The next day the minister told his opponent he would not take five dollars for that book." The same letter from conference president, C. E. Bronson, date line, Clearwater, Kan., Feb. 22, bears the additional account of experiences:

"We met at the small town of Viola last Thursday and tried in vain to secure a place in which to hold meeting. While we were canvassing the place some of the people expressed a wish to hear us preach. We assured them we would be glad to, but could not find where. So Friday evening about 7 o'clock, a telephone call came for the 'Mormons' to come to the north part of the town to hold a cottage meeting. We went at once and found twenty people awaiting us; we talked to them two and a half hours.

"We finished tracting Saturday morning and at 3:30 p. m. held a street meeting which was very poorly attended. We got our grips ready to leave the town and were just sallying out of our rooms when we were met by two young ladies who invited us out to preach to a crowd who had gathered for that purpose. We gladly availed ourselves of the opportunity and held forth with about 50 in attendance." Result: These brethren left in that town "a few earnest investigators."

Mobbed In South Texas.

Writing from Beaumont, Texas, Elders J. D. Pratt and Willard A. Bishop say they have been visiting Saints in South Texas since last fall conference, and as a rule find them feeling well in the gospel. In three months the elders had held over fifty meetings, baptized one boy and blessed five babies.

About Feb. 1 they passed through San Jacinto county and called on a lady who for a year had desired to be baptized. Elders Hixon and Oyler visited her home last fall, but owing to her being ill, advised her to postpone her baptism, and at her request, promised to direct other elders to her. Her husband at that time gave his full consent for her to be baptized. At the time of the visit of Elders Pratt and Bishop it was very cold, and they promised to return when it should be warmer and baptize her, after visiting some Saints in an adjacent county. On Feb. 12 they left the train at Truce and walked fourteen miles to the lady's home, arriving about sunset. They were very tired and hungry, having eaten nothing since the previous day. The lady's husband invited them in, and told them to make themselves at home, and she was filled with joy to think the time at last had come when she could be baptized. The man of the house a second time told the elders to make themselves welcome, and said he had to go away but would soon return.

The elders suspected nothing and after singing a few hymns and conversing for a time, the lady offered to show them to bed. They preferred to sit up until her husband should return, but she said he might be out late as he had gone to play the violin for a dance. At about 2:30 a. m. the elders were awakened by a noise outside the house, and

heard a torrent of oaths and foul language from a crowd of angry men. As nearly as the elders could judge all of the mob except one wanted to kill them; thev could hear that one urging the crowd not to kill them but to compel them to leave. Amid a shower of oaths the mob finally decided that the elders must leave inside of two minutes or be "shot full of holes."

They dressed within the time, and as they stepped out of the house they were confronted by six mobocrats, each of whom was armed. Two of them had a rifle each, one had a shot gun, and the other three had revolvers. "Elder Bishop declares that one of them had a cannon, but the biggest gun I saw was a shot gun," says the letter which describes the episode, with true "Mormon" humor. The elders asked the mobocrats what was wanted, and the only reply was that they didn't want any "Mormons" around there. Elder Pratt rejoined by bearing to the mhis testimony to the truth of the gospel as taught by the "Morby bearing to them his testimony to the reasons why he and his companion were out in the world preaching the gospel. and added that they did not desire to preach to people who did not want to hear them, and were ready to leave. He told them that the man of the house knew why they were there, and the latter then acknowledged before the crowd that he had invited them into his home. The letter continues: "Thanking them for their kindness and bidding them good night we left them with their heads bowed down like a lot of whipped schoolboys. Then we went on our way thanking the Lord for our deliverance from such a set of outlaws. We arrived at Onalaska at one o'clock p. m., having walked nearly forty miles in twenty-four hours."

NORTHERN STATES MISSION.

Arrivals.

The following named elders reported at the mission headquarters on the 14th inst. for work: John H. Hammond. Blackfoot, Idaho; Oscar M. Pope, Jr., McCammon, Idaho; George F. Olson, Fairview. Utah; Wallace B. Peterson, Lehi, Utah; Herbert Taylor. Lehi. Utah, and Arza C. Page, Payson. Utah. They were assigned as follows: Elders Hammond and Peterson, Minnesota conference; Elders Pope and Olson. Northern Indiana; Elder Taylor. Southern Indiana. and Elder Page to Northern Illinois.

In Chicago.

The elders of Chicago have been visiting in the homes of the investigators, holding cottage meetings and making preparations for a baptismal service, which will be held in the near future.

On Sunday last our monthly priesthood meeting of the Chicago branch was held. The elders and a large number of the local priesthood and students were present. President Ellsworth said he was pleased with the work that was being accomplished through the efforts of the elders and the students; many good thoughts and suggestions were offered, and we feel that our monthly priesthood meetings are a very good stimulus to the students and all holding the priesthood.

On Lincoln's birthday members of the F. D. Social club gave a sketch entitled "A Case of Suspension." The house was well filled and the applause and interest shown by the audience was evidence that all appreciated the play. Much credit is due to the ones who took part, and we feel they should be commended for the excellent way in which they performed their parts. At the conclusion of the play. Elder Thomas McKay, who is on his way to take charge of the German-Swiss mission, was called upon to speak on the life of Abraham Lincoln, and beautifully told of his speech at Gettysburg. Many good gems were given by the audience of the good works of Abraham Lincoln.

Summary of West Iowa Conference, 1908.

We had an average of fifteen elders in the West Iowa conference during the year 1908, and they distributed 2,601 Books of Mormon, 24 other standard works, 9,790 other books, 50,527 tracts, 3,804 copies of the Liahona, 110 Liahona subscriptions, 36,021 families visited. 2,955 families revisited. 13,102 hours tracting, 14,113 hours gospel conversations, 519 hours with Saints, 49,598 gospel conversations, 101 meetings, 59 priesthood meetings, 21 fast meetings, and 6 children blessed.

There was no baptizing during the year 1908, but prospects are very bright for a good harvest in the spring. We know we shall go ahead of our last year's record in some lines and have been successful in meeting the people of West Iowa, especially the more intelligent and thinking portion: the business men are beginning to realize there is something in "Mormonism," and are willing to listen and obtain our literature.

We rejoice in the past year's work and feel to thank our heavenly Father for the blessings bestowed upon us. We greatly rejoice that we have been able to place so many Books of Mormon in the homes of the good people of this conference as they will result in much good.

Louis Fugal, President,
733 West Broadway, Council Bluffs, Ia.
W. D. Van Dyke. Secretary Mission.

Go thy way and do as I have told you, and fear not thine enemies; for they shall not have power to stop my work.—Doc. & Cov.

And if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest.—Doc. & Cov.

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A RESURRECTION.

BY ELDER JAMES A. OLLERTON, NORTHERN STATES MISSION.

The unbeliever says there is no resurrection, no hereafter. No one has ever come back and told us of any other life. Death is the end of our existence. When you refer him to Christ's resurrection he says, "That is the story of his followers only and I don't believe it. That was a long time ago."

The learned divine believes in a resurrection but he calls it folly and unreasonableness to think of the material body ever coming from the earth after death. The spirit lives on, is resurrected and triumphs over death but this body of sinful clay is gladly forsaken.

Of the two, I often think there is more faith expressed in the unbeliever:

"There lives more faith in honest doubt,
"Believe me, than in half the creeds."

In the past, men have pictured Jesus the Redeemer of the world, hanging upon a cross. In the intense bodily pain and anguish of spirit which he suffered while dying on the cross, they have found the most hopeful and consoling representation of their Saviour.

To me there is another scene in the life of the Master which though beyond the power of man to paint should kindle men's faith into such a hope of eternal life that the valley of death would have no terrors for them. It is on the morning of the first day of the week after the crucifixion. The open tomb: the clothes of the dead man folded on the floor; the angels standing where he had lain; Mary rent with sorrow over the death of the Master, her last hope fled at finding his body gone; then the sorrow turned to joy unbounded at beholding Jesus standing before her and calling her by name. Here is Jesus, the Christ, the Saviour of the world, his body changed from mortal to immortal and the spirit that had occupied it during its earthly life possessing it now; a perfected man, a God, ready to sit on the right hand of his eternal Father; the first fruits of the glorious resurrection in which all the sons and daughters of God will have a part, as joint heirs with their Elder Brother. Through lack of knowledge or may I say lack of faith, men do not believe we are thus joint heirs with Jesus Christ.

I feel that though my body goes back to the mold of mother earth as it was, or though it be carried for ages on the winds, it can be collected and made more perfect than it ever stood in mortal life. Here in this existence there is a higher power than the desires and impulses of the flesh, a force that can control them. I believe that power will be able to recall the elements from the four winds of heaven and re-mould them to the spirit that it may carry out my eternal purposes.

You may place the hardest steel in a certain acid and as a substance it will disappear. But a simple process will restore to you the same visible, tangible piece of metal. Tons and tons of earth are made to yield up their widely scattered grains of gold through a simple procedure. Why could not the identical elements that constitute our bodies be collected again after they have gone to dusty death?

If our fleshy tabernacle were accounted a curse to us, we could think

of its going to the earth to stay. But of all God's creations man is the grandest and most perfect mechanism. His body is the tool of his spirit. also his dwelling house. As a tool it may be used without judgment or wisdom. As a slothful workman would misuse a keen-edged instrument until its temper is gone and its usefulness destroyed; or it may be used with skill and love to benefit and enrich its owner. What would be a greater joy to us than to again have use of this wonderful temple, to inhabit it when it is purified and made glorious; when death's claims are paid and it is ours for everlasting. Here is a resurrection to everlasting life, to a state of endless progression.

Every morning we awake from a refreshing sleep to consciousness with renewed energy and power. From every honest prayer we arise with a greater peace, a forgiven sin, and a firmer hold on the source of spiritual strength. Thus each day, hour, or minute may typify a resurrection. May every thought and deed tend toward eternal life; may our trials be only to purge us of the dross, that on the great morn we shall come forth from the paradise of God and our spirit and body reunite in a joyful resurrection.

A FRIENDLY HINT TO MISSOURI.

BY JOSEPH SMITH. IN TIMES AND SEASONS. MARCH 15. 1844.

One of the most pleasing scenes that can transpire on earth, is, when a sin has been committed by one person against another, to forgive that sin: and then, according to the sublime and perfect pattern of the Savior, pray to our Father in heaven, to forgive also. Verily, verily such a friendly rebuke is like the mellow zephyr of a summer's eve; it soothes; it cheers and gladdens the heart of the humane and the savage. Well might the wise man exclaim: "A soft answer turneth away wrath;" for men of sense, judgment, and observation, in all the various periods of time, have been witnessed, figuratively speaking, *that water not wood checks the rage of fire.*

Jesus said ,"Blessed are the peacemakers for they shall be called the children of God;"—wherefore if the nation, a single state, community or family ought to be grateful for anything, it is peace. Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates and happifies the just and the unjust, and is the very essence of happiness below, and bliss above. He that does not strive with all his powers of body and mind, with all his influence at home and abroad, to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honor of his state, nation and country, has no claim on the clemency of man: nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth and should be let alone as unfit for the smiles of the free; or the praise of the brave. But the peace-maker, O give ear to him! For the words of his mouth, and his doctrine, drop like the rain, and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthrophy, benevolence, compassion, humanity, and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges and knowledge, according to the order, rules and regulation of revelation, by Jesus Christ, dwell together in unity: and the sweet odour that is wafted by the breath of joy and satisfaction from their righteous communion, is rich perfume from the consecrated oil that was poured upon the head of Aaron: or like the luscious fragrance that rises from the fields of Arabian spices; yea more, the voice of the peace maker

Is like the music of the spheres.
It charms our souls, and calms our fears;
It turns the world to paradise.
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri, notwithstanding some of her private citizens and public officers, have committed violence, robbery, and even murder, upon the rights and persons of the Church of Jesus Christ of Latter-day Saints; yet, compassion, dignity, and a sense of the principles of religion among all classes; and honor and benevolence, mingled with charity by high-minded patriots, lead me to suppose that there are many worthy people in that state, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means to urge the state for her honor, prosperity and good name, to restore every person she or her citizens have expelled from her limits, to their rights, and pay them all damage. That the great body of high-minded and well disposed southern and western gentlemen and ladies; the real peacemakers of the western world, will go forth, good Samaritan-like, and pour in the oil and the wine, till all that can be healed, are made whole; and after repentance, they shall be forgiven; for verily the scriptures say: "Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons that need no repentance."

Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriotism of the noble-minded western men, tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea may I not say without boasting, that the best blood of the west, united with the honor of the illustrious fathers of freedom, will move as the forest is moved by a mighty wind, to promote peace and friendship in every part of our widespread, lovely country. Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by the principles of honor, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation. Now is the time to brush off the monster, that incubus-like, seems hanging upon the reputation of the whole state. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, "The tree is known by its fruit?"

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven, seem to say to the honest and virtuous, throughout the State of Missouri: Wash yourselves, make you clean, lest your negligence should be taken by the world from the mass of facts before it, that you are guilty! Let there be one unison in heart for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently praying for their rights. When you meditate upon the massacre at Hawn's mill, forget not that the constitution of your state holds this broad truth to the world; that none shall "be deprived of life, liberty, or property, but by the judgment of his peers, or the law of the land." And when you assemble together in towns, counties or districts, whether to petition your legislature to pay the damage the Saints have sustained in your state, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect, and make honorable or annihilate such statute law as was in force in your state in 1838, viz.: "If twelve or more persons shall combine to levy war against any part of the people of this state or to remove forcibly out of the state, or from their habitations, evidenced by taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars: and

imprisonment in the county jail not exceeding six months."

Finally, if honor dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best and sweetest token of perfect love: then, O ye good people of Missouri, like the woman in scripture who had lost one of her ten pieces of silver, arise search diligently till you find the lost piece, and then make a feast and call in your friends for joy.

With due consideration, I am the friend of all good men.

Joseph Smith,

Nauvoo, Ill., Mar. 8, 1844.

ON DEATH.

Earthly happiness is fleeting,
Earthly prospects quickly fade—
Oft the heart with pleasure beating
Is to bitterness betrayed!

Ah! methinks I see you bending
Like a willow o'er the urn:
But a heav'nly voice descending
Sweetly whispers, "Do not mourn."

Scenes of sorrow most distressing,
Scenes that fill the heart with pain,
Often yield the choicest blessing—
Present loss is future gain.

In the darkest dispensation
Oh, remember, God is just;
'Tis the richest consolation
In his faithfulness to trust.

Let the heart oppressed with sorrow,
Let the bosom filled with grief,
Let the wounded spirit borrow
From his promise, kind relief.

While affliction's surge comes o'er you,
Look beyond the dark'ning wave!
See a brighter scene before you—
Hail the triumph o'er the grave.

Though your lovely child is taken
From your bosom to the urn;
Soon the sleeping dust will waken,
And its spirit will return.

Yes, again you will behold it,
Fairer than the morning ray;
In your arms you will enfold it
Where all tears are wiped away.

—Eliza R. Snow, in Times and Seasons, Feb., 1844.

IS GOD A PERSON?

BY ELDER E. M. CRAWFORD, NORTHERN STATES MISSION.

So God created man in his own image, in the image of God created he him."—(Gen. 1:27).

This and other significant passages of scripture have been read and re-read by adherents of Christianity throughout the bygone centuries. And yet the vast majority of believers are content to listen while the doctrine of boundless Diety is dinged , to their ears.

They may have been taught the existing similarity in man's physical being to that of other animals. Further observation, perhaps, brought forth the light that the human species are the highest form of organized mortality. Whatever their teachings may have been, the general opinion of today is that the difference between man and beast lies beyond the five senses—sight smell, taste, hearing and touch.

To say the horse is any more independent today than it was centuries ago, would be false. But to say the same of man would not be false, for he has in his possession, means by which he can overcome countless obstacles impossible to his ancestors.

A brief review of history proves, that methods of self-government have improved, along with other things. This rapidly developing "side" of man, latent in the lower life, some modern writers choose to call the sixth sense; it has long been known as "intelligence." Experience coupled with intelligence, taught from the beginning that civil government must be founded on organization. How much more comprehensive and unwavering than our own must be this underlying principle of natural government—with a constitution providing for no attorneys nor reversed decisions; wherein the punishment inevitably follows the offense?

All evidence points to this fact: The intelligence of man can at best be only an "atom" when compared with this higher intelligence. In addition to this argument, Blackstone, the English comentator states that all civil law is based on the Greater Code. And if such be the case, there is some method of communication between man and

his Superior. For example: two persons, in order to exchange knowledge, must understand one another through either an interpreter or a language known to both. To comprehend these higher principles, our intellectual faculties have something in common with those of the higher Power.

In the world of science, we find sound and light to be caused by distinct waves in the substance which the late Lord Kelvin terms universal ether. Further, Dr. Widtsoe, now presiding over the Utah College of Agriculture, deduces from scientific research the fact that there is no motion independent of matter. And since the mortal senses can not receive immaterial impressions, it is very evident that our universal Governor is material.

Creation days and the days of Peleg are indicative of the omniscience of the divine operator's mind. The geological formation and surface discoveries on this continent, also point to a period of disturbance (Morse's Universal Geography) which the Book of Mormon represents as taking place in the 34th year A. D. And the convulsions were certainly under control as those who obeyed definite commands escaped, unscathed. (III Nephi 8:17). We need only mention the manifestations given to the Jews at the same time. (Matt. 27:45, 51). They were punishments to the disobedient, but signs to believers, in both cases.

Now, keeping in view our idea of Material Omnipotence, let us ask ourselves: "Can a human being see and converse with matter that is devoid of form?" Fairminded persons are not astonished when, in answer, we state that "Mormon's" prayers are directed to a Father of definite dimensions.

Is not this the sort of Being, who walked and conversed with Adam in the Garden of Eden, who even appeared to Cain and cursed him, who said unto Noah, "Make thee an ark of gopherwood"?

More simple, we find it, to believe that these men were patterned in some respects, after their divine Visitor than that they underwent a temporary reorganization. Too, on the grounds of the above mentioned scientific principle, is it not highly probably that light and sound waves existed between the ether and Abraham on the plains of Mamre? (Gen. 18:2). It certainly was no delusion which led Moses and Aaron, Nadab and Abihu, and seventy of the elders of ancient Israel to state that they had seen their God standing as it were on a paved work of sapphire stone, and with his hands did not touch the nobles of men. (Ex. 24:9-11).

Nor are we prepared to class as fiction the third chapter of the first book of Samuel, wherein are recorded Jehovah's repeated calls, which the child Samuel, mistook for Eli's calling.

The New Testament has this to say:

> God * * in these last days hath spoken to us by His Son * * who being in the brightness of his glory and the express image of his person * * sat down on the right hand of the Majesty on high.—(Heb. 1:1-3). Him God raised up the third day and shewed him openly: not to all people, but unto witnesses chosen before God, even to us who did eat and drink with him after he rose from the dead.—(Acts 10:40-41). And I appoint unto you a kingdom as My Father hath appointed unto me, that ye may eat and drink at my table in my kingdom.—(Luke 22:29-30).

In these references we have evidence enough that the Son and His Apostles taught the doctrine, enunciated by earlier prophets. The evidence goes farther than a mere proof of material Deity and hints that he may live on food not perceptibly unlike that which forms our diet. (Gen. 18:6-9; Luke 24: 42-43).

We see by the revelations of Saint John (14:6-7) that another angel was to be expected at a time, far later than the Messiah, so truth seekers could readily realize their object. In 1820 Joseph Smith claimed to have seen and heard both the Father and the Son; that they were separate and distinct personages. (P. of P. G. pages 84-85).

Consequently, it is not surprising to find embodied in the new found doctrine, the intimation that man is to mentally, morally, and physically carry out the Divine injunction, "Be ye therefore perfect as your Father which is in heaven is perfect." (Matt. 5:48).

Yea, whosoever will thrust in his sickle and reap, the same is called of God.—Doc. & Cov.

LIAHONA THE ELDERS' JOURNAL

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Editorial

HOW TO REPENT.

Last week we presented the subject of repentance from the standpoint of a Latter-day Saint, and defined what constitutes true repentance. There are many people in the world who would gladly repent of their sins, and escape the consequences of them, if they only knew how. But it is a deplorable fact that not many people in the world, in comparison with the millions who profess the Christian religion, know how to repent.

Religious teachers in most of the churches that profess faith in the Bible, urge the people to repent. But the people cannot repent because they do not know how, and their religious teachers cannot tell them how; and thus the world presents the grievous and awful spectacle of millions of the blind led by the blind, all wallowing together in a vast quagmire of ignorance, superstition, and sin unrepented of. Ministers shout to the people, "Come to Jesus!" But they do not tell them how to reach him; at least in the same sense and degree in which the primitive Saints did.

There is, however, in most of the churches that comprise Christendom, a measure of true spiritual light, which is sufficient to serve in a small degree to lead their members to repentance. The latter are able to repent of sin to a limited extent, but they are not able to make their repentance complete enough to insure salvation in the kingdom of God. They do not know how.

One of the main purposes for which Jesus came into the world was to teach men how to repent. This was likewise the chief purpose of every true prophet, and apostle, and elder, who was ever sent with authority from God to bear a message to mankind. And every servant of the true God, in every age, has taught that the very first step towards repentance is faith.

What is faith? It is belief; the assent of the mind; reliance upon proof or testimony; assurance of the truth of a thing stated; confidence that a given doctrine or proposition is true. In Christian theology the word faith means: "(a) The belief in the historic truthfulness of the Scripture narrative, and the supernatural origin of its teachings; * * (b) The belief in the facts and truth of the Scriptures, with a practical love for them; especially, that confiding and affectionate belief in the

person and work of Christ, which affects the character and life, and makes a man a true Christian." (Webster). "The faith of the gospel is that emotion of the mind which is called 'trust' or 'confidence' exercised towards the moral character of God, and particularly of the Savior." (Dr. T. Dwight). "Faith is an affectionate, practical confidence in the testimony of God." (J. Hawes).

A practical definition of the word faith, used in reference to the Christian religion, is: Heed and credence given to the teachings and warnings, written or spoken, of the servants of the Lord. This has been a good definition in every age of the world,—before any of the books of the Bible were written, and since all of them were written; and is good today.

To any reasonable and intelligent person who will study the processes of his own soul, it will readily become apparent that until a human being comes to believe in the existence of a God, that human being will not honestly perform any act of divine worship. No man will go to a well for water unless he believes that the well contains water. No man will leave the road he is following and take a different one unless he is first made to believe that the road he has been following is a wrong one. When we come to scrutinize the operations of the human mind closely, we discover that it never changes its state, nor the impulses out of which action springs, except in response to faith or belief.

Thus, by a process purely scientific, and without reference to the Scriptures nor to revealed religion, we learn that "faith is the principle of action and of power in all intelligent beings," and that without faith man would become inert, helpless and lifeless.

If this truth can be shown by a process of scientific reasoning, it can be shown with equal clearness and conclusiveness from the revealed word of God. To begin to quote passages which show that belief in God and his word is the very commencement of righteousness, the very first step towards repentance, is to begin a task that might be extended indefinitely. There are hundreds of such passages. They are found in every book in the Bible, from Genesis to Revelation. The burden of every divine message has been "believe;" and the sin of unbelief has been condemned as the cause of all others that men commit.

The man who desires to repent of his sins and escape the penalties thereof, must believe; he must have faith. Without faith, "it is impossible to please God," and repentance is absolutely unattainable. As well expect a locomotive to move without steam as a man to repent without faith. A man without faith—a man in the shackles of unbelief, is as incapable of repentance as a dead body is of physical action. Such a man is spiritually dead. He lies in the chains of darkness and death, and should he pass into the spirit world in that condition, he would find himself among the hosts of the lost.

The first thing to be done for the purpose of bringing such a man to repentance is to kindle in his soul a flame of faith. How is this done? Let some one who knows there is a God, and a Savior, bear this testimony to him, for "faith cometh by hearing." This testimony should be attended with the promise that belief in it will produce in the convert the same knowledge that the one who bears it possesses. Let the unbeliever be reasoned with, and let him be exhorted to reason with himself. Let him be shown how all nature

proclaims the existence of a divine hand, power and love. Let him see with his eyes and hear with his ears the fruits of faith in the lives of those who possess it, and let him be warned, in all earnestness and solemnity, of the consequences of unbelief.

What things must a man believe in order to obtain power to repent? He must believe that his soul is immortal and liable to punishment for sin; that there is a God who has the attributes described in the Scriptures; that this God sent his son Jesus Christ into the world to redeem it; and that the Son of God laid down a plan of salvation which must be followed by all who seek to be saved. The candidate for repentance must next believe that his past life has not been in harmony with this plan of salvation, but that he has been in the habit of breaking the laws that are included in it, and that reformation on his part is absolutely necessary in order that his soul may be rescued from the power of Satan and saved in the kingdom of God.

When an unbeliever comes to be filled with such faith as this, he will repent with great eagerness, and perhaps with great anxiety, and possibly with severe mental suffering; though, as we showed last week, his repentance, if sincere and sufficient in other respects, need not involve remorse nor other distressing emotions; it is, however, pretty sure to arouse persecution, which may cause him pain.

The kind and degree of faith which impels to a complete and thorough repentance of all sin, will not only accept of the word of God contained in the Bible, but it will eagerly reach out for divine and saving truth from all other sources. It is a faith which will fill its possessor with joy when he hears that a new dispensation of the gospel has been revealed from heaven in modern times. When told that a volume of scripture of equal value and authenticity with the Bible, has been brought forth by a prophet of God in his own day, he will rejoice beyond measure, and will desire to read it and learn its holy contents. A man who possesses in his heart that faith which leads to full and true repentance, is just as sure to accept the Book of Mormon when placed within his reach, as a man famishing with thirst is to drink when a cool draught of pure water is offered him by a friend.

When a man accepts the Book of Mormon, consistently and without reserve, he accepts the principle of new and continuous revelation from God; the principle of baptism by immersion in water for the remission of sins; the principle of the laying on of hands for the reception of the Holy Ghost; the principle of divine authority as a qualification for preaching the gospel and administering in the ordinances thereof; and all of the other principles taught in that book and forming parts of the great plan of salvation of which Jesus Christ is the author and finisher.

Repentance is conformity to the laws of God. Complete repentance is conformity to *all* of the laws of God. A man begins to repent when he begins to obey these laws. He makes his repentance complete only by obeying every one of them of which he has any knowledge. It is not therefore sufficient to obey the laws which God revealed in former times; a man who seeks salvation must also obey those which have been revealed in these latter days.

But what of the man who believes the ancient revelations but refuses to believe the modern ones? He is like

the Jew who believes the Old Testament but not the New; or like a man who started on a journey and stopped before he reached his destination; or like a man who began to build a bridge over a river and ended it when half way across. No man can be saved in the kingdom of God who denies or rejects any of the revelations or commandments God has given, either in ancient or modern times.

There is another answer to this question: No man can fully, sincerely and consistently believe the Bible and at the same time reject the new revelation contained in the Book of Mormon, after he has become thoroughly familiar with the teachings of both books. Such a mental process is impossible. The two books are inseparable in the faith of the man who knows what both teach, and believes either. The reason why the Jew rejects the New Testament is that he does not fully accept the Old; so, the reason why professing Christians reject the Book of Mormon after becoming acquainted with it, is their unbelief in the Bible.

The way to repent then is to believe in God and in his word as revealed through holy prophets in various ages of the world, including our own. We cannot divide what God has revealed, accept part of it and reject the rest, and be saved in his kingdom. We must accept all that he has revealed, all that he is now revealing, and all that he ever will reveal. Such acceptance of the word of God as our religious faith, will impel us to obey and conform to his will in all things, and this is repentance, full and complete, and its reward is a crown in the celestial kingdom of God. Anything short of this is, at best, only partial repentance, and can never lead to salvation in that kingdom.

OUR NEW PRESIDENT.

Liahona The Elders' Journal is optimistic in its expectations regarding the administration of President William H. Taft. We believe he will prove a good, wise and successful president, that he will pursue a policy of justice and reform, and that the best and strongest elements among the American people will be in sympathy with him. Hence we look for the correction, partial or complete, of some of the great evils from which our country suffers, while he is president.

He is a great man, a great statesman and a great American. No man save Lincoln ever became president with such vast problems confronting him as those which await solution at the hands of the new administration, but we believe they will be solved to the satisfaction and prosperity of the nation.

Our countrymen have much to be thankful for. At the present time the future before them is all bright. Divine favor smiles upon them, and if they will but remain virtuous and patriotic there appears no reason why America should not continue for all time the greatest among all the nations of the earth. And we believe it will.

In the days of old the commandment was given to abstain from eating swine; is that binding on us today?

My husband says the commandment, "Thou shalt not eat of the swine, nor touch their carcass," has never been revoked and is as binding on us as any other, but says he is willing to stand corrected if wrong. Please explain for the benefit of your readers.

Mrs. W. E. R., Stanton, Texas.

In former years there was some difference of opinion among the leading elders in our Church as to whether it was right to eat the flesh of swine, but the prevailing opinion among them is that there is no divine law now in force

which forbids it. The prohibition to which our querist refers was part of the law of Moses which is held to have been superseded by the gospel. The fact that the Lord has given to the Church of Jesus Christ of Latter-day Saints, by modern revelation, a dietary code—the Word of Wisdom—which is silent upon the subject of eating the flesh of swine, coupled with the further fact that no commandment has been given to the Church by revelation relative to the subject, is taken to signify that the Lord has not intended that the Mosaic prohibition should apply to the Latter-day Saints. The practice throughout the Church is to leave the matter optional with its members. Many faithful and intelligent Latter-day Saints avoid the use of pork; others equally faithful and intelligent eat it.

We mean to take care of ourselves and pursue a course that is right in the sight of God. We mean to purify ourselves as far as we have power, and by the help of God cleave to the right and maintain it.—John Taylor.

What do we gain by being faithful to the gospel of the Son of God? We gain life and salvation. Salvation in this world and in the world to come. When they leave the body those spirits are free from the power of the enemy. There are wicked men in the spirit world. Millions of them will have the privilege of receiving the gospel in the spirit, that they may be judged according to men in the flesh, and no doubt but many will reject the gospel there. Jesus went to preach to the spirits in prison. The faithful elders who leave this world will preach to the spirits in the spirit world. In that world there are millions and millions to every spirit who leaves here, and yet every spirit will be preached to that has had a tabernacle on the earth and become accountable.—Brigham Young.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Behold, now it came to pass that the king of the Lamanites sent a proclamation among all his people, that they should not lay their hands on Ammon, or Aaron, or Omner, or Himni, nor either of their brethren who should go forth preaching the word of God, in whatsoever place they should be, in any part of their land;

2. Yea, he sent a decree among them, that they should not lay their hands on them to bind them, or to cast them into prison; neither should they spit upon them, nor smite them, nor cast them out of their synagogues, nor scourge them: neither should they cast stones at them, but that they should have free access to their houses, and also their temples, and their sanctuaries;

3. And thus they might go forth and preach the word according to their desires, for the king had been converted unto the Lord, and all his household: therefore, he sent his proclamation throughout the land unto his people, that the word of God might have no obstruction, but that it might go forth throughout all the land, that his people might be convinced concerning the wicked traditions of their fathers, and that they might be convinced that they all were brethren, and that they ought not to murder, nor to plunder, nor to steal, nor to commit adultery, nor to commit any manner of wickedness.

4. And now it came to pass that when the king had sent forth this proclamation, that Aaron and his brethren went forth from city to city, and from one house of worship to another, establishing churches, and consecrating priests and teachers

throughout the land among the Lamanites, to preach and to teach the word of God among them; and thus they began to have great success.

5. And thousands were brought to the knowledge of the Lord, yea, thousands were brought to believe in the traditions of the Nephites; and they were taught the records and the prophecies which were handed down, even to the present time;

6. And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the Spirit of revelation and of prophecy, and the power of God working miracles in them; yea, I say unto you, as the Lord liveth, as many of the Lamanites as believed in their preaching, and were converted unto the Lord, never did fall away.

7. For they became a righteous people: they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren.

8. Now, these are they who were converted unto the Lord;

9. The people of the Lamanites, who were in the land of Ishmael,

10. And also of the people of the Lamanites who were in the land of Middoni,

11. And also of the people of the Lamanites who were in the city of Nephi,

12. And also of the people of the Lamanites who were in the land of Shilom, and who were in the land of Shemlon, and in the city of Lemuel, and in the city of Shimnilon.

13. And these are the names of the cities of the Lamanites which were converted unto the Lord; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war; and they were all Lamanites.

14. And the Amalekites were not converted, save only one; neither were any of the Amulonites; but they did harden their hearts, and also the hearts of the Lamanites in that part of the land wheresoever they dwelt; yea, and all their villages and all their cities;

15. Therefore, we have named all the cities of the Lamanites in which they did repent and come to the knowledge of the truth, and were converted.

16. And now it came to pass that the king and those who were converted, were desirous that they might have a name, that thereby they might be distinguished from their brethren; therefore the king consulted with Aaron, and many of their priests, concerning the name that they should take upon them, that they might be distinguished.

17. And it came to pass that they called their names Anti-Nephi-Lehies; and they were called by this name, and were no more called Lamanites.

18. And they began to be a very industrious people; yea, and they were friendly with the Nephites; therefore, they did open a correspondence with them, and the curse of God did no more follow them.—Alma 23.

The king of all the Lamanites was converted to the truth of what the Nephite princes bore, in a kindred manner to the way his subordinate chieftain, Lamoni, had been. Finding himself in possession of this good gift of wonderful knowledge, he naturally was seized with the desire to let all his subjects hear it. It is a propensity of human nature that when one comes upon a rare bit of knowledge, which brightens one's own personal world, one desires to have one's fellows to learn it, too. For the truth-giver is like the inexhaustible pitcher of fairy lore, he can give and give from his store and yet retain as much as before; in fact, the more he imparts the more he finds himself in possession of.

The desire to let others know of the information that has helped us to a better life is the God-trait cropping out in the man, who is a child of God cumbered with the flesh.

Therefore the Lamanitish sovereign's proclamation to his whole kingdom that the fair-skinned teachers may move about declaring their message without restraint.

Thousands of these dusky denizens were convinced that their dark traditions and barbarous deeds were wrong, and that the gospel that Aaron and his associates had was a blessing from their Creator and would make their world brighter, their lives happier and their hope for a blissful future glorious. They embraced the gospel and esteemed it a God-send.

And mark what a reformation it wrought in their life-habits. Not only did they turn from their former savage practices and live upright lives, but their steadfastness in the right was phenomenal. Read the sixth and seventh verses again:

> And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the Spirit of revelation and of prophecy, and the power of God working miracles in them; yea, I say unto you, as the Lord liveth, as many of the Lamanites as believed in their preaching,

and were converted unto the Lord, never did fall away.

For they became a righteous people: they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren.

It appears from this that of the great numbers that accepted the tidings of the coming Messiah, all, to a man, stood solidly to the bright new life and light. With the marvelous constancy of these reformed Lamanites in mind, stop and look with us, right here, into a small matter that may be worth while. The dark-skinned Lamanites of this incident are purported to have been the inhabitants of America some twenty centuries ago. The modern American Indians are claimed to be the descendants of them. Are the Latter-day Saints right about this? Let us compare a characteristic or two.

The Lamanitish converts of Ammon and his brothers stood firm and faithful to the gospel standard after they had been convinced that the gospel was good for them. Seemingly not a soul of them swerved from their new-found friend, the truth. Has this trait of steadfastness been found to be in the American native of today and since this country was colonized by the Europeans? We think so—decidedly. The Indian has shown himself to be cruel, bloodthirsty and treacherous (as his Book of Mormon forefathers were); but he has also shown constancy and firmness as inherent qualities in him to a very marked degree. Once make the red man your enemy and he is always a most unmerciful and cruel foe, and will never stop hunting you as long as he or you lives, or till he is revenged. But let him once find in you a friend, and you can count on him as a friend while the sun shines or water runs. Examples:

William Penn, in colonizing Pennsylvania, made it a point to win the friendship of the natives by love and fair dealing. He succeeded. And the blood-curdling atrocities the Indians perpetrated upon the other early settlers of the thirteen colonies were never heard of among Penn's followers. Their friendship for William Penn was as constant as the rock of ages.

So also with Brigham Young and the "Mormons." When they essayed to conquer the desert wilds of the Rocky Mountain empire, they touched the Indians on every hand as they went. But their policy was that it was better to feed the red savages than to kill them. The result was that as helpless as the isolated bands of "Mormon," colonizers would have been in the clutches of the bloodthirsty Indians, yet these wayfarers were surprisingly little molested by the braves.

Steadfastness is a pronounced trait of the red man of today; the identical characteristic was evinced by their ancestors in this Book of Mormon narrative. Its every chapter bears the earmarks of being true to life.

Did the unsophisticated boy, Joseph Smith, work out all of such details so that there be no inconsistencies in the Book of Mormon story? Or was the hand of the Almighty in the work?

Here is something still better in this very installment. The book says the savage Lamanites, when once persuaded that their course of life was wrong, and after they had reformed their lives, "they became a righteous people." They laid down their weapons, and buried the hatchet. "They did not fight against God any more, neither against any of their brethren."

Is not this just what present United States' Indian agents have noticed about the natives that have been induced to adopt the white man's knowledge and customs? Have not such invariably given up their warlike habits and become confirmed peaceful citizens when once they have been thoroughly converted to the superiority of the white man's course of life? Have not such also settled down to industrial pursuits, and directed their physical energy along the lines of intelligent endeavor? So also did their red progenitors of Book of Mormon mention, the Lamanites, after they had been shown the right way. "They began to be a very industrious people," says the ancient historian. Here is a perfect parallel between the reformed Lamanites of long ago and the reformed Indians of today. But the civilizing of the red men of this country has been

brought about *since* Joseph Smith gave the Book of Mormon to the world!

How then could he have known that these traits were in the red man's blood?

In almost every chapter is found such incidental evidences of the divinity of the Nephite Record.

Next week we will see what effect this wholesale conversion of the Lamanites had upon their unconverted tribesmen.

Never, at any previous time in the world's history, has a prophet come forth having stronger evidence to support him in claiming to be a servant of God, in possession of the spirit of the Lord, than has this prophet [Joseph Smith]. It was necessary that it should be so, that this generation might be left without excuse. The Work was to be a great and mighty one; and though in the commencement, the means seemed inadequate to produce it, yet like the tree, grown from the mustard seed, of which Jesus spoke, it is destined, eventually to overshadow the earth and afford shelter to all who are willing to accept it.—George Q. Cannon.

There are those who lament the coldness of the churches and the decay of religion. I believe we are living in the midst of a great revival of religion; but it is a revival of ethical purpose, not of spiritual emotion. And this is the kind we need; less the creation of a new spiritual force than the application to present social conditions of spiritual forces already in existence. For the last ten years my ministerial service has been rendered almost exclusively in colleges; and it has consisted not merely in talking to students, but in talking with them. During that time I do not recall that a single student has asked me, "What shall I do to be saved?" but hundreds have asked me, "What can I do to save others?" The current questions are not, What must I do to get to heaven? but, What can I do to bring the kingdom of heaven to the earth?—Lyman Abbot.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Is Your Burden Heavy?

And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.—Mark 13:13.

Jesus said this to his apostles as part of a great prophecy as to what those that believed on him might expect. "Ye shall be hated of all men," spoken to his chief disciples, of course presaged the fact that in general Christ's followers could look for the disfavor of the world. And it follows, necessarily,

that the closer a people adhere to the Master's way, the more they may expect to be hated and declaimed against. The reason for this he very succinctly declares to be:

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. —John 15:19

It is a very peculiar thing that this should be so. This is a wonderful principle to meditate upon. By revolving it in the mind, however, we must be led to conclude that it is quite proper that thus it should be. It fills a purpose that could hardly be filled without it. The gospel of Jesus is first of all truth; and if pioneers of truth, those who have been made the first receivers and bearers of it, were not required to suffer persecution, how could they as well be tried and proven and made strong by endurance?

Those that become the heralds of new truth must be made strong some way; if they were to have a soft time they would readily fall prey to the weaknesses of the flesh. Which would never do for the champions of God's truth.

Again, it is meet that truth should be unpopular at first, that its triumph may be greater in the end. It must encounter the fierce onslaught of error, must struggle with it and overcome it. It must hew its way through the solid front and flank of the adversary by the sheer strength in itself. And this that it might be said it won its way because of its power and greatness, that its final victory might be a glorious one.

Steadily the new truth makes its way; although vehemently fought upon its first appearance, it soon begins to be looked upon with more favor. As the world moves on and gradually grows better and more enlightened, it accepts this truth bit by bit, the very same principles that it once so vigorously battled. At length it concludes that the whole of it came into the world for the world's good, and the world wonders why it ever wanted to smother it. This is well illustrated by the manner in which certain sages who first declared the earth to be round and not flat, to revolve around the sun, not the sun around it, were ridiculed and tortured, how orthodox, narrow-guage religionists did all they dared to make the lives of the introducers of these new verities unbearable.

So much for a few thoughts on the philosophy of why truth is not well received at first, but how it makes its way into the favor of the world as the world becomes uplifted enough to appreciate it.

Who have realized the full meaning of these sayings of the Savior about persecution? Anybody or any people that have been made the agent or agents of the dissemination of new light. We need not search the history of the first centuries far to discover what a marvelously true principle it is, how fearfully the early Christians were hated, harrassed and hounded. But they proved themselves strong bearers of it; many sacrificed their lives for it.

The fullness of Christ's gospel was too much for those dark times and many of its grand truths were soon swept away. The apostles' writings plainly foreshow that this must be. Many of the ancient saints endured to the end and received their reward, and, though part of the gospel truth that they suffered for had to go for the time being, it was all to be restored again, when the time should be ripe for it.

It has been restored again, every doctrine and ordinance that was aforetime lost. "Mormonism," the world has been pleased to call it, and it has had no lack of the world's hatred, as was predicted and expected. If anything that has ever come into the world has been more despised and "hated of all men," since the day of Christ and his apostles, than has "Mormonism," we do not know what. Nothing has come in for the malediction, slander, rage and general persecution of bigoted people, in the last fifteen centuries, as has "Mormonism." Does it not look like it carries the ear-marks of the old apostolic religion? Has it

not met the fate that truth has always met upon its first appearance? Has it not borne the stigma of old? But, withal, has it not steadily, almost imperceptibly for years, gained favor, till now the reproach of being a "Mormon" is wearing away?

When the Lord made the statement that heads this article, he meant more than enduring persecution. He knew there were other forces to be reckoned with. The devil is the arch-enemy of truth and has various agencies at his command with which to try mortals and thwart the onsweep of truth. All flesh is the object of his temptations, but especially does he single out those who have been made partakers and heralds of great truths. The Savior knew that they who receive the highest knowledge that God has revealed would especially attract the attention of the Father of Lies. He knew Satan would work overtime to take advantage of every possible chance to wring the heartstrings of such. No stone is left unturned to entrap God's truth-bearers; every possible stumbling-stone is thrown into their path.

So, beware! Expect this. Look out, and when you see the snare set to side-track you, march straight ahead; be persistent in the right and you will soon find yourself strong enough to laugh at the adversary's most venomous flings. Thus you can bind him and hedge up his way, that he can have no power to touch you. And what great joy is the portion of such victorious ones. As saith the man in the Vision, "Blessed is he that overcometh."

The Almighty has seen to it that no one of his children is tempted beyond his power to bear—if he marshal his best strength to the issue. He, too, has agencies in the earth—protecting agencies. The only reason why he allows you to be tempted or harrassed at all is that you may be made a victor, may be made stronger by battling with evil and conquering it.

And it is "he that endureth to the end" that "shall be saved." Many have a spurt of righteousness, but after a time their ardor grows cold; for a while they run very fast, but they soon fag out and the devil laughs. Better go a little steadier at the first, pick your ground and be sure that where you are going to walk is firm. Then tread that way unwaveringly to the end. For "the race is not to the swift, nor the battle to the strong," but to him that "endureth to the end."

It is important that you embrace the truth as it comes to you, but it is thrice-important that you hold it fast to the last. Though you "be hated of all men," though you be subjected to all the wiles of the old Man of Sin, remember "he that shall endure unto the end, the same shall be saved."

CHARACTER.

BY PARLEY P. PRATT, IN MILLENNIAL STAR, VOL. 1, PAGE 137.

The characters of individuals are, undoubtedly, in a very great measure formed by surrounding circumstances; and the statement that "man is the creature of circumstances," is not altogether without foundation.

Though if man were altogether the creature of circumstances his free agency would be completely lost and his responsibility annihilated, he would be as a sheet of paper that has lain perfectly passive under the hand of the writer and is completely filled with matter. While on the other hand, if man were not affected by circumstances his free agency could not be called into effect and he would cease to act as a blank sheet that has received no impression from the hand of the writer.

In the benighted condition of society consequent upon the introduction of sin into the world, man is not only in a great degree the creature of circumstances but far too much the slave thereof, while one great object of salvation is to impart the Spirit of God unto man, by which he shall be emancipated from the shackles of sin and be made free with the glorious liberty of the sons of God; or in other words, to make him master of those circumstances to which he had formerly been subject.

If the formation of character be influenced so much by surrounding circumstances, what would be the standard of excellency aimed at by a member of the Church of Jesus Christ of

Latter-day Saints? His first act after he becomes a partaker of the influence of the Spirit of God, will certainly be to shake off the spirit of selfishness that obtains so much amongst mankind, and being no longer desirous of living for himself, he will become God-like in procuring happiness for himself by ministering to the well-being of others.

But again, must not the Saints of God in the last days become ennobled by the contemplation of the position which they occupy and of the relationship in which they stand to the God of heaven and to his son Jesus Christ? To have been introduced into the family of God, to have taken upon himself legally the name of the family of heaven, and to be employed in and associated with the Almighty, in carrying out his mighty schemes in relation to the human family, are certainly reflections that are calculated to ennoble and to dignify every one that truly reflects upon the position which he occupies.

How necessary then is it that we should seek to put away everything that is paltry, little or mean; and on the contrary seek to be possessed of and have a real manliness of spirit, a transparency of character in which is no guile, where the heart and the lip harmonize together, and in their bearing upon others, beget the same noble principles.

How many unworthy, suspicious and paltry jealousies would be forever buried were these principles acted upon. Exercising that charity which thinketh no evil, we should be ready to give to all credit for seeking, according to their best ability, the general well being and prosperity of the cause of God. In the kingdom there must be order and discipline, and it is impossible for all to occupy the same position. There must necessarily be presidents over branches and conferences. Upon them rests a responsibility which others have not: they need our faith and prayers to uphold and encourage them: it is their duty to watch over and direct others, according to the light and intelligence which they have received, for the good of the cause of truth; it is the duty of others to encourage and assist them in the same—to be of one spirit with them in executing measures to carry on the work of the Lord. Let no unworthy jealousies intrude themselves upon us, let us never watch for iniquity or seek to fasten upon persons so situated the charge of partiality. They are responsible for the plans which they seek to put in operation and we are answerable for the carrying out of the same in righteousness. It is true men may err, and do so, as we have too frequently cause to regret. Presidents may get out of order as well as others who do not preside, but it is not the duty of their counsellors to become their teachers, and thus reverse the position of the order of government—by no means—they are responsible to higher powers, and when necessity demands appeals can be made to the right quarter for redress.

We make these remarks because we have often seen the evils resulting from such a course of procedure.

Individuals may indulge a captious, suspicious and accusing spirit, until they cease to honor either their president or his office, and ere they are aware they will have their minds disturbed, their spirits soured, and if they do not speedily retrace their steps, they will find that they have become the servants of Satan in seeking continually to be the accusers of the brethren.

It is written that "the heart is deceitful above all things,"and truly in many respects it is so. Let but a person become thoroughly imbued with a spirit of finding fault and being in darkness, his heart will persuade him that he is the champion of truth, of purity and correct principles, at the same time that he is led by a false spirit, and is neither more nor less than the servant of the devil. But what would the spirit of the Lord dictate? Has his brother failings and weaknesses,—he would pray for him—were he convinced that his brother's natural qualifications did not equal his own, he would recognize his brother's calling of God and look to him as a channel through which the Lord would be pleased to communicate intelligence and wisdom.

But when individuals are ready to accuse, all things are wrong. Perhaps the idea of seniority in the Priesthood may be made a temptation unto them, until they kick against every measure in which they consider they are not duly honored in this respect.

But these things are failings and let one and all seek to put them away; all contrarieties, all bickerings, are calculated to retard the progress of the work of God and most assuredly the one characteristic of the Saint of God ought to be to endure injury rather than by opposition to throw an obstacle in the way of the progress of truth.

But not only ought the contemplation of our present position to benefit us, but there lies before us the illimitable future, the reward, the glory and exaltation of the Redeemed of God. If we are in possession of the Spirit of God; if by a faithful walk and conversation that holy principle increases within us, how can it be otherwise than that we should improve in moral character as we are continually approximating toward Deity itself, and look forward to the period when that function from the Holy One shall enable us to know all things.

We have made the foregoing remarks not for any particular branch, or section of the Church, but for all, being convinced by the Spirit of the Lord that an adherence to these few hints will be found beneficial to every one, and cause them to attain to that elevation of character which shall prove that they have been ennobled and dignified by the Spirit of God.

HEARTEASE.

Forget the ache your own heart holds
By easing others' pain.
Forget your hungering for wealth
By seeking others' gain:
And make your life much briefer seem
By brightening the years—
For tears dry quicker in the eyes
That look for others' tears.

Heartache fades quickest from the heart
That feels another's pain,
The greed for wealth dies sooner if
We seek another's gain:
Life's sands run lightly if we fill
With kindness all the years.
And tears dry quickest in the eyes
That look for others' tears.—Selected.

The Missions.

NORTHWESTERN STATES MISSION.

Work of the Year.

At the winding up of the business of the Northwestern States mission for the year 1908 we find some interesting data, which indicate the general condition of the mission, show its growth and development and the spirit by which the elders are working and give a general idea of the feelings of the people of these states toward us and the message of truth which we bear.

At the end of the year 1907 the total souls in the mission was 1060, while at the end of the year just passed they number 1362. This is a gain of 302 souls made up of people received from wards in the stakes of Zion and from other branches and places, and from those converted and baptized into the Church during the year.

The number of our baptisms for the year 1907 inclusive of children of Saints, was 78, with an average of 31 elders in the field. This was the greatest number of baptisms which had ever been performed in any other year since the opening up of this mission so far as I have been able to learn; in the year just passed however I am happy to state the number of our baptisms is 117 with an average of 39 elders in the ministry; thus our increase in baptisms this year over those of 1907 is 39. The great majority of the baptisms of the year just closed are new members converted in the mission field viz.: 90 converts, and 27 children.

New branches have been raised up in the following places where none existed before: Wieser, Idaho, Eugene, Oregon, and Big Timber, Montana.

New conferences have been opened in Bozeman and Great Falls, Montana, and new missionary districts in Everett and Tacoma, Washington, and in Salem, Oregon.

We have during the year sold: Books of Mormon 412, Doctrine and Covenants 25, Cowley's Talks 1061, and Voice of Warning 889, also other miscellaneous books.

We have distributed 65,864 tracts, held gospel conversations to the number of 20,312, visited families in tracting 47,603 and revisited families in tracting 22,142.

In the year 1908 we have distributed 23,713 more tracts, have held 12,209 more gospel conversations and visited and revisited while tracting 38,166 more families than in the year 1907.

Conditions all over the mission have been improving gradually the past two years. People seem like they are becoming used to us, and by their very contact with our elders much prejudice is allayed. I may say truly that in several of the large cities, and a number of the country towns and villages, where formerly indifference was almost universal, the elders now report a live-

ly interest, and an anxious desire on the part of many people to investigate our doctrine. For instance: in the city of Portland we baptized nineteen during the year, with forty to fifty families now investigating. In Boise, Idaho, our number of baptisms amounted to thirty-five, and in the Boise and Payette valleys thirteen more were added to the Church. The elders at Eugene, Oregon, administered the sacred ordinance of baptism to nine new members, which so raised the ire and stirred up the gall of the wicked that they blew up the elder's headquarters with dynamite, doing very little damage, however. In order to give you a fuller knowledge of the feelings of many towards us I insert extracts from letters received from elders in various parts of the mission, which were received during the latter part of the year:

Elder H. C. Mortensen wrote under date of September 22d that while he and Elder Cantwell were out tracting country towns within one hundred miles of Seattle, Washington, they, in a few days, gave away six hundred tracts, sold twenty-nine books, were well received and had many gospel conversations. Elder Mortensen continues as follows:

"An incident was related to me, which greatly impressed me, and may be interesting to you, by a lady I met while tracting in Gold Bar. When I told her who I was she at once invited me in and told me she had heard two of our elders preach nine years ago, and while she could not remember much of what they said, and she had not received any tracts or books, the impression it made on her had lasted until now, and she was anxious to hear more of the Latter-day Saints, and the gospel as taught by them. We spent some time explaining the gospel to her, left her some tracts and books, and received an invitation to stay at her place at any time the elders came through that part of the country. It is our belief that this lady and her family will yet receive the gospel and join the Church."

Elder H. C. Mortensen again writes that himself and companion held a meeting in a school house in a country village called Roosevelt, they also tracted the town and made personal visits and held conversations with all the towns people. This was a new town and there was no church building in it. One man offered to donate the land on a good corner for a church building, and three large saw-mills in the vicinity proffered to furnish the lumber, and the gentleman with whom the Elders were staying offered to donate money for the erection of a church building, and also promised that he would paint it with the understanding that when the house should be finished it should be for the use of all people irrespective of creed or sect. Several of the leading men spoke to the elders, begging them to take the lead in planning and erecting it. At that time the elders had many appointments, and many country villages had the same claim upon them that this one had, and I advised the elders not to take it in hand but go right on with their regular work.

Under date of October 17th Boise Conference President, Elder William Moncur, wrote from Ola, Idaho, as follows:

"I feel that our grand success together with the blessings of the Lord has not nor could not be made known to you through our weekly reports, as our distribution of tracts and books has been comparatively small, and although no baptisms are reported I feel it the most effectual of all our labors.

"Since getting off at the Evergreen station August 24th we haven't spent a cent for food or transportation, and have been entertained at the best hotels and nicest of homes in the land.

"Our method has been to arrange to hold meetings at a settlement and announce it in the schools and public places and take no thought as to where we should stay until at the close of the meeting and then announce our methods of traveling, and state that an invitation to the home of any one would be thankfully received; and during our stay, which has been from two to seven days at a place, our time has been spent in visiting with those who invited us to visit them; and by distributing tracts after the meetings every one had a chance to read of "Mormonism."

"On three different occasions we have been refused the churches to speak in, but it has resulted each time in being a great benefit to us, and a detriment to the minister who did it.

"First at a place called Vanwyck the Baptist minister refused us in an unchristian way, and the bystanders (non church members) invited us to set ourselves and our grips down to rest while they hunted us a place to preach in. After securing us a large hall to speak in during the week we were invited to go home with one of the men who said he was a lover of fair play and a despiser of opposite actions.

"Next was at Thunder City where we were refused both church and schoolhouse by a man who was the trustee of both. Through the disgust of the better part of the business men of the place at such actions, and the charity of the proprietor of the Kentucky Home (hotel) we were invited to hold meetings in the parlor of the hotel and to put up there as long as we wished to stay.

"Third was here at Ola. After getting consent of the trustee of the Methodist Episcopal church on Saturday last, the minister came and held a meeting on Sunday at which we were present. He ignored the trustees, and refused us the house. This created such a disturbance among the congregation, nine-tenths of whom were in sympathy with us, that they rustled lamps and made ready for us to hold meetings in the schoolhouse The extra disturbance as on both previous occasions resulted in a large crowd and tomorow is our last of six meetings held here.

"We have made many friends and leave Monday enroute to Emmet, thirty miles south, but will tract and hold meetings on the way and expect to reach Boise about November 5th.

"From letters and reports of Elders Thomas and Jones, their sucess has been equally as good, and they have just arrived at Boise where they will do a little work, visiting newly baptized members and investigators, before they go out to complete the country work between Nampa and Caldwell,and by December 1st or probably a little earlier, we will be settled down for winter work."

Soon after the above letter was written it was thought advisable to open up a conference with headquarters at Great Falls Montana, and President Moncur and Elder Edward Jones were transferred from the Boise conference to Great Falls, Montana, Elder Moncur to preside.

From a letter just received from Elder Moncur, we give the following extracts:

"As our reports show our expenses are pretty high here, but I feel that our expense of hall rent has been light in comparison with the good accomplished; however we appreciate your generous offer (Mission offered to pay hall rent which the elders up to this time had paid out of their own pockets) and I hope before another year has passed to see a self-supporting conference here, and then some. I think we have fully forty families of friends and investigators, many of which number are sincere and progressing in their investigation."

On account of not having a sufficient number of elders, I should not have opened up the Great Falls conference as early as we did if it had not been for the inspiration of Elder Geo. F. Richards who, upon passing through that city, felt the importance of that move being made and suggested same to me.

From a letter dated at Caldwell, Idaho, Feb. 8th, written by Conference President E. Thomas, Jr., we learn that he and Elder Matthews had been visiting investigators in Boise City and that they expected to baptize five new members. They had visited Nampa branch and found the people well in health and in a good condition spirtually, with prospects of baptizing a few new members.

Elder Thomas says that the elders at Weiser find considerable sickness in that branch, and they report to him that they have some investigators about ready for baptism. He reports that the elders in Weiser were happily disappointed as it had been understood by them that the inhabitants of that town were very bitter and full of prejudice, instead of which they find them somewhat friendly but wholly indifferent, so much so that the elders can sell no books and can give away comparatively few tracts.

Elder Thomas says:

"I can't account for their indifference unless it is because nearly every soul in these small towns belongs to one or the other of the various churches, and their ministers have warned them against purchasing any of our books. We have however a few very earnest investigators here and have found about a dozen Saints with whom we have held sacrament meeting every Sunday."

Brother Thomas speaks in the letter here referred to of a couple of small towns between Caldwell and Payette on the main railroad line that is just over the Idaho state line in Oregon. He says there are a few Saints there who want the elders to stop off and baptize and bless their children, and says that the Saints think there is a good chance for the elders to do some successful missionary work there.

I have instructed Elder- Thomas that those towns are within the boundaries of his conference, and have directed him to minister unto them at his earliest convenience.

I might go on with extracts from the letters of other elders from all parts of the mission, showing similar conditions to those recited above were it not that my letter has already grown too lengthy. Suffice it to say the interest in the great work of "Mormonism" growing so prevalent cannot be accounted for in any other way than that theLord in working by his matchless power upon the hearts of the people as never before, and is pouring out upon the converts wonderful testimonies which can come but from one source, viz.: by the gift and power of the Holy Ghost. The signs are every where following the believer, especially in the gift of healing. Even that most loathsome of all diseases which the doctors always fail to cure, cancer of the stomach, has been healed by the power of God through the administration of the elders.

Thus despite the sin and corruption that prevail in the world, and of the spite and hate of a hireling ministry, the deception and fraud practiced against the work by editors and scribes, it rolls majestically along and grows stronger and mightier with the passing of the years; and so will it be until the coming of the Son of God, who established it when its intelligence and power will fill the whole earth from ocean to ocean and from pole to pole.

Northwestern States Mission,
Nephi Pratt, President.

Portland Conference—Church Dedicated.

On Sunday, the 31st of January, the Saints of Portland and vicinity met in conference in the church building recently purchased by the Trustee-in-trust, situated at the corner of East Tenth and Sherman streets, in perhaps one of the best series of meetings ever held in this city. There were present upon this occasion all the elders in Oregon, viz.: W. H. Cassity, president of the Portland conference, and A. C. Hyde, J. C. Cowley, Parley Thompson, C. C. Dahlquist; Thomas Davis and

Burns Cox, who are traveling elders in this conference. Also Elder John E. Evans, secretary of the mission.

Those from Salem, Oregon, were H. H. Gates, president of the Salem missionary district, and travelling elders in same, J. W. Perkes, Robert Hamilton and J. H. Miller.

As this day had been advertised as the one upon which our church building was to be dedicated, and a hope had been expressed by President Pratt and the elders that some of the General Authorities might be present, the Saints, their friends and investigators turned out in such numbers as to give us full houses in all three sessions, which were convened at ten a. m. and at two and seven p. m. The Saints from long distances brought their baskets of lunch along with them and remained in and around the church all the day.

The Presidency had kindly sent for this special occasion, President F. S. Bramwell of the Union Stake of Zion, who, because of belated trains, did not arrive till the afternoon session.

As our ten o'clock meeting was composed in part of the Sunday school officers and pupils who always meet in Sunday school at that hour, President Pratt directed that the preliminary program such as calling the roll, sacrament, etc., should be held as a Sunday school session covering the space of about thirty minutes. After these preliminaries President Pratt spoke to the Saints and strangers in the most impressive manner, his principal theme being the necessity of repentance and reformation of life. He spoke very pointedly upon the follies and weaknesses of some of the Saints during the year that has just passed, and warned them in great earnestness of the necessity of overcoming those appetites and desires that conflict with the commandments of God. He promised them as a servant of the Lord that if they would do the things that were pointed out in the revelations to which he referred, during the present year, they should have better health in their families would become better off in their finances, and receive greater light and wisdom and power than ever before. The Saints were edified, and instructed in a remarkable manner in this meeting.

In the afternoon session our meeting was deferred about an hour waiting in momentary expectation for the coming of President Bramwell. Session was opened about three o'clock with another full and enthusiastic house.

Ever since the purchase by the First Presidency of this fine edifice for worship, the Relief Society of the branch, under the presidency of Sister Sarah M. Pratt, has planned and worked to put a good carpet on the platform, and runners of matting down the aisles, and to procure the pictures of the First Presidency and the three mission presidents, F. S. Bramwell, Nephi Pratt and Joseph E. Robinson, to adorn the walls, and to purchase a silver sacrament set and table linen to be used with the same. It was thought that this was a great undertaking for a small society composed of about 40 members, but as the Saints gathered into this conference they found this splendid work an accomplished fact, and what with the work of a few painters, a paper hanger and carpenter in addition to what the sisters had done, the house was made to shine in cleanliness and beauty.

After the opening exercises of this session of the conference, at the request of the presidency of the Relief Society, President Pratt called the attention of the assembled Saints to this great work of the society, pointing out the carpets, the pictures, the sacrament set, etc. He said that for and in behalf of the Relief Society, he presented these things to the Portland branch of the Church. In response, Brother Alexander Nibley, in behalf of the presidency of the Portland branch, in a neat speech, accepted this splendid contribution at the hands of the Relief Society. He spoke in the highest praise of what they had accomplished, and thanked them and asked the Lord to bless them for those useful and lovely gifts.

During this time President Bramwell and his wife made their appearance much to the delight of the assembled Saints and their friends.

At this point in the services the choir, which has been growing in capacity and numbers under the able leadership of our mission secretary, Brother John E. Evans, sang in a very effective manner the beautiful dedication hymn entitled, "This House We Dedicate to Thee," at the termination of which President Pratt offered up the dedicatory prayer.

After the prayer, Sister Louise Simmons rendered in good style the soprano solo, "Oh! Loving Father."

President F. S. Bramwell occupied the remaining time of this meeting. He spoke of the gift and power of the Holy Ghost and as one having authority, his mouth being filled with eloquence, and the Saints sat for an hour under the spell of the great gift of God that rested down upon the speaker, and drank in the teachings that flowed from his lips, as a thirsty man drinks from a fountain. It was noted by all present that Brother Bramwell received by the Spirit, upon this occasion, many of the same principles, such as repentance and holding sacred the house of the Lord, etc., that President Pratt brought forth in the morning session, even using words and expressions almost identical with President Pratt's; and we were led to say in our hearts: The world seeks for signs and desires to see miracles, and here in this meeting has been exhibited the power of revelation almost as marvelous as the raising of the dead to life.

In the evening meeting after the opening exercises, the following traveling eld-

ers from the Salem Missionary District spoke, viz.: J. W. Perkes, Robert Hamilton, and J. H. Miller. Each talked a short time, bearing strong and faithful testimonies to the divine mission of "Mormonism" and to the divine authority of Joseph Smith.

President Pratt invited Sister Bramwell to the stand and she accepted an invitation to speak, turning her remarks upon subjects connected with Relief Society work.

President Bramwell then took the stand and was again filled with divine power and for an hour the intense interest manifested by the Saints in his remarks was a mute and profound testimony of how deeply they were stirred by his discourse.

President Pratt wound up the conference by a few congratulatory remarks upon the excellence of our meetings during this conference and the fact that the Lord through President Smith had sent to us his servant Brother Bramwell, and spoke in loving praise of Brother Bramwell's work in this mission, and in the Union Stake of Zion, and thanked the Lord that President Bramwell had always turned the face of friendship towards him.

Between the discourses of the brethren, the following musical numbers were rendered in creditable style by the Portland choir, viz.: "Count Your Blessings," "Resurrection," and "Oh! How Lovely." This choir with their capable organist, Sister Mary Westergard, seemed to pour out harmony by the same spirit of inspiration that had been manifested all through the conference, and some expressed themselves that never before was such music brought forth by the choir as upon this occasion.

Thus ended a deeply interesting conference, and one long to be remembered by those who participated.

Since that time there have been several baptisms performed (children of the Saints) and some of our investigators are about prepared to receive this sacred ordinance at the hands of the elders.

The following Tuesday President Pratt met with all the elders of the conference in a missionaries' meeting, and gave them instruction pertaining to their work.

Also on Monday the 8th of February President Pratt met with the priesthood of the branch and the Relief Society teachers and instructed them in the line of their duties, speaking on the principles of tithing, family government, talking about their neighbors, etc.

John E. Evans,
Mission Secretary.

NORTHERN STATES MISSION.

Northern Illinois Conference: Jos. Campbell, president, 149 So. Paulina street, Chicago. Luther Denison, husband of Caroline Denison, president of Chicago Branch Relief Society, died February 23d, 1909, at his home, 377 W. Beldon Ave., Chicago, at the age of 65 years. The cause of death was Bright's disease from which he had suffered off and on for the past 15 years. Funeral services were held at his home Feb. 25th, Branch president Nathaniel Johnson presiding. A quartette consisting of Prof. E. D. Mann, Elders Monson, Cragun and Beckstead rendered "Oh My Father," "God Moves in a Mysterious Way," and "I Know That My Redeemer Lives." Consoling and exhorting remarks were made by Elder John T. eBckstead and President German E. Ellsworth. The remains were shipped to Lancaster, Pa., for interment.

Southern Illinois Conference: P. J. Ricks, president, 513 N. 5th Street, Springfield, Illionis. Monday, February 22d, is a day which will long be remembered by the elders in Bloomington as well as by Sister Sophia Mankin who was led into the waters of baptism on that date. The ceremony took place at the Miller Park lake, Elder John T. Flake performing the rite. In the evening the elders met at the home of Sister Mankin where she was confirmed a member of the Church of Jesus Christ of Latter-day Saints by Elder Lafayette Olson. We feel that this is just a beginning of the work here and that ere long others who have a testimony of the gospel will see fit to be "born again" and thus be partakers of the gifts of the spirit which accompany the administration of the servants of the Lord.

West Iowa Conference: Louis Fugal, president, 803 8th Ave., Council Bluffs, Ia. The conference is in a very prosperous condition. At Atlantic, Ia., conditions are very favorable; two elders began their labors a short time before Christmas and through the influence of friends they have been successful in holding many cottage meetings in the homes of strangers so that at the present time there are about thirty intelligent investigators and staunch friends. By spring we expect many of them will join the Church. The elders laboring in Council Bluffs are thoroughly canvassing that city and making many friends. We have secured a nice hall in a desirable locality and intend to hold our regular Sunday services. Through the efforts of the Saints our meeting place has been made very comfortable. We anticipate a good branch in Council Bluffs.

While Elder Huffaker and I were tracting one afternoon in Sioux City we called at the home of a person who had been sick with a fever. We introduced ourselves to him; he bade us be seated. We began talking to him, but he said: "Just wait a moment, I want all to hear," so he told his two lady stenographers to cease work and come into the parlor; then called for his sister who was visiting from New York, and also his wife and daughter. The gentleman interrupted us with questions, and the ladies followed suit; one question was scarcely answered until another was asked.

This was continued until the time arrived for the stenographers to depart. We were then urgently requested to remain to supper, which we did. When the girls were about to leave, the gentleman said: "Now, haven't you all learned something?"

We gave the stenographers a Liahona, which they received, and before we fairly had time to give them a "Plan" they requested one. The sister from New York seemed to be somewhat opposed and to think she knew all about us, and several times wanted to tell what she knew, but the kind gentleman would say: "Now, hold on, sister, you have heard one side; just listen to the other."

When the sons came home from work, our host introduced us and took special pains to tell them how we were working and how it was expected of every male member of the Church to devote, absolutely free, two or more years of their time to the Church preaching the gospel.

After supper we conversed and answered questions an hour or so. When we were about to leave, we received a pressing invitation to return. We left them a Cowley's Talk on Doctrine and a Book of Mormon.

An elder is in the height of his glory when he can have the opportunity to explain the everlasting truth, and our prayers are that God will abundantly bless and pour out his Spirit upon the fair-minded and seekers after truth. Louis Fugal.

In General: From all the conferences of the mission come very favorable reports of the progress of the great Latter-day work and the elders of this mission are to be commended for their faithfulness to the work.

Wm. D. VanDyke, Sec'y.

Baptisms.

February 25th a baptismal service was held at the church, 149 South Paulina st., with many friends and investigators in attendance. Albert Bostelman and Albert H. Clark complied with the initiatory ordinance of baptism, Elder Royal J. Murdock officiating.

Quarterly Conference.

A quarterly conference of Latter-day Saints was held at Hill, Ill., on Feb. 20 and 21. Four public meetings were held and many Saints and friends attended. Valuable and uplifting thoughts were presented by the local and traveling elders. The exemplary lives of the local brethren and their families are doing great good; their neighbors watch their actions, and see sincerity and honesty stamped on their countenances.

The Hill branch is making rapid progress, and its influence for good is being felt in the surrounding country. Seeds of righteousness are being sown, and prospects are good for a bountiful harvest in the near future.

Elder Leslie Barkdull.

In Shenandoah, Iowa.

On Jan. 11 Elders George A. White and Joseph A. Francis arrived in Shenandoah, Iowa, a town of about 5,000 population. They had a pleasant conversation with the mayor, who told them to go ahead with their work and wished them success. They at once began tracting, which they have continued ever since. They visit business men every Monday, and often have very pleasant gospel conversations with them. Many of them have purchased the Book of Mormon and other literature. A recent letter from the elders conveys the above information and continues:

"While we are tracting and talking with the people at their doors we ask the privilege of coming into their homes and singing and praying with them. We tell them we are servants of the Lord and desire to leave our blessing with them. In this way we have been able to enter many a home and leave good impressions. In most cases we are asked to call again.

"This method has enabled us to hold two or three cottage meetings a day, including one in the evening. One day last week we held five. We are sure that by continuing in this way we shall reach many of the honest in heart."

Old Folks Party.

One of the most eventful times in the history of the Chicago branch was the Old Folks' party given under the auspices of the Chicago branch, February 22d, 1909, at the church. The party was given in honor of all the old people over 50 and including all the widows of the branch. Tables were spread for 200 including the guests of honor. Old time songs and recitations and reminiscences of pioneer life were rendered and related for the amusement of the old folks. "Hard Times Come Again No More" was sung in chorus after which Bro. L. E. Stevenson developed the thought expressed in this song, taking for example the hardships of the early pioneers. We appreciate the efforts of the various committees which made the party so successful.

CENTRAL STATES MISSION.

Elder Alma Williams thinks he will be kept busy in his labors at Marlow, Ark.

The workers in the vineyard with few exceptions are enjoying good health and are finding the vigorous prosecution of the Lord's work very pleasurable.

Says Joseph B. Dalley, head of the Arkansas elders, "All the elders report good treatment as a rule, and some opportunity to sell all the books they had in stock."

Elders A. L. England and S. S. Simpson say they are finding plenty of places to declare the word, such as school-houses, etc.,

in the vicinity of Bennet, Mo., and that they do not lack for listeners.

Under date of Akers, Mo., Feb. 27, Elders Thaddeus F. Corbett and Newell N. Dalrymple indite these sentences: "We are realizing good success in holding meetings. At present we have more appointments than we can fill. The people want us to preach almost everywhere we go."

Cottage Meeting.

At the home of Mr. E. W. McKees, in Collin county, North Texas, Elders Geo. W. Perry and Joseph A. Degraw lately held a very successful and well attended cottage meeting. At the close they sold three Books of Mormon. The host is a friend and his wife and daughter are members of the Church. The Saints in that part are regarded as good neighbors and are much respected.

From the Lone Star State.

"We believe our efforts are being appreciated by the people in bringing them to a better understanding as to the import and grandeur of the gospel," reports conference president Jas. S. Crane, of North Texas. Continuing, Elder Crane says: "We held a number of well-attended meetings in our visits among the Saints, accompanied by a rich flow of the Spirit. Everywhere people are anxious to hear more of the good word, especially do we find it so where some of a community have joined the fold. We feel the Lord is blessing our efforts."

A Talk With the Governor.

"I saw the governor of Louisiana in New Orleans," writes presiding elder, J. T. Rasmussen, of his recent efforts to obtain more privileges to spread the tidings in that city, "and found him a very fine man. He said he had no right to interfere with the municipal rights or laws of the city, but assured me he would speak to the mayor for us and tell him we had called, and he thought it could be fixed up alright for us. He gave me a hearty handshake and told me he recognized us as American citizens and wanted us to have the same rights as anybody else. I was indeed pleased to meet such a congenial and fair man of high station."

Appreciation.

Saturday night, Feb 27, Sisters Pheobe Madsen and May Green took the Missouri Pacific train for St. Louis, whence they have been dispatched upon missionary labors by Pres. S. O. Bennion. They have been missionaries already for 16 and 15 months respectively. Miss Green filling the position of mission stenographer and assistant conference department clerk and Miss Madsen that of conference department clerk." Sisters," however, is the right word, for they seemed to us like two of our colony-family. We sense the loss; we only trust their successors will be found to fill their places in our esteem, in worth of character, in efficiency and faithfulness to duty. Which will be no easy matter.

The evening before their departure, Pres. Bennion and wife gave a social as a farewell testimonial in honor of the two departing members of our "family." It consisted of selections from Hamlet read by Elder B. F. Cummings, recitations, musical numbers, games, etc., and a lovely ice cream refreshment.

Without any attempt at being enthusiastic over the matter, Sisters Madsen and Green's labors and companionship here have been highly prized. Perhaps less highly than they deserve, for we all learn the value of things better after they are taken away. It is needless to say their lives were faithful, as thank God, all of our fellow-laborers in the restored gospel cause are: all we need say is they were true to their trust and not disposed to shirk any of the sometimes arduous tasks incumbent upon their positions. Elder George Soderberg is temporarily doing the work of conference department clerk and Sister Julia Ellice Woodruff the stenographic work.

How Many More Like This?

Writing from Corpus Christi, Texas, Elder John E. Mitchell narrates a very interesting incident, in connection with the general work of himself and companions there. Thus:

"Elders Pratt, Martin, Lougy, and myself are laboring in this city and are having the very best of success in getting our message before the people. We preach on the street every evening at 5 o'clock and have large crowds to listen to what we have to say about 'Mormonism.'

"Last night after we had held a well attended meeting on the street a man asked me for a few minutes of my time which I gladly gave. We stepped to one side and he told me this story. He said he had no argument to make against "Mormonism." He said he knew it was true. He told me he had been a Christian preacher for several years. When people asked him what church he represented he replied, 'The church of God.

"He related how one day he happened to hear some elders preaching on the street. He purchased a set of books among which was a Book of Mormon. After he had read the books he concluded that he believed the doctrine, and had been preaching it all during his ministry.

"But one thing he learned that he never knew before was that he never had the authority to preach the gospel and administer the ordinances. He declared that he then stopped preaching and began the study of 'Mormonism.'

"I inquired why he did not join the Church. He answered that his wife was bitterly opposed to the 'Mormon' doctrine, and said that it was either one thing or another with him—if he joined the 'Mor-

mons' he would lose his wife and family and if not he must forsake his religion and his God. He asked our advice as to what he should do and we gave it to him.

"This is the second case of this kind we have met."

WESTERN STATES MISSION.

Family of New President Arrives.

Among those who have been most welcome at the Mission Headquarters lately are President John L. Herrick's wife and family.

For a number of years Sister Herrick has run a Keramic art studio at Ogden, Utah. She has become very efficient in the art of China painting and has been awarded many prizes where her work has been exhibited.

Miss Lillian Packard who has been her assistant for the past two years accompanied her to Denver where they expect to continue their work.

Cannot Endure Ridicule.

Last week two of the elders were invited to spend the evening at the home of an investigator. It seems that he would sooner believe that the "Christian" church is true, as he said that he could belong to that, and not have the finger of scorn pointed at him. He invited a "Christian" minister to his home the same evening the elders were there. His object was to hear "Mormon" and "Christian" points of doctrine discussed.

The clergyman started to ridicule but he was told that he would have to give stronger proof than that, for ridicule did not carry much evidence. He did not stay long and as he was leaving the man told him that he was disappointed in his argument.

The elders remained awhile and in the course of the conversation that took place the man said that, "it would be easier for him to face a gun, knowing that he would be killed, than to face the finger of scoff and scorn of relatives and friends." Which he said he would have to meet should he join the "Mormons."

From this we can see the effort required, to bravely stand alone for the right.

Four of our missionaries, while passing through Lincoln, Neb., a short time ago, stopped and spent a day with the members of the Church at that place. While there a meeting was held in which many who listened to the elders' talk became interested and before leaving arrangements had been made for a continuation of these meetings. Although the brethren were not permitted to remain the local members are holding the meetings and report that they are meeting with the best of success.

CALIFORNIA MISSION.

In San Jose.

The newspapers of this city are helping to herald the gospel. A report of Sunday's service appears in the morning papers Monday. Our religious notices, too, are published regularly, if handed in. Some are informed of the gospel message by this means that could not be reached otherwise.

Brother F. W. Kirkham, now pursuing post graduate study at the Leland Stanford university, Palo Alto, Cal., met with us on Sundays and delivered a series of addresses. The lectures were advertised and a good turn-out to the meetings resulted. The newspapers willingly reported most of the lectures.

Elder W. G. Steele has just left the snows of Idaho and begins missionary work in a valley where snow seldom falls.

Thirty miles to the east of San Jose can be seen the Lick observatory on Mount Hamilton, capped with snow. Immediately below, the green slopes and hills present a pleasing landscape. The grass and flowers are springing up since the winter rains, and some fruit trees are in bloom.

The five elders here have a promising field of labor. Yours very truly,

H. H. Redd.

43 So. 5th st., San Jose, Cal.

MISCELLANEOUS.

Grateful.

Mrs. F. W. Sine, of Hendricks, West Virginia, who recently recovered from a serious operation at a hospital in Baltimore, desires to express her gratitude to elders and Saints there for their kind attention while she was there.

To Saints and Friends.

Elder James L. Dabell, who left Kentucky December 30, to return to his home in Grant, Idaho, having been honorably released from a mission, writes a letter for publication in which he expresses at length sentiments of esteem for the Saints and friends whom he met in the mission field. He speaks in warm praise of the Southern people as a whole, and desires to make it known to all who were kind to him that he has not forgotten them. He closes his letter by bearing a strong testimony to the truth of the gospel as taught by the Latter-day Saints.

It is the duty of nations as well as men to own their dependence on the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth announced in the holy Scriptures and proven by all history that those nations only are blessed whose God is the Lord.—Abraham Lincoln.

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HOLY GHOST, HOLY SPIRIT, COMFORTER.

BY PRESIDENT JOSEPH F. SMITH.

A large number of questions coming from many sources and pertaining to the Holy Ghost, the Holy Spirit, and the Spirit of God, have recently been asked. While it is impracticable to reply separately, to all, it is hoped that in this writing a satisfactory answer to most of them may be found.

The Holy Ghost, who is a member of the Trinity in the Godhead, has not a body of flesh and bones, like the Father and the Son, but is a personage of Spirit. (Doc. and Cov., Sec. 130:22.)

The Holy Spirit, or Spirit of God, both of which terms are sometimes used interchangeably with the Holy Ghost, is the influence of Deity, the light of Christ, or of Truth, which proceeds forth from the presence of God to fill the immensity of space, and to quicken the understanding of men. (Doc. and Cov., Sec. 88:6-13.)

The Comforter, spoken of in John 14:16, 17, is not the Holy Ghost, and has no reference to the Holy Ghost; but has reference to another Comforter which is the Spirit of Truth, which dwells in the Son of God, as explained in the 17th and 18th verses in which the Lord says, "I will not leave you comfortless; I will come unto you." Therefore, Jesus himself, and the Spirit of Truth proceeding from him and that dwelleth in him, which is imparted to the true believer by the power of the Holy Ghost, is that other Comforter which Jesus promised in this scripture.

If a man is baptized and ordained to the holy priesthood, and is called upon to perform duties which pertain to that priesthood, it does not follow that he must always have the Holy Ghost present with him when he performs his duty, but every righteous act which he may perform legally will be in force and effect, and will be acknowledged of God, whether he hath much or little of the Holy Ghost, but the more of the Spirit of God he possesses in ministrations, the better for himself, and those will not suffer any loss unto whom he administers.

Therefore, the presentation or "gift" of the Holy Ghost simply confers upon a man the right to receive at any time, when he is worthy of it and desires it, the power and light of truth of the Holy Ghost, although he may often be left to his own spirit and judgment.

The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence, over and through the laws of nature, he is and can be omnipresent throughout all the works of God. It is not the Holy Ghost who in person lighteth every man who is born into the world, but it is the light of Christ, the Spirit of Truth, which proceeds from the source of intelligence, which permeates all nature, which lighteth every man and fills the immensity of space. You may call it the Spirit of God, you may call it the influence of God's intelligence, you may call it the substance of his power, no matter what it is called, it is the spirit of intelligence that permeates the universe, and gives to the spirits of men understanding just as Job has said. (Job 32:8; Doc. and Cov. Sec. 88; 3-13).

Every elder of the Church who has received the Holy Ghost by the laying on of hands, by one having authority, has power to confer that gift upon another; it does not follow that a man who has received the presentation or gift of the Holy Ghost shall always receive the recognition and witness and presence of the Holy Ghost himself, or he may receive all these, and yet the Holy Ghost not tarry with him, but visit him from time to time (Doc. and Cov. Sec. 130:23); and neither does it follow that a man must have the Holy Ghost present with him when he confers the Holy Ghost upon another, but he possesses the gift of the Holy Ghost, and it will depend upon the worthiness of him unto whom the gift is bestowed whether he receive the Holy Ghost or not.

Now I repeat—the Holy Ghost is a personage of spirit, he constitutes the third person in the Trinity, the Godhead. The gift or presentation of the Holy Ghost is the authoritative act of conferring him upon man. The Holy Ghost in person may visit men and will visit those who are worthy and bear witness to their spirit of God and Christ, but may not tarry with them. The Spirit of God which emanates from Deity may be likened to electricity, or the universal ether, as explained in our manual, which fills the earth and the air, and is everywhere present. It is the power of God, the influence that he exerts throughout all his works by which he can effect his purposes and execute his will, in consonance with the laws of free ageney which he has conferred upon man. By means of this Spirit every man is enlightened, the wicked as well as the good, the intelligent and the ignorant, the high and the low, each in accordance with his capacity to receive the light; and this Spirit or influence which emanates from God may be said to constitute man's consciousness, and will never cease to strive with man, until man is brought to the possession of the higher intelligence which can only come through faith, repentance, baptism for the remission of sins, and the gift or the presentation of the Holy Ghost by one having authority. All this seems very plain and simple.

The Y. M. M. I. A. Manual statements are not intended, and certainly should not be interpreted, to mean that the Spirit of God is ether, or that ether is the Spirit of God. It is true that the manual likens or compares the infinity of the Spirit of God or Holy Spirit, which permeates all his works, with the supposed infinity of the universal ether, but it was certainly not intended to convey the thought that ether is the Spirit of God; and much less that the Holy Ghost, who is a personage of Spirit, is ether. By request Dr. John A. Widtsoe has written an article on the subject, supplemental to the manual, which follows.—Improvement Era.

ETHER, HOLY SPIRIT, AND HOLY GHOST.

BY DR. JOHN A. WIDTSOE.

Ether.

The last one hundred years have been a period of tremendous scientific progress. Every department of human thought has been touched with the light of intelligence. New sciences have been founded and developed, and the older sciences have been extended far beyond their ancient limits. The accumulation of facts has been so great as to stagger the human mind. Today, this work of mastering nature's secrets goes on with undiminished vigor.

As science has progressed it has become more and more evident that at least a large class of the phenomena of nature can not be explained in ordinary terms of material things as we know them. It has been borne in upon the human mind with greater and greater insistency that in order to explain even imperfectly the nature and relation of the great forces of the universe, it is necessary to assume that space is completely filled with a subtle substance of marvelous and controlling properties. Every new discovery makes the truth of the existence of such a substance more probable. What this substance is, no man knows, for it lies beyond the reach of human senses. In the operations of nature alone do we recognize

it. It makes possible heat and light and electricity and magnetism; by its aid does nature speak in the thunders and the lightnings, and by its relations to universal things, even the human mind is aided. Nothing in the world of things and thoughts is unaffected by this universal substance. This substance (which may perhaps be a means through which the Spirit of God operates) is the *ether* of science. The name stands for man's conception of an eternal reality, back of the operations of nature, which though in itself unknown and unknowable, may be dimly understood through its effects upon things material.

Holy Spirit.

When Joseph Smith was led by God to re-establish the Church of Christ, one of his main duties was to restore in the minds and hearts of men a rational conception of God, the Ruling Force of the universe. The Prophet made it a cornerstone of his teachings that God is personal, and though of infinite power, might and majesty, occupies only a limited portion of space. The old dominating idea that God is everywhere personally present was firmly declared to be wrong. Nevertheless, the Prophet taught that God controls every part of the universe, and that within his immediate reach and power are every man, animal, tree and stone. The very hairs on our heads are counted and governed by him. The Prophet further taught that a personal God with a body occupying limited space can exercise such intimate and universal power by the use of a holy substance of remarkable properties, the Holy Spirit, diffused throughout space, and filling every part of it. By this holy substance, the Light of Christ, the Spirit of Truth, God is in communication with every part and being of the universe; by its means he can transmit his will and power to the uttermost parts of space, and touch the hearts of his children everywhere. As taught by Joseph Smith and the leaders of the Church, even the physical light from the sun, heat, electricity, thunder and lightning are expressions of divine will, by the operations of this holy, universe-filling substance. (Doc. and Cov. 88: 3-13). This conception is one that, taken in connection with the idea of a personal God, makes the "Mormon" philosophy of God and his attributes lucidly clear and yet convincingly rational. This holy substance, servant of God, filling all space, and carrying God's will and word to the whole universe, is variously called the Holy Spirit, the Spirit of God, the Light of Christ, the Spirit of Truth.

It can not be said with authority that the ether of science and the Holy Spirit of "Mormonism" are one and the same. However, it can be said safely, that they are both included in the works of God. Both the ether and the Holy Spirit are poorly known to human understanding; that both are mighty servants of the Master we know. The marvel to us is that Joseph, the boy Prophet, unacquainted with the learning of men, should embody in the theological structure which he gave to the world, a fundamental doctrine, the practical counterpart of which men of science have been compelled by their discoveries to include in their man-made philosophy. It is more a marvel that Joseph Smith taught his doctrine of the Holy Spirit many years before the corresponding doctrine of the ether was finally accepted by the world of science. (For further discussion of this subject see the Y. M. M. I. A. Manual for this year).

Holy Ghost.

The Holy Ghost is the third member of the Godhead, and is a personage distinct from the Holy Spirit or Spirit of God. Little has been revealed as yet concerning the Holy Ghost. However, we do know that the work assigned to this member of the Godhead is high and holy and necessary for man's eternal progress; that his presence and power are promised to those who have faith in God, who repent of their sins, who are baptized for the remission of their sins, and who have hands laid upon them by constituted authority, that they may receive his presence, light and intelligence.—Improvement Era.

Therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.—Doc. & Cov.

HOPE.

BY ORSON PRATT, IN MILLENNIAL STAR, VOL. 28, PAGE 673.

Hope is the desire of something good, accompanied with a belief that it is obtainable. The laboring man has hope that he shall obtain his wages, that is, he desires his promised reward, and has faith in the word of his employer, and his capability to fulfill his promises. This hope imparts a degree of satisfaction or pleasure. The lawful heir to an estate hopes that, in some future time, he shall enter into the legal possession thereof; his desire is founded upon a reasonable belief that the law will enforce and maintain his rights to the inheritance; this hope, therefore, is accompanied by faith in the assurances and stability of the law. This hope animates the mind and gives a measure of happiness, unknown to the poor who have no grounds for a similar hope. The Prince of Wales hopes one day to be crowned king of Great Britain. This hope is a desire accompanied by faith in the law which determines the legal successor to the British throne: his birth and antecedents answer the terms prescribed by law; consequently he has both faith and hope. These impart joy, and may, more or less, influence him in his present acts.

Though hope is a desire, yet all desire is not hope; for one may desire or wish for many things, without the least expectation of receiving them; he has nothing on which to found his faith; no promise, no assurance of any kind. His desire may be as strong as though he had hope, but being unaccompanied by faith, it is without hope. The laboring man may toil for a dishonest, worthless employer; he desires his wages but sees no possible means of obtaining them; his desire is undiminished, but his hope is blasted. Both his faith and hope were founded upon that which was unstable, upon deceptive promises. Desire without hope is painful and not pleasurable. In 1865 the Atlantic Cable Company had hope to successfully lay the electric wire across the ocean; this hope was accompanied with a degree of faith which inspired them to make great exertion, attended with immense expense. The wire was parted and sunk in the ocean depths, the expedition failed, the hope for the time being was blasted, but the intense desire continued, accompanied by pain instead of pleasure. This pain was in proportion to the interests at stake, and more or less disturbed the repose of millions who were hoping with much confidence, for immediate success in the great undertaking. But the realization of their hopes was deferred for one year. Hope unrealized, or delayed beyond expectation, imparts pain; as the former diminishes, the latter increases. Many expeditions have been planned, at great expense, for the exploration of the immediate vicinity of the north pole; they have hoped to succeed, but their hopes were weak in proportion to the weakness of their belief in overcoming the almost insurmountable obstacles intervening in their pathway. Up to the present time all have failed, until hopes have become nearly extinguished, yet the intense desire of reaching the polar point still remains with all its undiminished force, clearly demonstrating that desire is not always hope, unless accompanied with sufficient evidence for the production of unshaken faith, when it assumes the hopeful phase.

A sinner finds himself under the condemnation of a broken law, exposed to the punishment affixed. He hears the gospel, learns the conditions of pardon; if he complies with the conditions he hopes to obtain forgiveness because of the promise. His desire for pardon is very great, because without it he has the assurance of him who cannot lie that he will be punished. This intense desire, accompanied by faith in the conditions, and in the promised pardon, urges him to humbly repent to confess his sins to God, to make restitution, as far as he has opportunity to do so, to those whom he may have injured, to reform his conduct, his thoughts, his desires, his appetites in accordance with the law of righteousness, to enter into covenant with God to sin no more, to be baptized in water for the remission of sins; these are the conditions required of a sinner, granted to him as privileges, because of the atoning blood of Christ;

during his compliance with these gospel conditions, he is exercised with both faith and hope; but when he has fully obeyed them all, even to the ordinance of baptism, he has the assurance of God's word that his sins are remitted; he, therefore, no longer hopes for that which he has already obtained, his hope being swallowed up in the actual possession, and his desire ending in a reality; that is, his faith, so far as remission of sins is concerned, becomes knowledge, and his hope ends in possession. While exercised with faith and hope, in relation to the future blessing of pardon, they imparted joy, and when the blessing is obtained, that joy is greatly increased; he feels no more condemnation, no more guilt, no more fearful looking for punishment; his sins are washed away; he is justified; it is by faith, hope and obedience that the atoning blood of the Lamb is made available in his behalf, so far as to cleanse him from the guilt of his own personal sins. The blood of the atonement does not cleanse the impenitent, neither does it cleanse those who pretend to have faith, but do not render the proper obedience. All hopes, founded upon faith in the blood of the Savior, unaccompanied by repentance and the other gospel conditions, will never obtain remission of sins; they are false hopes, invented by the devil, to cheat the souls of men, and bring them down to destruction and endless misery.

Having by faith and hope obtained justification, the blessing next desired is the baptism of the Holy Ghost, this cannot be obtained, without having hope; the justified person must desire the Spirit of Truth to take up his abode with him, and must hope, through prayer, and through the ordinance of the laying on of hands, to receive the same. This hope is accompanied by a firm faith in the words of Jesus, who promised to send the Comforter, even the Holy Ghost, upon all those who would yield obedience to the gospel. Being assured by the word of God, that this baptism is for us, we hope for it, and do not cease our exertions of faith and obedience until the blessing is received, when faith again becomes knowledge, and hope again ends in actual possession.

We next learn that the office of the Holy Ghost, when received, is to impart, among the Saints, a great variety of spiritual gifts. Because of the promise of God, we have faith in relation to these gifts, and greatly desire them to have hope or expectation of obtaining them. When we are sick we call for the elders to pray and lay hands upon us, to rebuke in the name of Jesus, our afflictions. We do this because God has appointed these means for the healing of the sick; during the use of these means we try to have both faith and hope, and if these are sufficiently great, we are sure to be healed; again faith is swallowed up in knowledge, and hope ceases in the full possession of the thing hoped for. And thus it is with all other spiritual gifts received in this life; we first hope for them, but when obtained, we no longer hope for the thing possessed.

The Saints, because of God's promise, hope to come forth in the morning of the first resurrection; they are determined to be faithful to the end, so as to obtain this great hoped for blessing, the same as they receive all other good gifts in this life. As they increase in every good work, so their hope, in relation to a glorious resurrection, becomes brighter and brighter. Because of the promise of the Father, the Saints also hope to ascend, with their glorified bodies, to inherit the celestial mansions, prepared for them from before the foundation of the world. This hope becomes stronger in proportion to the righteousness of the Saints, and finally becomes as a powerful anchor, reaching within the veil, and taking a firm hold on immortality and eternal life. But when the results of these hopes are realized to their fullest extent, the faith and hope, pertaining to these heavenly things, will be done away in the overwhelming knowledge and everlasting enjoyment of the things which were only hoped for in this mortal life.

But when we have obtained immortality and eternal life, there will be many great blessings still in the future, such as the enlargement of our

dominions, by the successive creations of worlds; each prospective world will be a matter of faith and hope with us, until the reality of its creation shall place us in the possession of the blessing. Therefore, faith and hope are like links in an endless chain; each link has an end, but there is no end to the successive links; faith and hope in regard to any promised blessing will have an end, but the successive faith and hope in the endless chain of blessings will endure forever. Charity, unlike faith and hope, will have no end; it is not done away, neither diminished, by coming into the actual possession of a blessing. Charity is the everlasting love of God; it abides in our being, and pervades every part with a fulness of joy.

Despair is the opposite of hope; and iniquity is the cause of despair; when a man refuses to repent, his hopes are weakened, and he begins to dwindle with despair, until he yields himself to the spirit of repentance, when both faith and hope begin to revive within him. As wickedness abounds in the heart, so hope diminishes, and despair increases; and then God forsakes, and entirely withdraws his good Spirit, and delivers the ungodly over to the hardness of their hearts, their hopes are blasted, and their despair is perfected, and they become vessels of wrath, doomed to suffer the vengeance of eternal justice. Latter-day Saints continue to nurture and cultivate faith and hope in their hearts, and clothe themselves with the mantle of charity, that these three great heavenly gifts may abide with them forever, imparting a fullness of eternal life and joy.

Now at the end of three years' struggle the nation's condition is not what either party or any man desired or expected. God alone can claim it. Whither it is tending seems plain. If God now wills the removal of a great wrong and wills also that we of the North as well as you of the South shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justice and goodness of God.—Abraham Lincoln.

FAILURE NOT A DISGRACE.

What an unfortunate thing that the idea should be dinned into the ear of youth everywhere, that it is a disgrace to fail—that is, to fail to make money, to accumulate property.

It is not a disgrace to fail; but it is a disgrace not to do one's level best to succeed. "Not failure, but low aim is crime."

Multitudes of poor people today who are not known outside of their own little communities are really great successes when measured by all that makes true greatness—their heroic endeavors, their brave battle for years with obstacles, playing a losing game with heroism. Their great patience and wonderful self-control under the criticism of those who do not understand them are evidences that they have succeeded. The possession of a noble character is the greatest evidence in the world that one has succeeded.

On the other hand, if a man has gotten a fortune, but has left his manhood on the way to it; if he has bartered his good name in the process of getting it, he is still a failure, no matter how much money he may have accumulated.

A clean record is the greatest kind of a success. And how few men who make big fortunes manage to save their good name, to keep their record clean!

The mere possession of money may be no evidence whatever that a man has succeeded. If he can not control himself; if his aims are low and vulgar; if he is greedy and grasping and selfish; if he takes advantage of others; if he robs others of opportunity; if he has used them as stepping-stones upon which to climb to his fortune, he is a failure, measured by all that constitutes a real man—real values that are worth while.—Success.

The Latter-day Saints who live their religion partake of the joys of heaven; the spirit of it shines in their countenances; it is in their habitations; it is around about them, and all who come in contact with them feel its influence resting upon them. This will increase more and more.—George Q. Cannon.

REFLECTIONS ON DEATH.

There's a sermon for reflection, spoken by the voiceless tongue,
Of that frequent visitor whom we call death;
There is food for meditation, when his presence doth appear,
When he steals from our dear loved ones their life's breath.

When we see the lifeless body, robbed of all that made it dear,
Laid in readiness to be the grave's own guest,
Visions of a life hereafter, creep into the troubled brain—
And the heart-strings quiver in the trembling breast.

How we're led in comtemplation, on the shortness of this life;
For at longest it is but a troubled day;
A preparatory lesson, taught within these walls of time,
Where we can prepare to walk a higher way.

Yes, this life is all uncertain, death may knock upon our door,
When we think not that his presence lingers near:
Lay his ruthless hand upon the brow, that bears the brand of time.
Or may pluck the budding infant young and fair.

The pure maid with bright hopes cherished, lays aside her every joy:
Hand in hand with him walks to another land;
The brave youth, for honor seeking, on life's fiery battlefield,
Sacrifices his sweet life at death's command.

Though this message brings us sorrow, yet accomp'ning it is joy;
For grim death is but the entrance into life,
Where the soul rests from its labours, waiting for that glorious time.
When the grand reunion comes with glory rife.

If our beings had an ending with the closing of this life.
What would be the worth of training them each day;
Did the great all-wise Creator mould them only for this span?
And then doom them ever after to be clay?

Hush, I hear the spirit whisper, we shall live and never die!
And the body with the spirit shall unite;
We shall work and dwell forever, our existence ne'er shall cease,
In that sphere where we shall see all things aright.

Why then think death such a monster, or an image of despair:
He's the guide that leads us to eternity;
Where we'll understand all mysteries, o'er which we ponder here,
When from sin and bonds of sorrow we're set free.

—Sarah E. Mitton, Paradise, Utah.

WHAT BECOMES OF THE CORN.

People often wonder, particularly those who have traveled hundreds of miles through the corn belt, what becomes of the enormous amount of corn which is grown every year. The Corn Reporter seeks to answer the query. Some of the statistics presented are of interest. In the year of 1908 when the total crop was 2,666,000,000 bushels, 241,000,000 bushels were consumed in flour and grist mill products, 8,000,000 bushels in the manufacture of starch, 9,000,000 bushels for malt liquors, 17,000,000 bushels in the production of distilled liquors, 40,000,000 bushels for glucose, 190,000,000 bushels for export, and 130,000,000 bushels for seed, a total of 518,000,000 bushels or 19.3 per cent of entire crop. The remaining 80.7 per cent or 2,148,000,000 bushels seem to have been used almost entirely for feeding purposes. It is an interesting fact that about 80 per cent of the corn crop, roughly approximating the above amount, was shipped out of the counties in which it was grown.

The world considers it to be quite ridiculous to be of one heart and of one mind. It is this union among those who are faithful "Mormons," that makes the world afraid of us. * * Jesus says, "Except ye are one ye are not mine." There is more oneness in this people than in any other people that ever lived upon the earth. There was not that oneness in the days of Jesus, and I suppose there never has been since the days of Enoch. Because there was such a oneness among the people of Enoch, and because they could not be one and continue to live with people in the same world: God took them and their city with a part of the earth to himself, and they sailed away like one ship at sea separating from another.—Heber C. Kimball.

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Editorial

TO CORRESPONDENTS.

It is necessary to repeat a request that correspondents who write of matters that relate to the business department, such as subscriptions, change of address, etc., and at the same time furnish something for publication, use separate sheets of paper. On one sheet write of the business item you have in hand, and on a *separate sheet* write that which is intended for publication, or for the perusal of the editors. Give your name and address on both sheets.

Communications that relate to business matters are handled by clerks in the business department, and usually are filed in that department. This is desirable in all cases. Hence, if items intended for the editors are written on the same sheet with business matters, the editors may never see them. We receive scores of letters every day, and in many cases it is impracticable to pass back and forth between our two departments, letters which contain items intended for both. A communication for each department may be enclosed in the same envelope, but in all cases they should be written on separate sheets. Always give your name and address. We pay no attention to anonymous communications.

HOW WE KNOW.

An intelligent lady of San Antonio, Texas, lately addressed to two elders who are laboring in that conference, and with whom she had become acquainted, a letter which they forward to us with the suggestion that we publish and reply to it. It begins: "Dear brothers in Christ Jesus our Lord, peace to thee, and to God's Israel throughout the earth." It acknowledges the receipt of literature sent by the elders and expresses deep interest in the same, and then continues:

> I truly believe that God gave many revelations as they are recorded by Joseph Smith. I also believe he wrote many times as Paul wrote—by permission and his own wisdom. I believe too, which is a sad thing to say, and one that makes me sorrowful, that the Church of Jesus Christ of Latter-day Saints is not following the letter and spirit of its commission. I find the entire ministry dwelling so much upon their "authority;" and I discover all through the revelations and commandments given by God that this authority will be null and void if you do not obey orders strictly. God will not pardon forever a continued departure from his laws and revealed will. The earth is so full of sorrow, suffering and unbelief, that with authority from God, Jesus' words should come to pass, "Greater things than these shall ye do, because I go unto the Father." Are you doing greater things than Jesus did? If not why not?
>
> I know from my own experience that the

only way to obtain faith and power over darkness is *obedience*,—not partial, but complete. If you ask me wherein you fail, I reply, search your scriptures and then search yourselves, and you will see, through the help of the Holy Ghost, what I see.

Without telling what she sees, the lady abruptly changes her subject, and at length closes her letter with a cordial invitation to the elders to call upon her on their return to San Antonio, and a prayer for their welfare. Evidently she is one of many thousands whom the elders have met, and who are attracted to the gospel by its spirit and power, yet are diverted from it by doubts and fears; who see in part its truth and beauty, yet yield to a spirit which impels them to seek for flaws in it, or shortcomings on the part of its ministers and followers. Of course we mean the gospel as taught by the Latter-day Saints.

We are willing to concede that this lady is sincere, and that in the foregoing letter she has expressed doubts and views which she honestly entertains. We have reason to believe that among the readers of Liahona The Elders' Journal there are thousands whose state of mind is similar to hers; and we ask her and them to accord to us a pure motive, and their mental permission to speak frankly, while we discuss the challenges she has presented; for in two or three important particulars she has challenged the faith which we Latter-day Saints cherish.

The chief aim of the present effort will be to show doubters how doubt may be removed from their minds, and how they may come to know, as tens of thousands of Latter-day Saints do, with an absolute personal knowledge, that Joseph Smith was a true prophet of God, every day of his life, from that beautiful spring morn when, in the grove, in response to his childish prayer, he saw in a celestial vision, both the Father and the Son, and received commandments and instructions from them, until that awful hour when, in a prison, his blood was shed by murderers; and that the Church which he was instrumental in founding, is now and always has been since the day it was organized, the true Church of Christ, and actively engaged in the performance of the works which God has designed and commanded it to perform.

While is is true that not all of the instructions given to the Church by the Prophet Joseph Smith are to be classed as direct revelations from God, this is no reason why any part of the teachings delivered by him in his official capacity should be either disregarded or disbelieved. All of the official teachings and instructions left on record by him have been subjected to every test and objection that could be applied to them, but not a single item of them has ever been proved unscriptural or otherwise unsound. On the contrary the more severely they are tested the more incontestible does the divinity of their inspiration appear. Of course this great modern Seer, like Paul, and all the prophets of the Old Testament, wrote and spoke at times "by permission," or "his own wisdom." How should a prophet write and speak? Without "permission?" As an automaton operated by an agency not his own? Certainly not.

God gives a prophet "permission" or commandment to speak, and by the power of the Holy Ghost imparts to him knowledge and wisdom; and the prophet goes forth among the people, and warns them, and instructs them in sacred things, according to that measure of knowledge and wisdom God has given him. But a call to be a prophet does not take from the man so called his human nature; it does not make

him suddenly perfect nor infallible; and no prophet ever lived, save Jesus, in whom his associates could not see the faults and weaknesses of humanity, if they sought for them. And many a man, in ancient as in modern times, has stumbled at finding imperfections in a prophet. A vastly larger number have stumbled at what they thought were imperfections in a prophet, but which, in fact, were not.

The lady, in sorrowful language, expresses the belief "that the Church of Jesus Christ of Latter-day Saints is not following the letter and spirit of its commission." She does not specify in what particulars it has departed from its true course, but seems to think its ministers emphasize too much the subject of divine authority. As her objections are general the answer to them must be general. The number of people who believe that Joseph Smith was a true prophet of God, but that the Church which he, under God, founded has gone astray, is surprisingly large. That such a contradiction could dwell in the minds of so many people is wonderful. If Joseph Smith emphasized one feature of his mission more than another, he strove to establish the fact that, under his ministry the true Church of Christ had been established for the last time; and any man who seeks to prove that the Church of Jesus Christ of Latter-day Saints ever went astray so far as to lose the favor of the Lord, and divine authority to preach the gospel and administer in its ordinances, merely seeks to prove that Joseph Smith was a false prophet.

Is this Church "following the letter and spirit of its commission?" What was its commission? To warn all nations that the fullness of the gospel has been restored, that the kingdom of heaven is at hand, and that great and terrible judgments and calamities are about to overwhelm the wicked; to preach repentance to all people; to gather Israel from among the nations; "to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually" (Doc. and Cov. 1:30); to build temples and administer therein for the living and the dead; and to prepare a people to receive the Messiah at his second coming. Such are some of the leading features of the work given to the Latter-day Saints by the Almighty.

Are we not warning the nations faithfully? Each year we send an army of a thousand picked young men into the world for this especial purpose, and they go to the four quarters of the earth. They remain from two to three years in the mission field, without pay and at their own expense, and comprise the most stupendous evangelizing movement the world has ever known. Have we not been faithful in gathering Israel? Traverse more than half a hundred stakes of Zion in the Rocky mountain region, note the many languages spoken and nations represented by their inhabitants, who have been gathered from every civilized land. Have we not been diligent in building up the true Church of Christ? Note its hundreds of thousands of members and the marvelous perfection with which they are organized and disciplined in righteousness. Have we not faithfully kept the commandment to build temples? Four imposing structures, costing in all many millions and standing in the valleys of

the mountains where the Lord gave us homes and refuge from our enemies, built when we were poor and weak, attest our fidelity to this requirement. And do we minister in them? Let tens of thousands of the living, and hundreds of thousands of the dead, who have received the ordinances of life and salvation in these holy houses of the Lord, at the hands of the elders of this Church, answer and tell of our diligence in this regard. And are our ministrations accepted by our Father in heaven? By the visits of holy angels, and by many heavenly manifestations, we know they are.

And are we preparing a people to receive the Messiah? More than a quarter of a million—more than half our population in the United States—are enrolled in our Sunday schools which are the most perfect in the world. Approximately 75,000 of our young men and young women are enrolled in Mutual Improvement Associations, in which they receive instruction in all branches of knowledge, but especially the gospel. Nearly or about 60,000 of our women are members of the Relief Society, a benevolent order whose methods and organization are superior to any other charitable society in the world. All our male population over twelve years old, save the indifferent or unworthy, who comprise but a comparatively small class, are members of the several quorums of priesthood, and are so organized, taught and trained as to develop each one mentally and spiritually, and make of him a perfect citizen, a minister of the gospel and a man of God in the best and highest sense. Our Church has established and is rapidly extending a vast school system, the most extensive and perfect of any Protestant denomination in America, and its ultimate aim is to give to every child among its membership a good education. Are not the works of the Latter-day Saints greater than the works the Savior referred to?

The peace in our homes, the purity of our lives, the innocence of our youth, the united support we give our leaders, and the love we show towards each other and for all mankind, prove that we are preparing ourselves to receive the Messiah when he shall come in the clouds of heaven with all the holy angels.

How do we know that Joseph Smith was a prophet? We have seen his words fulfilled on a scale of magnitude and glory which make him the greatest prophet that ever lived, save Jesus only. How do we know that the Church which he, by the power of God, established, has been true "to the letter and spirit of its commission?" By its works and achievements, which prove it to be the agency through which the powers of heaven are bringing to pass the redemption of the righteous, living and dead, among the human race. How do we, its elders and members, know that we are members of the only true church on earth? By the scriptures, by comparison with other churches, by the signs which "follow them that believe," by the exercise of our reasoning faculties, by the blessings we daily receive from the Lord, and by the testimony of the Holy Ghost, which bears record to our souls that, through obedience to the laws and ordinances of the gospel, we have been born of the water and of the Spirit, cleansed of our sins, and numbered among the elect of God, with the proviso that we make our calling and election sure by a life of faithfulness.

It is both the duty and privilege of the elders of this Church to emphasize the divine authority which they hold, and by which they preach the gospel and administer in its ordinances. They

hold authority from on high, and are the only religious teachers in the world who possess it; and it is right and proper that they should, in meekness and humility, make known to all who hear their words, the fact that they have it, and the manner in which it was restored to men in modern times.

If those who half believe, half doubt our testimony will make the sacrifices we have made and render the obedience we have rendered, they will know as we know that the Church of Jesus Christ of Latter-day Saints is and always has been, from the day it was organized until now, true to "its commission;" and the spirit of prophecy, which is the testimony of Jesus, will give them an assurance in which their souls will rejoice that it ever will be true, and that like a loving and loyal bride, it will be ready to meet the Bridegroom when he shall appear. But these testimonies are for the believing and obedient; they are not for doubters who refuse to obey.

"HOT DRINKS."

Many scattered Saints are showing a desire to keep the Word of Wisdom, which is most commendable and worthy of all encouragement; but some of them are in doubt as to the exact meaning or application of the phrase "hot drinks" as used in that revelation. We have received a number of inquiries upon this subject, which have come from scattered Saints, Saints in the stakes of Zion, and elders in different missions; and the matter is of sufficient importance to justify an explicit reply to such inquiries, that doubt may be removed from honest minds, and that members of the Church may know whether or not they are violating one of its laws by using any particular beverage.

The Word of Wisdom was given to the Church in its infancy, before its members had had sufficient time to become well taught in their duties in reference to the matters with which it deals, and while scientists were still ignorant respecting those matters, and its purpose was two-fold, viz., specific and general. It gave specific warning against the use of certain articles of common consumption, such as tea, coffee, tobacco and alcoholic drinks, the poisonous and dangerous character of which were not at the time generally understood, even by physicians; and it disclosed certain general principles which ought to be observed in matters of diet, such as temperance and self-denial, and that food should be adapted to the climate and the season of the year, and, by necessary inference, to other conditions, such as age, occupation, physical condition, etc.

The Word of Wisdom, though only a brief chapter of scripture, embodies a philosophy of diet and morals which is in the highest degree scientific and beneficent; and while it is sufficiently explicit when properly interpreted to guide all who are willing to be guided by it, it does not go so far into details as to obviate the need of all thought and reflection on the part of those who would profit by it.

Specifically, the phrase "hot drinks" as used in it, means tea and coffee, as those two beverages were the only ones in common use among the members of the Church and drank at a high temperature, at the time when the revelation was given. The reason why those beverages were condemned was because they contained a habit-forming drug, rather than because of the temperature at which they were swallowed; although liquids taken into the stomach at too high a temperature,

frequently and in large quantities, would be hurtful.

But the chief objection to tea and coffee is the drug they contain. It follows logically that any other beverage which contains a hurtful drug or element, is open to the same objection, regardless of the temperature at which it is taken. Conversely, any beverage which does not contain any drug or element which is harmful to the human system, may be taken in reasonable quantities and at a reasonable temperature, warm or cold, without violating the Word of Wisdom. The items of quantity and temperature should be considered; but the chief question concerning any beverage under the Word of Wisdom is, does it contain a stimulant, or a narcotic, or other hurtful drug or element? When this question is answered in the negative, Latter-day Saints may consider themselves at liberty to use the beverage in proper quantities and at a reasonable temperature.

The Word of Wisdom provides specifically that barley and other grains may be used for mild drinks. This means that liquids holding in solution the nutritive elements of grain, may be drank as beverages; but it does not mean that when elements in the grain have been changed to alcohol, such liquids may be swallowed, for that is expressly forbidden. In other words, such beverages as "barley coffee," and others made by roasting and boiling different kinds of grain, are not objectionable; but all beverages which contain alcohol are.

The Word of Wisdom is to be interpreted and applied in the light of such general laws and principles as the following: All truth is one, and one truth never clashes with another; there is no conflict between true science and true revelation; experience produces knowledge; we learn by what we suffer. Any beverage which science and experience show to be hurtful, is forbidden by the Word of Wisdom. Conversely, a beverage which science and experience show to be wholesome, is not forbidden by it. Such questions are not to be answered in a mystical, nor superstitious, nor even an empirical way; they are scientific, and are to be answered by science, aided when necessary by divine inspiration or revelation.

LINCOLN'S RELIGION.

Abraham Lincoln had apparently set out as a free thinker, naturally enough, in a birthplace where there was so little of religious influence or ministration. In his later years, under the pressure of his anxieties and his craving for divine aid and guidance, he became a devout theist, praying on every occasion for divine aid and giving a religious hue to all his manifestos. He never joined a church, nor, as it seems, did he declare himself a Christian. But he went so far as to conjure a sceptical friend to take all that he could of the Bible on reason and the balance on faith. He might have found it difficult to say what was meant by "faith" as distinct from "reason." There is no doubt, however, that he found support in his belief or that it added elevation to his character. In explanation of his abstention from church membership he said: "When any church will inscribe over its altar as its sole qualification for membership the Saviour's condensed statement of the substance of both law and gospel. 'Thou shalt love the Lord thy God with all thv heart and all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all mv soul."—Goldwin Smith in the N. Y. Sun.

"No great deed is done
By falterers who ask for certainty."
—George Eliot.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And it came to pass that the Amalekites, and the Amulonites, and the Lamanites who were in the land of Amulon, and also in the land of Helam, and who were in the land of Jerusalem, and in fine, in all the land round about, who had not been converted, and had not taken upon them the name of Anti-Nephi-Lehi, were stirred up by the Amalekites and by the Amulonites to anger against their brethren;

2. And their hatred became exceeding sore against them, even insomuch that they began to rebel against their king, insomuch that they would not that he should be their king; therefore, they took up arms against the people of Anti-Nephi-Lehi.

3. Now the king conferred the kingdom upon his son, and he called his name Anti-Nephi-Lehi.

4. And the king died in that self same year that the Lamanites began to make preparations for war against the people of God.

5. Now when Ammon and his brethren, and all those who had come up with him, saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael, that they might hold a council with Lamoni, and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites.

6. Now there was not one soul among all the people who had been converted unto the Lord, that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not.

7. Now, these are the words which he said unto the people concerning the matter; I thank my God, my beloved people, that our great God has in goodness sent these our brethren, the Nephites, unto us to preach unto us, and to convince us of the traditions of our wicked fathers.

8. And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have opened a correspondence with these brethren, the Nephites;

9. And behold, I also thank my God, that by opening this correspondence we have been convinced of our sins, and of the many murders which we have committed;

10. And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also, that he hath forgiven us of those our many sins and murders which we have committed, and took away the guilt from our hearts, through the merits of his Son.

11. And now behold, my brethren, since it has been all that we could do, (as we were the most lost of all mankind,) to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God, that he would take away our stain.

12. Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.

13. Behold, I say unto you, nay, let us retain our swords, that they be not stained with the blood of our brethren: for perhaps, if we should stain our swords again, they can no more be washed bright through the blood of the Son of our great God, which shall be shed for the atonement of our sins.

14. And the great God has had mercy on us, and made these things known unto us, that we might not perish: yea, and he has made these things known unto us beforehand, because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations.

15 Oh how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us hide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his words unto us, and has made us clean thereby.

16. And now, my brethren, if our brethren seek to destroy us, behold, we will hide away our swords, yea, even we will bury

them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall go to our God and shall be saved.

17. And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth;

18. And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren, they would give up their own lives; and rather than take away from a brother, they would give unto him; and rather than spend their days in idleness, they would labour abundantly with their hands;

19. And thus we see that when these Lamanites were brought to believe and to know the truth, they were firm, and would suffer even unto death, rather than commit sin: and thus we see that they buried their weapons of peace, or they buried the weapons of war, for peace.

20. And it came to pass that their brethren, the Lamanites, made preparations for war, and came up to the land of Nephi, for the purpose of destroying the king, and to place another in his stead, and also of destroying the people of Anti-Nephi-Lehi out of the land.

21. Now when the people saw that they were coming against them, they went out to meet them, and prostrated themselves before them to the earth, and began to call on the name of the Lord; and thus they were in this attitude when the Lamanites began to fall upon them, and began to slay them with the sword;

22. And thus without meeting any resistance, they did slay a thousand and five of them; and we know that they are blessed, for they have gone to dwell with their God.

23. Now when the Lamanites saw that their brethren would not flee from the sword, neither would they turn aside to the right hand or to the left, but that they would lie down and perish, and praised God even in the very act of perishing under the sword:

24. Now when the Lamanites saw this, they did forbear from slaying them; and there were many whose hearts had swollen in them, for those of their brethren who had fallen under the sword, for they repented of the things which they had done.

25. And it came to pass that they threw down their weapons of war, and they would not take them again, for they were stung for the murders which they had committed: and they came down even as their brethren, relying upon the mercies of those whose arms were lifted to slay them.

26. And it came to pass that the people of God were joined that day by more than the number who had been slain; and those who had been slain were righteous people; therefore we have no reason to doubt but what they were saved.

27. And there was not a wicked man slain among them; but there were more than a thousand brought to the knowledge of the truth; thus we see that the Lord worketh in many ways to the salvation of his people.

28. Now the greatest number of those of the Lamanites who slew so many of their brethren, were Amalekites and Amulonites, the greatest number of whom were after the order of the Nehors.

29. Now among those who joined the people of the Lord, there were none who were Amalekites or Amulonites, or who were of the order of Nehor, but they were actual descendants of Laman and Lemuel;

30. And thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things.—Alma 24.

To connect the incidents depicted in this chapter with those just preceding, it will only be necessary to say that the sons of the Nephite king had gone down into the Lamanite country to preach to the red men the coming Christ, and through their ministry thousands of these benighted souls saw the light and became Christians. Their brother Lamanites who refused this message looked upon the conversion of their tribesmen including the king of the nation as a terrible thing, and resolved to take up arms against them and wrest the governing power away from them to set up a king from among their own number. The Amulonites and Amalekites were of white lineage but were dissenters from the Nephites and had long been allied with the swarthier natives. None of these received the tidings of Messiah but one. As is usual with apostates from truth, or people who have the best chance to know the truth and do not accept it, these Amalekites and Amulonites were the moving spirits in agitating against those that had opened their souls to the light.

The Lamanite warriors are mad with rage against their blood-relatives, who

have just been converted to the gospel. They and their white allies are busy arming and preparing themselves for cruel war. Soon they will swoop down upon their former brethren with fiendish yells and murderous weapons flashing in the sun. If you have this fearful picture in your mind's eye, stop with us a minute or two and learn one of the strongest lessons upon the power of real repentance that is found in history.

Here was a mighty phalanx of savages, armed to the teeth and bent on shedding human blood, advancing toward their victims. And what about their victims? Why, they were once howling barbarians and gloated in the smell of blood, too, when maddened by some fancied wrong they thought had been done them. They were once filled with unthinking cruelty, and valued human life little more than straws. But a new and glorious light had come into their lives and had so penetrated the beclouded recesses of their minds that they could clearly discern the gravity and wickedness of their former careers. They there highly resolved that never more would they be guilty of such dark deeds. Indeed their joy was so full and their determination not to grieve the Spirit of God was so firm and unshakable that they would die in their tracks before they would risk doing wrong again. They may be justified in defending themselves against their jealousy-intoxicated neighbors, but they will not take any chances on sinning again.

This is an example of what St. Paul meant by repenting with a godly sorrow, a sorrow which prompts the penitent one to set his face solidly against wrongdoing.

So these staunch men of character, these once wild Lamanites who had recently been *genuinely* converted to the gospel of Jesus Christ, followed the example and suggestion of their chieftain, and buried the hatchet. They were mowed down by the cruel war instruments of their misguided countrymen. Yet they wavered not in their purpose to take no chances against sinning again.

What a beautiful lesson to some of us good, churchly folk, whose pedigree is supposed to be so much higher than that of these simple aborigines of Amreica! Are we Christians as steadfast in following the right as God has given us to see the right, as were these forefathers of the American Indian?

But constancy to purpose is a trait of character that the red men of this continent have shown to this day.

Another thought: Even the ferocious Lamanite warriors, when they saw that their supposed foes did not resist them but chose to suffer wrong rather than do wrong were moved to pity, a sense of shame seized them and they threw down the arms of opposition. This might be said to be a shadow of how the great movement for world peace will disarm nations and countries preparatory to the coming reign of the Prince of Peace. It is a universal principle of human nature, that when a supposed enemy offers no resistance or shows no antagonism, the opponent is disarmed and ashamed of his opposition.

So this little incident of the old America's history—how the hardened natures of an army of Lamanites were conquered and mellowed by the absolute non-resistance of their opponents, coupled with a firm faith in God—is a slight foretaste of how the mild spirit of peace will subdue the wild spirit of war, and rule supreme the earth through. When "nations shall not learn war any more," and mankind will be brothers all.

What the result of this strange incident was will be seen in the next issue.

No man can produce great things who is not thoroughly sincere in dealing with himself.—Lowell.

He is truly great that is little in himself and that maketh no account of any height of honors.—Thomas A. Kempis.

Our object is to serve God and keep his commandments, and let the right, and the might, and the truth bear rule; and the right by the help of God, we will maintain.—John Taylor.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Are You in This Class?

Now that we are dealing with the subject of endurance, let us meditate a few minutes upon another phase of it. In dilating so beautifully upon charity and charitable people in the thirteenth chapter of First Corinthians, Paul makes the assertion that charity "beareth all things" and "endureth all things." He gives us to know that this heavenly attribute—charity, or brotherly love—will triumph and continue where most other things fail or cease. He assures us in substance that where charity rules, pride, haughtiness, and petty prejudices find no place. It is "not puffed up" and it "thinketh no evil." But of all the good qualities he accords to people who are imbued with brotherly love, one of the greatest, it seems to us, is the last above quoted in connection with the first.

We presume Paul meant when he said charity "thinketh no evil," that a charity-infused person is not disposed to think evil of his neighbor—nor any living soul. If he hears an evil report of an acquaintance or stranger alike, should he incline himself to immediately go and lay hold on that ill report, hug it to his breast, nuture it and make all out of it he can, or should he stand aloof from judging aloud, unless it be favorably? Should a man or woman stand ready to pass snap judgment upon the words or acts of fellow mortals, or should he or she cultivate the habit of looking at such things in the best possible light, refusing to believe that an evil motive prompted such word or action?

Charity "thinketh no evil." If there is one great distinguishing characteristic between the Christianity of Christ and paganism it is that of brotherly love, or charity. John makes it the determining factor. "We know that we have passed from death unto life, because we love the brethren." (I John 3:14). And as his brother apostle said that charity will not admit of evil thinking about a fellow creature, but is disposed to bear all things and endure all things, what must be our conclusion? Nothing less than that evilspeakers and backbiters alike are not Christian.

And it matters not whether a party guilty of this practice is a Methodist, Baptist, Presbyterian, Catholic, Latter-day Saint, Jew, Gentile or whatnot, this principle holds true. No matter either whether it be minister or layman, a high churchly dignitary or an elder or Israel. Every son or daughter of our Father that has been reared under the influence of Christian teachings, who does not curb the inclination to sit in judgment on or impugn the motives of any person what-

soever, is not a follower of Christ, his life is not acceptable to the Lord and will not enjoy his Spirit.

"Judge not," says the Savior, "lest ye be judged." This is often quoted by people to support the proposition that one sect or creed should not slander another, and these very same people will not hesitate to make some person or persons the topic of a meal-time, or drawing-room conversation. And whether the opinions of those who thus indulge be good or ill, it seems to make little or no difference. This is a most harmful and even vicious habit. It is just as bad to speak evil of a person behind his back as it is to slander the church. Both are God's own creations.

When you are tempted to speculate on the character or doings of some one, put yourself in his place. Would you enjoy to think of your name being bandied about upon the tongues of a dinner party or sewing circle? Especially when it is a pronounced human weakness to see the evil phase so much easier than the good? What a heaven this earth will be in the future when people will have learned this lesson and practice it!

"But what shall we talk about" says one. "It is so convenient to talk about your acquaintances." We all know how true this is. But are we here to do the things that are convenient or the things that are right?

Someone has said there are three subjects to talk about; namely, ideas, things and persons, and that the first is the highest theme, the second next highest and the last lowest of all. You ask what there is to talk about? Why there is the universe of knowledge. Everybody knows how elevating it is to converse about ideas, principles, doctrines, great truths. Everybody knows there is great satisfaction and enlightenment to be gained by conversing about things, objects not including human beings. All of us know, too, how dark-minded, joyless and unsatisfactory a feeling accompanies talking about our acquaintances, for we have all, most likely, been guilty of this at some time or other, though many, thank God, have made it a foundation stone of their character not to allow themselves to indulge in the practice. Every time we make a severe and uncalled for comment upon a brother man or sister woman, we feel rebuked of God. That is, we do unless our conscience has been seared with the hot iron of the continual doing of such wrongs.

Yes, it is better to draw the line or at least refrain from commenting but sparingly upon people, because it is so hard to confine oneself to favorable comments; it will run on to the unfavorable. Hence, the wise injunction of the Scripture, "Judge not at all." If you do you cross the danger line. But if you do make persons the subject of conversation, say something good about them. If you cannot do this, treat yourself to the sweet, joyful sensation that comes from leaving such a party entirely to the judgment of his Creator—who has the right and qualifications to judge.

There is a deep, fundamental reason why we should not speak ill of our fellows, why we should "think no evil" of them. It is that no one understands the exact feelings or motives of another; we look at things from our own viewpoint, not his. Did you ever stop to think that the acts and attitudes of our acquaintances would not seem half so "awful" if we viewed them through *their* eyes? That is the whole proposition in a nutshell.

People's prompting motives are generally not what they seem to the onlooker and critic. Hence the necessity of holding ourselves up in our fault-finding and of exercising charity for those we are tempted to criticise. For charity "thinketh no evil."

Even if someone has said or done something that directly concerns you, whose words or deeds have apparently wronged you, do not rush out with a volley of malediction upon him behind his back. Get hold of yourself, pause, say nothing; rather cast about for some worthy reason that may have actuated your brother or sister for such attitude or conduct. If you have charity you will be inclined to "bear all things," rather than run the risk of misjudging or injuring your fellow

because he has apparently wronged you. "Better suffer wrong than do wrong."

So many men and women prefer to keep their motives and good intentions to themselves. Their fine sense of honor causes them to flee from the thought of trying to make people believe or even let anyone suspect that they are trying to do good. They choose to do good in the dark and let others find it out if they wish or can. And it is often the case the motives of such people are misconstrued.

Persons with this nice sense of honor are very enviable, indeed.

Then there is the opposite class, who blow a trumpet every time they perform a good office, and whom that fine sense of honor impels one to despise. Yet the latter class usually gets more popular credit and less calumny than the former, though the former is a thousand times more praiseworthy.

Read Victor Hugo's "Les Miserables" and you will better know the joy and triumph of charity, of charity that "thinketh no evil," but "beareth all things" and "endureth all things." Bear any wrong act or unkind word of your associate—or enemy, even—but do not lower yourself to strike back with poisoned word. Think the best you can of such and keep silent. There is One that will know the measure of your worth and in the sunshine of his smile and approval you will stand high and dry above the petty back-biter and evil-speaker and you will be infinitely happier all the time, for you will enjoy the consciousness that you are living after the Christ-pattern and you will feel that you are his intimate friend.

Instead of loading burdens upon your fellows by reflecting upon their characters, cultivate the good disciplinary custom of insisting on seeing the good in the person under fire. Though the individual defamed is always hurt less than the defamer. In this way you carry out the holy injunction:

Bear ye one another's burdens, and so fulfill the law of Christ.—Gal. 6:2.

The Missions.

SOUTHERN STATES MISSION.

Arrival.

Elder Wm. E. Smith from Mancos, Colo., assigned to labor in the East Kentucky conference.

Releases.

W. Allen Banks, Angus F. Ballard, J. L. Saline, Lillian V. Jones, Marion King, J. H. Dixon, C. E. Dinwoodey. Lucy D. Dinwoodey, and Jos. M. Christensen.

Transfers.

Thatcher Kimball from Ohio to Kentucky; H. Jas. Maxwell, Ohio to East Tennessee; J. Elmer Johnson, Middle Tennessee to Mission Office; J. H. Moore, Florida, to South Carolina; O. W. Hyde. Florida to Atlanta; Estella Hyde, Florida to Atlanta.

Statistical.

The following missionary work has been done in the Southern States mission during the month of February, 1909:

Standard Church Works distributed	354
Other books distributed	2,329
Tracts distributed	21,838
Liahonas distributed	3,380
Liahona subscriptions	104
Families visited and families re-visited	18,200
Number meetings held	960
Number gospel conversations	12,890
Number children blessed	29
Number baptisms	33

In General.

During the month of February, President Chas. A. Callis has visited Florida, Georgia and Atlanta conferences, encouraging the elders and the Saints in their duties. Elder C. E. Dinwoodey has been honorably released from the office of secretary of the Southern States mission. He has filled this position in a faithful and efficient manner, and leaves with the good will and the best wishes of his associates in the office. Elder Dinwoodey has labored in this mission nearly thirty-four months. Part of that time he has presided over the Atlanta conference, where he did a good work. He has gone to New York City where he will act as secretary of the Eastern States mission, his family accompanying him. Elder J. Elmer Johnson of the Middle Tennessee conference has been appointed to succeed him as secretary of the Southern States mission.

Pres. O. W. Hyde of the Florida conference, with his family, has been transferred to the Atlanta conference, over which he has been called to preside. Pres. Hyde and his wife and daughter have performed

a noble work in the Florida conference. They have labored faithfully and well, and leave with the best wishes and the good will of the elders, members, and friends of that conference. Sister Hyde and her daughter, Orlean, are proficient organists and vocalists, and they will be of great service in the Atlanta branch, where no doubt President Hyde will direct the labors of the elders and instruct the members with success and wisdom, and with the same marked ability he displayed in the Florida conference.

Alabama: H. A. Gardner, president, box 705, Montgomery, Ala. A well attended meeting was held at McGill, Feb. 14th. The people assembled at the water's edge, and three persons were baptized into the church by Elders A. F. Pace and J. F. McIntosh. A baptismal service was also held at Sims, Fla., Feb. 21st, by Elders B. H. Waldron, Jos. D. Brown, and R. H. Sims. Two souls were added to the fold of Christ. Bro. Wm. T. Moseley has been appointed superintendent of the Sunday school of the Choctaw branch with Kanada Roberts and E. M. Thompson as his assistants. Elders Marion King and Jos. M. Christensen have been honorably released to return home. Elder King has spent twenty-seven months in the mission field, and was first counselor to Pres. H. A. Gardner. It is with sorrow that we report the death of Sister Margaret Dees, of the Jeddo branch, who passed away Feb. 15th, a well respected and faithful member of the Church. The death of Sister N. B. Chesser occurred Feb. 27th. She was a member of the Careyville, Fla., branch, and died a faithful member of the Church, leaving a husband and several children to mourn her loss.

Atlanta: Paul E. Nelson, president, 29 Connally street, Atlanta, Ga. On Wednesday, Feb. 17th, the members of the Atlanta branch gave a social farewell party to Elder C. E. Dinwoodey and wife. It was a very pleasant and successful affair and the church in which it was held was well filled with members and friends who had gathered to honor Brother and Sister Dinwoodey. An excellent program consisting of songs, recitations, and addresses was rendered. President Chas. A. Callis was present, and made an appropriate address in which he commended Brother and Sister Dinwoodey for their faithfulness and for the good work they had accomplished in the Atlanta branch. Elder Dinwoodey presided over the Atlanta conference for one year, and the work of the Lord flourished under his faithful and able leadership. Sister Dinwoodey has also been very faithful. During the time she has been in Atlanta, she acted as organist, worked in the Sunday school, in the Relief Society, and in the Mutual Improvement Association, rendering useful and successful services. Just before the refreshments were served, Brother and Sister Dinwoodey were presented with a handsome "olive set" by the members and friends of the Atlanta branch as a token of their esteem and love for the guests of the evening. Elders John A. Stock and Andrew Godwin, while canvassing, met a Baptist minister who was very genial and invited the elders to attend one of his meetings. At the close of the meeting, the minister asked if there were any announcements to be made. The elders asked permission to hold a meeting in his church that night, and the minister after recommending them very highly and testifying to his congregation that they were servants of God, put the question before his congregation, who by their votes expressed their desire to have the elders preach to them; and that evening a large number of people were present at the meeting. Two Sunday schools have been recently organized in the Atlanta conference; one at Newman, on Feb. 18th, by Elders M. C. Swapp and J. J. Cude, and one at Locust Grove by President Paul E. Nelson, Feb. 28th.

East Kentucky: G. Franklin Ellsworth, president, box 422, Lexington, Ky. The work is flourishing nicely. Many new friends are being made throughout the conference, and many homes are being thrown open for meetings that heretofore have been closed to the elders. On Feb. 16th, our ranks were strengthened by the arrival of Elder Wm. E. Smith from Mancos. Colo.

East Tennessee: W. K. Soelberg, president, box 688, Knoxville, Tenn. At Knoxville an officer in the Salvation Army requested the elders to administer to his sick wife. Elders W. H. Larson and Wm. M. Hunter answered the call, and after the administration the lady sat up and told her husband she knew she would get well. The elders explained many of the principles of the gospel to them and left them rejoicing. The Sunday school at Northcuts was organized Sunday Feb. 21st, with Elder W. H. Larson and Brothers Wm. Tanner and Wm. Smart as superintendency. Prospects for a thriving branch at this place are very favorable.

Florida: O. W. Hyde, president, 1324 Claude street, Jacksonville, Fla. President Charles A. Callis was in Jacksonville, Sunday Feb. 21st. He spoke to the children in the Sunday school in an interesting manner; and was the principal speaker at the morning and evening services, which were largely attended. His discourses were of a doctrinal character, building the people up in their faith, and favorably impressing many non-members who came out to hear him preach. A prieshood meeting was held Sunday afternoon at which a number of the elders, and the local priesthood of the Jacksonville branch were present. Pres. Callis announced that Elder O. W. Hyde, with his family, would soon be transferred to Atlanta where Pres. Hyde would preside over the Atlanta conference. Elder J. W. Blazzard, who in point of service is the oldest elder in the mission, having been here over twenty-nine months, was

appointed to succeed Elder Hyde as president of the Florida conference. Elders Geo. P. Riggs and Jos. H. Jones were recently called to administer to Mrs. M. E. Frooge who had been a confirmed invalid for twenty years. Through the blessings of the Lord, she experienced a great improvement in her health. On Sunday Feb. 14th, Mr. W. N. Baker with his wife and two daughters were baptized in the Atlantic ocean by Elders Reed Gardner and Lorin Taylor. Three hundred people witnessed the ceremony.

Georgia: L. L. Myers, president, 454 Oak street, Macon, Ga. The conference is in good condition. The people are becoming friendly everywhere, and are anxious for the elders to hold meetings with them. Elders L. L. Myers, J. C. Healey and Robert Furniss held three well attended meetings in the courthouse at Edgehill. At the close of the meetings, many people invited the elders to their homes, and one man who previously had been very bitter, remarked, "From now on a man that won't be a friend to the 'Mormon' elders can't be a friend of mine." Elders F. A. Lamont and E. C. Walker write; "At Potterville a Methodist minister upon learning that we were to hold services, appointed a meeting for the same time. We had a full house—the minister had only the empty benches." Elders A. E. Mortensen and E. J. Lee filled their monthly appointment at Skipperton in a Baptist church with three good meetings. For a time the Baptist minister was content to hold alternate meetings with the elders, but soon asked them to discontinue. The people objected, saying they would rather hear the elders. The minister has discontinued his meetings. Elder James H. Dixon was released on Feb. 6th, to return home. Elder Dixon has filled an honorable mission and leaves behind him many friends.

Kentucky: Thos. E. Secrist, president, box 554, Louisville, Ky. Notwithstanding the stormy weather, much good is being done through visiting the scattered Saints and friends. Elders W. B. Richins and N. M. Stewart made many new friends in Christian county. Elder Clarence O. Wayman has been restored to health, from rheumatism, through the administration of his fellow elder.

Middle Tennessee: J. Elmer Johnson, president, box 269, Memphis, Tennessee. Although bad weather has hindered the work of the elders, good meetings are being held throughout the conference. The Memphis branch has been prospering nicely since its organization. While canvassing in Memphis, Elder John L. Bushman met a woman who many years ago had slammed her door in an elder's face. She treated Elder Bushman kindly and said she had always regretted her former action.

Mississippi: D. Wm. Stowell, president, 416 George street, Jackson, Miss. A number of meetings were held at Monticello in the City Hall, and many friends were made among prominent lawyers and business men of the city. At a meeting held in Lumberton by Elders J. W. George and Jos. S. Schofield, there was considerable disturbance on the outside during the opening of the services; but at the close of the meeting three ministers came forward and after asking a few questions one of them purchased a copy of the Book of Mormon, and as they were leaving he was heard to remark, "That doctrine cannot be condemned from scripture." The same elders attended a Baptist meeting in Lamar county, and by invitation from the minister addressed the audience upon the subject of "Church Organization." Rev. Smashey, the recent defamer of truth, while holding a meeting at McComb, read from the annual report of the Southern States mission recorded in a recent number of the Liahona and exclaimed, "Mormonism is becoming alarming and must be stopped! We must keep it from increasing in the land. My dear ladies, if you value your lives have hot water when those Mormon elders come around and throw it on their heads." Notwithstanding this irate minister's admonition, the elders are meeting with fairly good success in this section.

North Carolina: Robt. B. White, president, box 547, Wilmington, N. C. The elders of this conference are all enjoying good health and the work is progressing rapidly. The Saints of the Gilreath branch of Wilkes county have just completed a neat little church in which services are now being held.

Ohio: I. H. Esplin, presiding elder, box 41, Station "D," Columbus, Ohio. A branch conference was held among the Saints of Cincinnati on Feb. 25th, and one at Xexia, Feb. 28th. Elders Conrad Frischknecht and Carl Viehweg are doing successful work among the German people in the former city. A Book of Mormon and a subscription to the Improvement Era have been presented to the Carnegie Library in Columbus by Elder D. J. Spencer. Elders I. H. Esplin and Conrad Frischknecht were called to Hillsboro, Feb. 23rd to administer to Sister Mary C. Garmon. That night after the administration she was able to ride through a blinding snow storm to the home of a friend where a meeting was to be held. An elderly man, past three score years, walked more than a mile to overtake the elders as they were leaving Hillsboro, to have them administer to him. He was suffering from extreme nervousness, and was greatly benefited through the administration.

South Carolina: Frank Paskett, president, box 276, Columbia, S. C. Elders L. M. Belnap and H. S. Robinson have opened the work in Waterloo. The mayor of that city gave them every privilege they desired and invited them to his home to explain the gospel to him and to his family. Two baptisms were performed by Elders J. J. Curtis and I. H. Wright Feb. 16th.

Virginia: H. A. Shupe, president, box

145, Lynchburg, Va. The Sunday school organized at Lynchburg, Feb. 7th met for the first time with an attendance of eighteen members. A good program was rendered and much interest was manifested in the Sunday school work.

J. Elmer Johnson, Secretary.

WESTERN STATES MISSION.

In Northern Colorado.

Elder H. W. Perry of the North Colorado conference tells of the good work that is being done in that part. Four of the elders while at Eaton, Colo., tried to get one of the churches to preach in but were unable. The manager of the theatre learning that the elders were desirous of holding a meeting said: "I will show you that I am a better man than these ministers." So he granted them the privilege of holding meetings in the thretre where some large crowds were in attendance.

The hearts of the people of Cheyenne, Wyo., have also been reached. The elders have been successful in getting permission to hold services in the court house each Sunday, and they now are holding some well attended meetings where many people are becoming interested in the principles of the Gospel.

In Nebraska.

Elder Wm. Redd of the Nebraska conference sends in the following report of his conference:

The weather has permitted the holding of street meetings during the entire winter. Although we have been surrounded with other denominations we have been successful in having large crowds stop and listen to the gospel message which we had to deliver to them.

During the past week a cloud has been cast over our otherwise happy band of workers by the news of the death of Elder Giles' mother. Elder Giles is the youngest elder of our conference, and the news was almost more than he could stand. However with his usual devotion, and conforming with his mother's wish which she expressed just before he left home, "That he fill a mission," he decided to stay. This is a case where a sense of duty prevailed, and the elders of the mission extend their sympathies to this our brother in the hour of his trial.

A Convert.

The following was received from an investigator, residing in Mitchell, South Dakota: "I am interested in the Church of Jesus Christ of Latter-day Saints and find a great deal of food for thought contained in the things the elders are presenting to the people. There are four in this city who have often stopped at my home and have held some well attended meetings there. I am not a member of any church but have studied a great deal to learn which of them had the truth, and had come to no conclusion so have been going alone.

"When the Latter-day Saints presented their side of the question to me it appealed to me very strongly, and I have been studying their principles, which are reasonable, natural and scriptural, and I hope some day to bear testimony that I know that the work is divinely instituted on the earth, as I have heard some of the elders declare to the people."

EASTERN STATES MISSION.

Brooklyn: Jno. S. Allen, president, 420 West 124th street, New York City. Elder Walter D. Hammond, who has been presiding over the Newark branch, has been transferred to the Rhode Island conference. Brother Hammond has been doing an excellent work. Elders John T. Steele and William O. Clark, while canvassing in a large apartment house in the city of New York, were met by the janitor, who did not seem very well impressed with the elders, and who commenced to abuse them with unkind words and forbid them to remain longer in the building. A lady living in the house overheard the noise, appeared on the scene, defending the elders and denouncing the janitor, after which she invited the elders to her apartment, where she served them with supper. Elder Wm. Clark has disposed of six Books of Mormon in the last week. Elders Ross Beatie and Geo. F. Ryan have been very successful in their labors, making many friends and placing considerable literature in the homes of the people of New York.

West Pennsylvania: Wm. R. Dredge, president, 3528 North Sydenham street, Philadelphia. On February 21, the East Pennsylvania conference convened in Philadelphia. President Ben E. Rich and Secretary A. B. Andrus were in attendance. One public meeting and one priesthood meeting were held. The former was well attended and ably addressed by President Rich. All the elders were in attendance at the priesthood meeting, as were also many of the students, who are studying in Philadelphia. At this meeting Elder J. G. Allred, who has so ably presided over the conference for some time past, was released from his labors in Pennsylvania and transferred to New England, where he goes to preside over the New Hampshire conference. Elder Wm. R. Dredge, who has been laboring as a traveling elder in the Brooklyn conference, has been transferred to the East Pennsylvania conference and called to preside over the same. Monday, the 22d, a baptismal service was held at Gloucester. Monday evening a social was held in honor of President Allred, who left the following day for his new field of labor; a good programme was rendered, after which dainty refreshments were served. The Mutual Improvement association are holding their regular meetings with good success.

North West Virginia: O. F. Rice, president, box 371, Fairmount, W. Va. Elders Rice and Wm. Bradford have just completed a tour through the conference, meeting with the elders and members of the Church in the various districts; many meetings were held and the conference found to be in excellent condition. The elders are meeting with many friends, some of whom are becoming earnest investigators of the gospel. Good health is being enjoyed by the elders, and they all seem to be zealous in the discharge of their duties. While in Liverpool they met with Elders Thos. Oldroyd and Jas. Gibbons; they held nine meetings in the five days that they were there, and baptized two converts. One baptism was reported from Liverpool by Elder S. E. Quigley. A case of healing is reported from Liverpool; the child of Brother and Sister Fred Hickman, being very sick, was administered to by the elders, and through the blessings of the Lord the little one was immediately restored to health. Elders Chas. L. Weed and S. E. Quigley have been transferred to the New England conference. These brethren have been very energetic in their labors in this conference and have done a splendid work. Elder Chas. Moser, who has been in the hospital for the past three weeks, and who has been very sick with typhoid fever, is reported to be getting along as well as could be expected.

South West Virginia: Frank Leavitt, president, box 686, Huntington. A Rev. Carter of West Charleston, engaged the elders in a religious discussion, but the conversation had not proceeded far, when the reverend gentleman suddenly remembered that he had an engagement in the other part of the city and had to leave. A demonstration of the Lord's power, was reported by Elders Osborn Hatch and N. A. Sorenson, who are laboring in Charleston; they received a telephone message from a Mr. L. D. Wright, asking that they go to his house and administer to his wife, who was suffering great pain from heart trouble. Mr. and Mrs. Wright are not members of the Church, but had sufficient faith that the Lord could raise the sick through the administration of his servants. Accordingly the elders administered to the lady and she was immediately relieved from pain: although 63 years of age, she was attending her usual household duties the next day. Another case of healing was reported by Elders J. H. Swapp and G. A. Hogan. They were called to administer to a young man suffering from pneumonia; after the administration a decided change for the better was very noticeable, and in less than a week he was in the best of health. President Leavitt and Elder T. L. Wilson have been touring the conference and report much progress in the Lord's work.

West Pennsylvania: A. E. Jacobson, president, 1212 Boyle st., Allegheny. Elders M. J. Keeler, W. H. Oram, S. E. Lewis, Jr., and H. R. Nelson, who are laboring in Allegheny, report success in their labors, having many friends who are becoming earnest investigators. Elders Jacobson and Jas. F. Pincock recently spent a week visiting the elders and members in New Castle; they note considerable progress in the work there and the prospects are very promising.

The stormy weather has retarded the work to some degree but notwithstanding a good work is being done throughout the conference and the elders are energetic in their labors.

General: Pres. Ben E. Rich met with the elders, members and their friends of the New England conference in their semi-annual conference at Boston, February 28th, at which there was a good turnout and all seemed well pleased and spiritually benefited by meeting together and partaking of the good spirit that prevailed. Priesthood meeting was held at which many good instructions were given. Three new conferences were created out of the New England conference which comprised the states of Maine, New Hampshire, Vermont, Mass., Rhode Island and Connecticut. Pres. Wm. C. Hunter who has presided with credit over this conference has been released to return home and Elder Samuel Gerrard who has been working very efficiently, has been called to succeed Brother Hunter as president of the New England conference; his headquarters will be 57 Worcester street, Boston, Mass. Elder Wm. H. Steed of the West Pennsylvania conference was appointed to preside over the Maine conference and the elders laboring with him are: A. J. Jewkes, Fred W. Cox, D. Fowler, Wm. R. Andrus, Geo. A. Hogan, E. E. Higginbotham, Ernest Kohler, W. W. Farrer, D. M. Layton, Almon J. Miller and A. R. Southwick, and their address will be Portland, Maine. Elder Jno. A. Allred, late of the presidency of the East Pennsylvania conference, was called to take charge of the New Hampshire conference with headquarters at Concord; the elders laboring under his direction are: Chas. L. Weed, Jno. H. Russell, Heber Harker, Edwin S. Quigley, Wm. T. Borup, Abram Jones, Wm. Butterfield, Jno. J. Skinner, S. Auther McDaniel and Osborn Hatch. Elder Frank A. Thorley who has been laboring in the New England conference was chosen to preside over the new conference known as the Rhode Island conference; the elders laboring with him are Levi Waldron, James E. Anderson, Clarence Duffin, Earl Hawkes and James V. Facer, with headquarters at 315 Broadway, Providence, R. I.

Eastern States Mission,
A. B. Andrus, Sec'y.

CALIFORNIA MISSION.

New Plan for Work.

Recently President Robinson adopted the "cross-country" plan of work for the elders in San Francisco, Oakland and San Jose,

seventeen in all. They travel in the country two by two, among ranches and settlements, with a certain road or district for each pair of elders to spend the week in. They hold meetings, distribute literature, converse with the people on the gospel, etc., and on Saturday rendezvous at a given town. Redwood was the town of rendezvous Feb. 27, Palo Alto a week later and Santa Cruz the following week. A letter from Elder Leonard Billings, president of the San Francisco conference, gives these particulars, and continues:

"The regular mission places are kept up as usual. Two elders return to their respective quarters to hold street meetings and do other routine work in the cities, to go the following week to appointed places with clean clothes, books, etc. The elders cause a stir in the small, sleepy towns they visit. * * The elders left headquarters in San Francisco with only five cents each, car fare to take them to the city limits. They report good treatment.

"While at Redwood we all put up at a rooming house newly fitted up. They were intending to name the place the Royal, but Elder Jones suggested that they call it the Liahona. At first they did not take to the latter name, but on learning its meaning they adopted it.

"During February the elders sold 26 Books of Mormon and 86 other Church works. While this is not the best record ever made here, as the beginning of the new method it is encouraging.

"On March 3, 1909, the Relief Society of San Francisco was re-organized. It had not been in working order since the great fire. Sister Elizabeth Rollinson was chosen president, and Sisters Melvein and Sperrier as counsellors, and Sister Lucile Dunbar as secretary and treasurer. These officers were duly set apart by Elders Robertson and Billings. Sister Rollinson was president before the fire. The large attendance of members and the interest shown, presage a good and active organization.

"The San Francisco branch has 108 members. Brothers Justus Swanson, Wm. Collins and Joseph Kuschner comprise the presidency of the branch."

CENTRAL STATES MISSION.

Brother John Tilana says that they will soon have the new meeting house at Pride, La., completed and ready for the holding of services.

"We are finding a few people who are not entirely satisfied with themselves and their religion." This is what Pres. P. P. Oleson, of the Independence conference finds to be true at Joplin, Mo., in his attempts to impress the folks of that place with the superiority of "Mormon" teachings.

"The elders and sisters are working hard," writes Sister May Green in reference to the Latter-day Saint workers in St. Louis. We understand that these missionaries are not going unencouraged, that the prospects for headway in that city are very bright.

Donation.

Elders P. D. McArthur and W. B. Stoddard, in a letter to the Central States Mission dated Pleasanton, Texas, Feb. 24, enclose a check for five dollars, received from Bishop Harris in behalf of Marysville ward, Idaho, as a donation for a meeting house at Center, Madison county, Texas.

Being Educated.

Of the town of Delight, Ark., which was visited by the elders a year ago, Elder Jos. W. Prince says: "The families who are investigating are those of influence and there seems to be a spirit of investigation and friendliness among those who were prejudiced last spring. Men who would not talk to us a year ago, invited us to come and see them this trip."

Commendable Energy.

Ten days after their arrival in Abberville, La., Elders Walter Cottle and Keplar Sessions, Jr., report this of their labors there in that time: "We have sold 15 Books of Mormon and 25 other books, distributed 189 tracts, held four hall meetings and eight cottage meetings. We have been cared for plentifully in the way of bed and board and we rejoice in our work; we know the Lord is blessing us greatly every day of our missionary life. We will try harder in the future."

Success in Louisiana.

Late last month Elders J. F. Rasmussen, J. W. Brown, Byron Merrill and T. L. Archibald began laboring in Franklin, La. Heretofore the elders have been denied the privilege of even tracting within the city limits. At first the people were very bitter and the banks would not cash a check for an elder. But the mayor proved a friend to them and endorsed a check for Elder Brown, and it was cashed. The Elders rented a room and visited among the people. During a three days' stay they sold 5 Books of Mormon and 44 small books, took 4 Liahona subscriptions and held three street meetings. So writes Elder Rasmussen.

In Corpus Christi, Texas.

Writng from Corpus Christi, Texas, Elder W. A. Lougy says the weather during the winter has not been too cold to prevent the elders from bathing in the gulf occasionally every month. Elders J. E. Twitchell, T. S. Martin, G. M. Smith and the writer had just finished their labors in the town named. They had sold in it 35 Books of Mormon, and many small books, had held street meetings each night with an average attendance of 50, and some cottage meetings. They had visited every family in the city and left books and literature with as many as possible, and had made many friends.

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THE AXE AT THE ROOT OF THE TREE.

SERMON BY ERASTUS SNOW, IN THE SALT LAKE TABERNACLE, FEB. 28, 1869.

I am requested to occupy a little time this afternoon prior to my departure for my field of labour in the South, and if I can have your faith and prayers, I will try to speak upon a few subjects. A certain very expressive passage of Scripture, contained in the New Testament, has been passing through my mind since I have been sitting here. I will repeat it:—

"Now also the axe is laid unto the root of the trees; therefore every tree which bringeth forth not good fruit is hewn down and cast into the fire."

This figure of the fruit tree, though spoken in reference to the followers of the Saviour in his day, is equally as applicable to us as to those to whom it was addressed. There are many other sayings of the Saviour of a similar character, applied to the people of God in reference to the diverse doctrines and teachings of men; also warning them against false prophets and those who might come to them in sheep's clothing, but inwardly were ravening wolves. He said to his disciples, "By their fruits shall ye know them," for every tree that bears good fruit is a good tree; but a corrupt tree did not bring forth good fruit.

Now this figure of the axe being laid at the root of the tree, and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, being equally as applicable to God's people in these days as to his people in the days in which it was spoken, is very impressive, and should be retained in every mind; every heart should reflect upon it, and every one should inquire, "Am I a subject for the burning, or am I bearing good fruit?"

To answer these questions satisfactorily we must be instructed in the things of God, so that we may understand our duties and know what God requires of us, we must become acquainted with the Kingdom of Heaven and the fruits thereof.

The people of olden times, to whom this saying of the Saviour was addressed, were a peculiar people: they and their fathers before them for many generations had claimed to be the people of God. To their forefathers God had sent his prophets, revealed his word, and he had made his covenant with them, and had blessed them with many blessings. Yet in the days of the Saviour, as a nation, they had apostatized and had fallen from their high position; they had become divided into sects and parties, proud, covetous, self-righteous and very conceited; and the Saviour pronounced many woes upon them. He illustrated their condition in a very noted parable concerning a certain vineyard, which the husbandman rented or let out, and then took his journey into another country. At the proper season the lord of the vineyard sent his servant to receive his share of the fruit of the vineyard; but instead of the men who had leased the vineyard paying up frankly and faithfully what they had stipulated to pay, they refused to pay at all, and also cast the servant out of the vineyard. The lord of the vineyard then

sent other servants to seek his share of the fruit of the vineyard, but they were treated in like manner, some of them being beaten,. whipped, cast out and slain. Last of all the lord of the vineyard said, "I will send my son; peradventure they will reverence him and have respect to their agreement, and render to him the fruits of the vineyard." But, when the son came, the husbandmen said among hemselves, husbandmen said among themselves: him, and the inheritance shall be ours." And they seized the son, cast him out and slew him. "Now," said the Saviour to the people to whom he addressed this parable, "what will be done unto these husbandmen?" They answered, "He will miserably destroy those wicked husbandmen, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons." Said the Saviour in effect, "This is a very righteous judgment; even so shall it be done unto you. I blessed your fathers and established my covenant with them; sent my prophets and revealed my word unto you, their children, and have called upon you all the day long, but you have not brought forth the fruits of the kingdom; you have rejected and slain my prophets, and lastly, you have rejected the Son, therefore I say unto you, the kingdom shall be rent from your hands, and given to another people, who will bring forth the fruits thereof."

Such was the fate of the Jewish people, because they rejected the prophets who were sent unto them, and, last of all, the Saviour. The Saviour revealed himself first to that people, and first established his church in their midst. He sent his disciples to preach, not to the Gentiles, but to "the lost sheep of the house of Israel." They were commanded to confine their labours to these; but they to whom he first sent his disciples did not, as a general thing, listen or obey the message they delivered to them. There were a goodly number who believed and were baptized, and from their midst the priesthood with the Gospel and its ordinances were carried to the Gentile nations, and the Jews, as a nation, were given over to unbelief and hardness of heart, their government destroyed, their towns, cities, and provinces absorbed by surrounding nations, their devoted capital city laid in ruins, and of their beautiful temple not one stone was left on another. So complete was the ruin of their chief city that subsequently, the very ground upon which it stood was broken up and ploughed like a field.

The apostles and servants of God who were called to be witnesses of Jesus went abroad to the surrounding nations, and everywhere baptized and built up churches, grafting the Gentile nations into the "tame olive tree." Israel was likened by one of the ancient prophets to a tame olive tree and the Gentile nations to a wild olive tree. It is said by the Apostle Paul that the branches of the tame olive tree were cut off because they were barren and unfruitful, and that the branches of the wild olive tree were grafted into the mother stock and brought forth good fruit. So it was in the preaching of the Gospel; the Gentiles accepted with greater freedom and gladness the testimony of the disciples of Christ. It is not my purpose to enlarge upon the cause why the Jewish race continued to persecute and hedge up the way of the disciples and followers of Christ. Through the mercy of God our Father, salvation came unto many Gentile nations, because they believed the testimony of Jesus proclaimed to them by his disciples; and they were baptized into Christ, and became the seed of Abraham by adoption, while the lineal descendants of Abraham were rejected of God because of their unbelief. They did not bring forth the fruits of the kingdom of God, therefore the kingdom was taken from them and given to another people according as Jesus had predicted.

Now, why was all this? Was it simply because of the sins of their rulers and chief priests, or was it because of the general corruption, unbelief, and wickedness of the whole people? I answer, it was not only the wickedness of their rulers and the corruption and hypocrisy of their priests,

but of the whole people, priests and rulers included. In the language of one of the prophets, their teachers taught for hire; their judges judged for reward; their prophets divined for money, and "my people love to have it so, and what shall be the end thereof?" The people had lifted themselves up in pride; they loved gold and silver and precious things, and set up gods whom they might adore. If they did not actually set up graven images and gods of wood and stone, they set up teachers and priests like unto themselves. Their judges and priests took bribes, and their public servants could be bought with money. They sought honour one of another and sought not honour which comes from God alone. In short they lived for the present life only, and did not know how to enjoy it properly, for the fruit of evil doings is always evil, though it ofttimes appears tempting and alluring to the inexperienced and thoughtless, and its fruits may be sweet in the mouth, but in the belly they are invariably bitter. The fruits of righteousness are joy, peace, and contentment in this life, and life hereafter; while the fruits of unrighteousness are misery, grief, sorrow, and death. There is nothing more certain than the saying in Scripture "that the wages of sin is death." That is as true today as it was in the day when it was spoken. No man or woman can do a wrong thing, whether ignorantly or with the intent to do wrong, without sooner or later reaping the bitter fruits of that wrong doing. It is true that the mercy and loving kindness of God our Father comes to the aid of all who sin ignorantly, and lightens their punishment because they sinned ignorantly, and as soon as they were enlightened they turned away and repented before the Lord in sorrow. It is written that he who knoweth his master's will and doeth it not shall be beaten with many stripes; but he who sins ignorantly, though he may do things worthy of many stripes, shall be beaten with few if he forsakes his evil course when he understands it, inasmuch as his spirit is not defiled thereby. He who consents to and approves of a wrong in his heart, or becomes the aider and abettor of those who do wrong, though he may not be the personal doer of that wrong, may be more culpable and more deserving of punishment than the one who is actually guilty, for the latter, ignorant of the consequences, may be influenced by the former, who knows the results and effects of the wrong done. In such a case the prompter of the evil would be punished far more severely than he who actually committed it. It is a consolation to the righteous to know that God judges not by the sight of the eye, but by the secret thoughts and intents of the heart. The final judgment of the human race is deferred to their next estate, that God may judge the spirit according to the deeds done in the body, his judgment not being passed upon the body, but upon the spirit, the body having paid the penalty of its own faults and errors by death. The spirit is held responsible for the acts done in the body. No spirit can plead, before the bar of Jehovah, the weakness of the flesh as a justification of sin; the latter may be urged in palliation, but not in justification. Our Father is full of mercy, but he cannot look upon sin in any individual with the least degree of allowance; but every spirit must be held responsible, and will have to answer at the bar of God, and will there receive a just and righteous judgment for the deeds done in the body.

But it will be found, in the language of Paul, that some men's sins have gone to judgment before-hand; others will follow after. In other words, some men will have their accounts balanced and settled in time, before the time for the final reckoning arrives, and when that time comes they will have enough on the credit side of their account to balance the debtor side, and they will stand square, free, and accepted; while those whose sins follow them to judgment will have a long list of accounts unadjusted and a heavy balance against them, with nothing to set off against it.

What class of beings are they who are so highly favoured as to have their sins go to judgment before them? Why, they are they who have repented of their sins, and have ever kept

the law of God, and not been anxious to run in debt again. There are many people who, in both spiritual and temporal things, as long as they can have an open book account, are ready to run up bills. But prudent, wise, and careful men and women like to have short reckonings and to know pretty often how they stand and to keep their accounts square. They never lay themselves down to rest, or rise in the morning, without communing with their God and learning the position they occupy in his sight. In our communings with our Father it is our privilege to learn this lesson, and it is one that every Saint should learn. If we live continually so as to enjoy the guidance of the Holy Spirit of God, it will hold the mirror before our eyes, and enable us to understand our positions before God as plainly as we behold our natural faces in the glass; and if we have been heedless or negligent in the performance of our duties, it will be presented to our minds, and we will learn our faults, and if we sincerely repent, the whisperings of the Holy Spirit will prompt us as to the course we should take to make things right. If you have slandered, given place to envy or jealousy, or have indulged in backbiting, evil speaking, fault-finding, criticising, or have used an evil influence concerning your brother or sister, the Spirit will say to you, "Go and make that right, ask your friends who have suffered by your folly to be merciful to you and to let your fault be buried." You will thus pour in the oil, and, as far as in you lies, heal the wound you have inflicted. And when you have thus obtained your brother's forgiveness you can look up to your Father in Heaven and with confidence ask for his forgiveness.

No individual can wrong another without that wrong being thrown back upon himself. This is just as sure as that your face is reflected in a camera when the light shines upon it. You go into a photographic gallery to have your likeness taken; you sit down opposite the camera, and the effect of the light upon the instrument is to make it reflect an exact likeness of yourself. It is precisely similar with every evil action—they exemplify the truth of the well-known maxim that "curses come home to roost." This is universally true. No person can, with impunity, put his fingers in the fire; neither can any person violate the laws of life and health without suffering pain and sickness in consequence. Though the Lord is long-suffering and full of loving kindness, the penalties attending the violations of his laws are sure to overtake the offender sooner or later, and foolish is the man or woman who fosters the delusive hope that it will be otherwise.

The foundation and the seeds of dissolution and death are sown in our tabernacles. The passions of human nature work, ultimately, the overthrow and dissolution of our bodies; and this is no more true than that the spirit, in like manner, works out its own dissolution, that is, whosoever suffers the second death, which is a spiritual death, suffers that death as the legitimate fruit of his evil doings as certainly and as naturally as the body suffers death through the violation of the laws of its own organization. Whether we violate the laws of our organizations ignorantly or otherwise, the results are the same. The child who runs innocently into the fire ignorant of its power to injure him, is burned just as quick as the grown person who does. You overload the stomach of a child who knows not the capacity of his system, and he suffers the consequence just the same as if he had understood all about it.

The purpose of the Gospel of Christ is to enlighten the mind upon all these subjects, and inasmuch as we are willing to receive instruction we, through it, may learn how to prolong our physical existence here, and how to secure everlasting life in the world to come, or in other words, to enter upon our third estate, which will be glorious and immortal; and in which they who are privileged to enter upon it will be prepared to exercise the highest functions of their existence and to enlarge, increase, and extend forever, until, like Abraham of old, to their increase there shall be no end, and when the stars of

the firmament or the sands of the seashore shall be less numerous than their creations. Incomprehensible as this may be to our finite minds, it is a faint view of the glories of the third estate. If we would secure a right to such inestimable blessings, it must be by obedience to the laws of life which God has revealed to us. If we sin wilfully, after having been enlightened as to the consequences of our sin, there remains, says the Apostle Paul, no more sacrifice for sin, but "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." But if we err in ignorance, and, after having been instructed, we repent of our sins, there is a door of mercy opened for us, and we shall be beaten with few stripes. Such persons, when they have wronged a brother or sister in ignorance, will, upon being convinced of it, go straightway and rectify that wrong. If they have oppressed the hireling in his wages, when they become convinced of the fact, they have gone straightway and made it right, paying him fourfold if necessary. After pursuing such a course the Father forgives them. He says if we do not forgive one another, neither will he forgive us. This principle is laid down in the Scriptures in that beautiful and simple prayer which Jesus taught to his disciples—a specimen of honest, childlike brevity and simplicity. In another place the Saviour says, "Moreover, if thy brother shall trespass against thee, tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." If thy brother is not convinced of his wrong doing, do not be discouraged at the failure to convince him; but try again. Get some brother, who is filled with faith, love, and charity, to go with you to use his influence with him, and if you do not succeed in melting the icicle from your brother's heart, your friend will, at least, be your witness before the Lord that you have fulfilled your part: and your unforgiving brother will be held accountable. Our account is then settled, inasmuch as we obey the ordinances of the House of God—the conditions upon which the children of men may find favour with God. If we have wronged our brother, stolen his property, swindled him out of it unrighteously, or obtained it without having the means to pay him for it, we should repent and make restitution, even if we have to become his servant until he is satisfied, then our Father, who is the judge between us, will say, "it is enough." The same principle will hold good with regard to any other evil. If we, through coveteousness for filthy lucre, have oppressed the hireling, or have neglected to relieve the wants of the sick and destitute, the Lord's poor will rise up in judgment against us. They will say, "I was naked, and ye clothed me not; I was sick and in prison, and ye visited me not." And Jesus himself will be the accuser of such. He has said that he will place such persons at his left hand among the goats, and will say unto them, "Depart from me, I know you not." Many of them may expostulate and inquire, "Lord when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" But Jesus will answer, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

There were some anciently who seemed to obtain light enough to appreciate these sentiments, and who, in accordance with the counsels of the Saviour, forsook their evil ways and sought to make friends with the mammon of unrighteousness, and by doing good with their ill-gotten gains, they, in some measure repaired the wrongs they had done. These good deeds will stand on the credit side of their accounts.

There is in the human breast a constant tendency to the allurements of this life. The wants of the present are ever forcing themselves upon our attention; while that which is in the future we are apt to put off till another day. The cravings of the stomach must be looked after today; these shivering limbs we must clothe today before another storm. Says one, "I must erect this house over the heads of my wives and children before next

winter." And thus the wants of the present constantly impel us to action, while things pertaining to eternity are neglected, forgotten, or laid over till a more convenient opportunity. This procrastination—"the thief of time"—we should guard against; and whenever we detect ourselves with an inclination to neglect our duties to God or each other, and think only of self, we should instantly check the uprising of this passion, and should never fail, when we have it in our power and the opportunity presents itself, to administer to the wants of the poor and needy; or, what is still better, devise ways and means which will enable them to administer to their own necessities. The latter is always preferable. Those who are the Lord's poor always prefer to provide for their own necessities than to be dependent upon others. They who are able to provide for themselves, but would rather have others bear the burdens of life for them, are not the Lord's poor, they are the devil's poor. They covet their neighbour's property—his food, house, horse and carriage, and peradventure his wife. They desire that which he possesses, without going and earning them as he has done. It is not he who is most successful in gathering around him the goods of this life, who is always the most covetous.

I refer to these things, which have been so often spoken, by way of reminding us of that which is written, and to which the spirit of the Lord continually urges attention. Let us then, my brethren and sisters, beware of pride, lest we become like the Nephites of old. It seems from reading their history that a very few years sufficed for them to rise from a state of humility, enjoying the favour of God, to one of haughtiness and pride. There is a continual tendency to this state of feeling in the human mind. In the days of our humility we feel after God; but when prosperity comes, too many of us are apt to forget him, and to feel that all our wants are supplied. A sister says, "I have a good husband, who prays for me and my children, and provides for our wants; he is a guide sufficient for me." She forgets to pray for herself, or for husband and children. Is she saved because of her believing and faithful husband? It is true that his prayers, good works, and the good spirit continually with him, are blessings thrown around her to aid her in her onward path to glory and exaltation; but unless she herself improves these favourable circumstances she, in the end, will sink while he rises. On the other hand, a sister who is faithful to her God, her covenants, her husband, children, and friends, who ceases not to call upon the name of the Lord though her husband may neglect to pray with his family, and to magnify his calling as a man of God, the day will come when he will sink, while she will rise and be given to a faithful man. So with children who, beholding the evil deeds of father and mother, follow the good counsels of friends who feel after them, and call upon God continually and do his will, while father and mother perish out of their sight for ever and ever; God will exalt them and may give them to good men and women who, perhaps, were never blessed with children.

Those who plant good seed will surely eat the fruit thereof; while those who neglect to cultivate good seed will surely go down to perdition; for, in the language of the Scripture I first repeated, "Every tree which bringeth not forth good fruit is hewn down and cast into the fire."

May God Almighty bless us, and help us to remember these things, and to live them as Saints of God should, is my prayer, in the name of Jesus. Amen.

THE HOLY GHOST.

BY ELDER J. ALMA URE, EASTERN STATES MISSION.

Observance of the fourth principle of the gospel is just as necessary in order to gain entrance into the kingdom of God as is faith, repentance, and water baptism, and follows these principles as naturally as the latter two follow the first. Just why the laying on of hands is necessary is not known, any more than the reason for water immersion is fully known. However, the promise is made unto all: "Repent and be baptized every one of you in the name of Jesus Christ, for the re-

mission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). The import of these words is, that obedience to Peter's commands will obtain for us the gift of the Holy Ghost.

Without this obedience to law nothing can be accomplished whether we are seeking the kingdom of God or any other kingdom. For example, an alien wishes to enter into the "kingdom" of the United States. His faith and repentance with respect to this government have already been shown and he now desires to be initiated into sovereignty or, in other words, desires to take out his citizenship papers. He does not know exactly why taking out citizenship papers is the ordinance or form of initiation into the kingdom, but he does know that, in order to obtain the rights of such citizenship, this law must be obeyed. After he is received in full fellowship he is entitled to certain privileges and rights that all other members of the commonwealth likewise enjoy. And only by the exercise of these rights and the possession of the privilege-gift does he learn many things about the government which add to his intelligence. Thus, obedience to the laws, which we must obey before entering into the kingdom of God, gives us the Holy Ghost which, as the Savior says, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26); and is, therefore, a gift of intelligence.

To show that no exception is made to the rule of the indispensibleness of this ordinance, we need but to cite the case of Christ's ultimatum to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Here are two absolutely requisite "births," from which Christ himself was not exempt. He established a precedent that it is necessary for all to follow. For he said unto John just before his baptism, "Suffer it to be so now for thus it becometh us to fulfill all righteousness, * * and Jesus when he was baptized went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

Christ promised this Comforter or Holy Spirit to his disciples after he should go because, he averred, "and behold, I send the promise of the Father unto you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49). We note that the apostles did remain in Jerusalem and, on the day of Pentecost, they received that power which was to be given by them to every one who was initiated into the kingdom of God by baptism, as Peter promised the multitude there assembled on the same day. (Acts 2:38).

That the laying on of hands was the manner by which this gift of the Holy Ghost was conferred upon those who had accepted the apostles' teachings is clearly shown by the few instances upon record where the mode of procedure is described at all. We will refer to one of these:

> Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet he was fallen on none of them only they were baptized in the name of the Lord Jesus). Then laid they their hands on them and they received the Holy Ghost—Acts 8:14-17.

It is clear therefore, that the apostles taught the importance of obedience to this principle of the imposition of hands. Also we observe that the power was first given to Christ and transmitted through the apostles to the disciples or followers, hence the importance of the authority to act in the Lord's name must also not be lost sight of.

Are we prepared to take upon ourselves the labor, the self-denial, the self-abnegation, I might say the persecution, if it should be permitted to come upon us, that continually besets the pathway of the Saints of God? If we are, we are all right; if we are not we had better repent and seek unto the Lord for strength, retrace our steps and get the Spirit of God in our hearts that we may become more confirmed in our most holy faith.—Daniel H. Wells.

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Editorial

"KNOTTY POINTS."

I am a non-"Mormon" and have some objection to the doctrine, but none that cannot be removed by sufficient testimony. Will you be kind enough to answer some questions through the Liahona? If so I want to know if your preachers use the Book of Mormon, or King James translation of the Bible, or the inspired translation of the Bible by Joseph Smith. Also if the Book of Mormon and Doctrine and Covenants have ever been changed or revised since the first edition. I have read the Liahona and my mother's books on "Mormonism" till I am considerably interested in the doctrine, and would be pleased if you would explain these "knotty points."

J. M. R., San Angelo, Texas.

Our elders in their ministerial work use King James' translation of the Bible, and also the Book of Mormon. They do not use the inspired translation of the Bible made by the Prophet Joseph Smith; our Church has never published the latter work. They also use the Doctrine and Covenants, a work containing revelations received by the Prophet Joseph Smith, and the Pearl of Great Price, a small work containing revelations and sacred writings. Both the Book of Mormon and Doctrine and Covenants have been revised and changed since the first editions of them were printed.

The first edition of the Book of Mormon was issued from a country printing office; the proof-reading was not properly done, and there were a great many verbal and typographical errors in it which were corrected in later editions. All or nearly all of these corrections were made by the Prophet Joseph Smith himself, or under his direction. The third edition was printed from stereotype plates, and was published at Nauvoo, Ill., in 1840, four years before his death. The title page bears these words: "Third edition, carefully revised by the translator."

The Book of Mormon was translated "by the gift and power of God" from antique plates of gold, prepared and written upon by servants of God who lived upon the American continent, in ancient times. The contents of these plates were scripture of a true and divine inspiration, and Joseph Smith translated the writings upon them by divine power. But it does not follow from these facts that the amanuensis to whom he dictated the translation always wrote in perfect English, nor does it follow that the compositors who put in type the manuscript of the translation never made typographical errors. On the contrary the imperfections which usually characterize the work of human hands were found in the printed volume.

The corrections made in the Book of

Mormon, in various editions issued subsequent to the first, are purely technical. They change the grammar, spelling and punctuation, but not the sense. The exact meaning of every passage of the first edition has been faithfully preserved in all subsequent ones; not a single statement of fact or doctrine has been affected in the least; and in this sense it may be said that no changes whatever have been made in the Book of Mormon since the first edition was issued.

Many opponents of this record and of the people who accept it as scripture, have tried to make capital out of the fact that there were technical errors in the first edition of the English translation of it. But what would be said of the man who would object to the Ten Commandments because all of the words in the version read by him were not spelled correctly? Or who would question the Sermon on the Mount because some passages in the printed copy he had seen were not grammatical? He would be classed with the fool who refused a gold coin because it was in a purse of coarse leather instead of silk, and who threw away a diamond because there was sand clinging to it. This argument applies to the Book of Mormon with as great force as it does to the Ten Commandments, or the Sermon on the Mount.

It is admitted that at the time when he gave the Book of Mormon to the world, Joseph Smith was an uneducated and unsophisticated young man; and it is also admitted that there were many technical errors in the first edition for which compositors, proofreaders and amanuenses shared with him the responsibility. Therefore the question is not, Was Joseph Smith an educated man capable of writing and spelling the English language with perfect accuracy? It is, Was he a prophet of God? The question is not, Did compositors make errors in setting the type for the first edition of the Book of Mormon? It is, Was that work a translation of a genuine volume of ancient American scripture?

The opponent of "Mormonism" rejoins: "We judge a prophet by the qualities we can see in him. If he comes to us with great learning, eloquence, pomp and prestige, we will receive him as a prophet; but if he is poor, uneducated and despised, we will not receive him." Just so. Upon this particular point history has repeated itself many, many times. We have no full account of any prophet who did not pass through a period of poverty, obscurity and persecution; and with few if any exceptions the early disciples made by a true prophet of God, in any age or country, have been obliged to share the obloquy and opposition experienced by him. The illiterate fishermen who were called by the Savior to be apostles, controlling officers in his church, and to bear his gospel to the nations, were types of the men whom God has chosen for his prophets, in different ages and countries.

The opponent of "Mormonism" further rejoins: "When we read a book which purports to be a divine revelation, and see in it errors of grammar, spelling and punctuation, we are justified in rejecting it as fraudulent, for surely God knows how to spell, to write grammatically, and to punctuate properly." To be sure God knows how to do all of these things; but if the Bible is to be accepted as proof, many of the men whom he called to be prophets did not, at the time when the divine call came to them. A few examples: Samuel was a mere child; David was a shepherd boy; Ezekiel was a captive; so was Nehemiah; also Daniel; Jere-

miah was very young and felt his weakness so keenly that the Lord commanded him not to call himself a child (Jer. 1:8); Amos was a herdman and farmer in a small town; Jonah was so weak and timid that he sought to evade his call.

We have already referred to the apostles whom the Savior chose; let us recall his forerunner, John the Baptist. Was he rich, learned, powerful? No. He was so poor that his apparel was a garment of camel's hair and his food was locusts and wild honey. Apparently his home was the wilderness, his shelter the sky, his synagogue the open air. And yet no greater prophet was ever born of woman; for it was his province to prepare the way for and to baptize the Messiah. It only remains to close our list of striking illustrations by referring to the Savior himself, who appeared among men as a homeless and despised wanderer, poorer even than the birds and foxes, for they had homes and shelter, but he "had not where to lay his head."

Why have true servants of the Lord who held divine authority to speak and act in his name, appeared among men in a guise so humble; and why did the Son of God assume a character so lowly? To separate the righteous from the wicked by a test which is effective while it appeals solely to the free agency of man and is entirely without constraint or coercion of any kind save that of the conscience of the individual. This is one reason. Another is that when God does a work among men he selects instruments for it who will give the honor to him and not take it to themselves on account of their own wealth, talent or power.

The truth and holiness of heaven cannot be reconciled with the pomp and splendor of this world; and all who would receive the kingdom of heaven must sacrifice the things of the world—the things which the world loves, admires and follows after. The kingdom of heaven is not intended to attract the worldly, but the spiritual minded; and the form in which it is always presented to the children of men is adapted to this divine purpose.

Were the kingdom of heaven free from stumbling blocks, many would rush into it who would not be prepared for it, nor worthy of it, nor able to abide its holy laws; and it is a mercy on the part of God that stumbling blocks lie in the path leading to it, which deter the unworthy and the unprepared from making the covenant of baptism by which it is entered; for he who makes that covenant only to break it is worse off than he who postpones making it.

Priceless jewels of divine truth glitter on every page of the Book of Mormon, to the eye which has power to perceive divine truth, and is earnestly seeking after it. But the imperfections of human nature are also seen upon its pages. God has so ordered. Some who read it seek for the jewels; others for the imperfections. This is natural and inevitable. Some love truth, perceive it quickly and cling to it tenaciously; others judge by the false and foolish standards of the world. We must all choose for ourselves.

The original writers of the Book of Mormon felt their weakness and confessed it; so did the translator; but the book itself contains a key by which every honest soul who reads it may know with absolute certainty whether it is true:

> And when ye shall receive these things [the contents of the book], I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with

a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.—Moroni 10:4.

Any man who has read the Book of Mormon, and in his heart sincerely desires to know whether it is true and genuine, or an imposture, will have the truth of it manifested to him by the power of the Holy Ghost, if in the humble prayer of faith and in the name of Christ he will plead with God for a witness. All men to whom this record comes are thus left without excuse; but this promise is made only to those who ask in faith, and is not for the scoffer nor the skeptic.

Much of the above applies to the Doctrine and Covenants, of which several editions were issued during the life time of the Prophet Joseph Smith. There is this great difference, however: The Book of Mormon was complete, while no edition of the Doctrine and Covenants has ever purported to be. The latter work contains revelations and important documents given to the Church from time to time, as its changing circumstances have required, and the members expect additions to be made to it whenever the Lord has anything to reveal to the body of his Church. Last year an edition was issued which contained an important addition that had never appeared in any previous edition, namely, the so-called Woodruff Manifesto.

The Doctrine and Covenants has not been much criticised because of technical errors; in fact it is not easy to attack it with any show of any sort of logic except that which is based on the false assumption that God ceased to be a God of revelation nearly two thousand years ago. The truth of its contents may be determined by the key given in the Book of Mormon above quoted.

Such is our mode of dealing with so-called "knotty points" connected with the mission, writings and translations of the Prophet Joseph Smith, and the revelations which he received from God and published to the world. Any man who in his heart loves the truth well enough to conform his life to it as soon as it is made known to him, will be pretty sure to perceive it in the scriptures brought forth by this great Seer of the nineteenth century; and if a man does not love truth well enough to conform to it when he perceives it, it may be just as well for him to remain blind to it for a time.

HOW GOD IS CHANGELESS.

How do you harmonize the passages of scripture which declare that God is unchangeable with the doctrine that as man now is God once was?

God is a progressive being, as is also any good man. He has made himself master of the laws of the universe, so that now he can manipulate worlds. This power was not given him by some mystical agent or other—he earned it, achieved it. He attained to the great heights of his station by advancing from one stage of development to another. But he did it all by obedience to fixed law. To bring about any result, he knows that he must apply, and he does always apply, the same force or law. In this the Creator is unchangeable.

Just as well say that the apple-tree is a changeable plant because the first indication of the fruit is the bud; this expands into a blossom, which in turn develops into a pea-like body, which in turn grows into a full-sized green apple, which in turn develops into the fully ripened, luscious fruit. Here might be said to be a continually changing object, the apple. Yet the apple is an unchangeable thing: no-

body ever saw an apple grown on other than an apple-tree; no one ever saw an apple produced or grown but when warmth was applied to the tree; no one ever saw an apple produced in any other way than through the agency of a tree; no one ever saw an apple produced save there was moisture in the soil in which the tree stands and so on, ad infinitum. The apple is absolutely unchangeable, it exists only through applying fixed laws. Yet this thing, the apple, goes from one stage of evolutionary growth to another till the perfect fruit is the result.

Likewise is God unchangeable, yet goes on ever from one stage of evolutionary growth to another. When God is said to be unchangeable it means that he will always give the same blessing or its equivalent, when one of his children obeys one of his wishes, and that he always metes out punishment for the wilful breaking of a divine behest. It means that he never rewards the evildoer with a blessing, nor requites the upright man with a curse. Similarly, he regulates all his actions by irrevocable law; if obeying certain principles and ordinances of his gospel plan produced certain ends, a thousand or two thousand years ago, the same obedience will produce the same results now, or two thousand, or a million years hence. Conversely, if such obedience to his laws and ordinances was necessary in former times to win certain blessings, the same is just as needful now and will be hereafter. Even as to produce an apple, the grower must proceed in the identical way and under the same or equivalent conditions as an apple was grown under two thousand years ago.

Thus God grows, advances, develops, by governing himself by fixed and never-changing laws of action. Just as anyone of his offspring may do.

THE "MORMONS."

The following is an excerpt from a recent article in the Wichita (Kan.) Eagle, by a Mr. Hugh Mility, giving his impression of Salt Lake City and her people from actual contact:

The temple is a grand example of modern architecture. Only Mormons of high standing are admitted there. In that hall all the sacred ceremonies take place and from the doors all Mormons go forth to preach the faith of Joseph Smith. When in Salt Lake City last December, the writer purchased the Book of Mormon, and quite a few other works on that faith. I also attended a recital in the tabernacle. The honest investigator cannot but be impressed by the profound sincerity of these people. They do not hesitate a moment to assure you of their faith if you care to ask them. The preamble of their faith is this: "We believe the Bible to be the word of God as far as it is correctly translated. We also believe the Book of Mormon to be the word of God."

They have fine schools and colleges and foster and encourage education. They believe in the divine inspiration of Joseph Smith on the same grounds that we defend Moses and the ten commandments. It seems to me they offer one of the best arguments I have yet read as to the presence of Indians on the western hemisphere.

The man who stands and admires the Mormon temple cannot but be amazed, and at the same time profoundly admire the fortitude of these religious pilgrims. He will be informed that the grand edifice was begun long before the Civil war, and that before the invention of the telephone, telegraph, sewing machine or the first railroad, these people were in the Utah mountains hewing stone and carting the same by crude wagons, drawn by oxen, across the treeless and trackless desert to Salt Lake City.

Whatever is, is right, says the poet, and but for the patience, privation and fortitude of these pioneers the development of the west would have been delayed a half century. They also serve who only stand and wait. Respectfully,

Hugh Mility.

(The writer is in error in his statement that the Mormons were in Utah before the invention of the telegraph, sewing machine and railroad.—Ed.)

Keep all the commandments and covcovenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish.—Doc. & Cov.

If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful.—Doc. & Cov.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And behold, now it came to pass that those Lamanites were more angry, because they had slain their brethren; therefore they swore vengeance upon the Nephites; and they did no more attempt to slay the people of Anti-Nephi-Lehi at that time;

2. But they took their armies and went over into the borders of the land of Zarahemla, and fell upon the people who were in the land of Ammonihah, and destroyed them.

3. And after that, they had many battles with the Nephites, in which they were driven and slain;

4. And among the Lamanites who were slain, were almost all the seed of Amulon and his brethren, who were the priests of Noah, and they were slain by the hands of the Nephites;

5. And the remainder having fled into the east wilderness, and having usurped the power and authority over the Lamanites, caused that many of the Lamanites should perish by fire because of their belief;

6. For many of them, after having suffered much loss and so many afflictions, began to be stirred up in remembrance of the words which Aaron and his brethren had preached to them in their land; therefore they began to disbelieve the traditions of their fathers, and to believe in the Lord, and that he gave great power unto the Nephites; and thus there were many of them converted in the wilderness.

7. And it came to pass that those rulers who were the remnant of the children of Amulon, caused that they should be put to death, yea, all those that believed in these things.

8. Now this martyrdom caused that many of their brethren should be stirred up to anger; and there began to be contention in the wilderness; and the Lamanites began to hunt the seed of Amulon and his brethren, and began to slay them, and they fled into the east wilderness.

9. And behold they are hunted at this day by the Lamanites; thus the words of Abinadi were brought to pass, which he said concerning the seed of the priests who caused that he should suffer death by fire.

10. For he said unto them, What ye shall do unto me, shall be a type of things to come.

11. And now Abinadi was the first that suffered death by fire, because of his belief in God; now this is what he meant, that many should suffer death by fire, according as he had suffered.

12. And he said unto the priests of Noah, that their seed should cause many to be put to death, in the like manner as he was, and that they should be scattered abroad and slain, even as a sheep having no shepherd is driven and slain by wild beasts; and now behold, these words were verified, for they were driven by the Lamanites, and they were hunted, and they were smitten.

13. And it came to pass that when the Lamanites saw that they could not overpower the Nephites, they returned again to their own land; and many of them came over to dwell in the land of Ishmael and the land of Nephi, and did join themselves to the people of God, who were the people of Anti-Nephi-Lehi;

14. And they did also bury their weapons of war, according as their brethren had, and they began to be a righteous people; and they did walk in the ways of the Lord, and did observe his commandments and his statutes,

15. Yea, and they did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances, until the time that he should be revealed unto them.

16. Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ; and thus they did retain a hope through faith, unto eternal salvation, relying upon the Spirit of prophecy, which spake of those things to come.

17. And now behold, Ammon, and Aaron, and Omner, and Himni, and their brethren did rejoice exceedingly, for the success which they had had among the Lamanites, seeing that the Lord had granted unto them according to their prayers, and that he had also verified his word unto them in every particular.—Alma 25.

It may not be unprofitable right here to view in retrospect the history of the children of Amulon and his fellow-priests. These Amulonites have come

in for mention several times in the Book of Mormon narrative. But the historian at no time connects this family line with anything good. When ever the name crops out it is associated with some unholy ambition or strife. They were the seed of a coterie of corrupt priests, fanatics who were drunken with the blood of a prophet, Abinadi, but who escaped immediate judgment and went into the wilderness with their descendants, where they built up a little commonwealth of their own. These descendants were a low-motived class of people with always a desire to rule or ruin.

First they subjugated a small band of Nephite refugees under Alma the First and ruled these oppressively until their deliverance by the Lord. They became allied with the Lamanites and by their shrewder mentality soon became ruling spirits, in connection with the Amalekites, another band of renegade Nephites. And then they seemed never so much in their element as when they were stirring up the red people to fever heat against the Nephites on some pretext or other.

In the above chapter we see the miserable end of that iniquitous lineage. When the Amulonites had shown no mercy to the defenseless Lamanite converts, the copper-colored people generally began to lose their respect for them in pity for their brethren whom they looked upon as being only the dupes of the Nephite missionaries. In battles with the white nation soon after, the seed of the wicked Amulon and his brother priests were nearly all slain. The rest of this strife-loving line of people instigated a crusade of cruel persecution against the converted Lamanites, which caused their own allies, the unconverted Lamanites, to turn upon them and slay all within reach and to hunt to death all the survivors.

This was the fate of the posterity of ancient American religious mobocrats. It is similar to the fate of modern American mobocrats of Missouri and Illinois.

In the Ten Commandments the Creator and Father of spirits promises to visit the iniquities of the fathers upon the children to the third and fourth generation of them that hate him. There is an old saying which amounts to something like this: "Like father, like son." Although this does not hold true in all cases, yet it is the tendency quite generally. And the judgments and punishments are visited upon them likewise.

It is very common to see the name of a rebellious, wrathful, bigoted persecutor of his fellows entirely blotted out in a few generations. While the seed of the righteous generally increase and endure throughout time.

To the Anti-Nephi-Lehies, or converted Lamanites, and to the Nephites alike, the Law of Moses served the same purpose as it did to Israel on the eastern continent—that of "a schoolmaster to bring them unto Christ," as Paul puts it.

THE GOSPEL.

The gospel, with its brilliant light.
  Is driving darkness all away;
It penetrates the gloom of night,
  And ushers in a brighter day.
Let those now filled with doubts and fears,
  Bowed down with sorrow, pain and woe,
Just heed the message, dry their tears,
  And all its blessings they shall know.
Too long you've wandered by the way,
  Seeking the joys that now are given;
Accept it now, and hail the day,
  That leads you to the gates of heaven.
You Elders, who have left your homes
  To spread the news all o'er the land,
Persuade, exhort, and bid them come,
  And on the side of truth to stand.
While life prolongs its precious light
  Mercy is found, and truth is given;
But soon, ah, soon, approaching night
  Will block the way from earth to heaven.
Tell to the timid and the bold
  And spread the news on every side:
For yet, the half has not been told,
  For it must go, both far and wide.

H. P. Dotson.

Ackerman, Miss., Jan. 25, 1909.

But know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you. Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, then you may know that it is not of God.—Doc. and Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Mormonism Includes All Truth.

If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.—Joseph Smith.

If any there be who have supposed that "Mormonism" is a thing cramped between narrow dogmatic lines, such persons should be disencumbered of the error by reading thoughtfully the above statement of its prophet-founder. Our contact with the world has taught us that some people have entertained such a notion.

Once upon a time there was a man whose name was Saul, a very liberally learned, scholarly, excellent man. He had sat at the feet of the great teacher and philosopher, Gamaliel, and had been taught the glories of the universe of knowledge. One day he was on his way from Jerusalem to Damascus. Upon his person he bore papers authorizing him to seize and imprison all the members of a certain sect, called Nazarenes, or Christians, that he could find. He was of a vigorous temperament and when he saw a thing he thought needed doing, he went about it with a zest and vim that knew no rest till the job was through. He had heard of this new-fangled religion of the Nazarenes and had possibly made a hurried, superficial study of it, as he was by nature a student.

He had as hurriedly set it down as an imposture, a vile fraud, concocted by some wiley fellow to turn the heads and lure away the hearts of a horde of silly people. Saul was public-spirited and hated to see the simple, unwary folk thus imposed upon by crafty tricksters.

So untiringly he went about hailing all he could find teaching the new fallacy to prison; especially did he take pains to hunt out the leaders, with whom he felt justified in dealing severely and most promptly. Right cheerfully did he hold the clothes of those that stoned Stephen to death.

But as he walked on toward Damascus on that fateful day, ruminating upon the power of the new sect to make converts and deploring its rapid growth, lo, a strange light burst over his path from the great Light of the world, and by it Saul saw differently. By its glow he easily saw he had been mistaken, and that Jesus of Nazareth was not a cunning trickster, nor his newly-founded religion a shallow hoax, but a beautiful system of truth, embracing within its bounds all things true, honest, just, pure, lovely, virtuous or of good report or praiseworthy. The scales had fallen from his eyes; ever after, he became a strenuous advocate of the beautiful thing he had once beheld dressed in the garb of filthy hypocrisy.

Saul, or Paul as he was afterward called, was a great scholar and thought

he could tell anything good in the way of knowledge or truth when he came across it. One of the greatest things Paul learned was that even a scholar may be mistaken in regard to what is truth and what is not, say nothing of those whose brains are troubled with little save only what they must learn in order to keep soul and body together, which class are the more easily prejudiced.

Paul was a great scholar, the greatest of the apostles all. Evidently before his conversion, he looked upon Christianity as a narrow, despicable thing in reality, which drew its power over men from the fact that it was an adroitly devised imposture led by unprincipled sharpers. After his conversion he saw that within its broad bounds was embraced all the knowledge and truth he had ever acquired in his hungry search after knowledge and righteousness—and vastly more. That, is we mean in Christianity as this apostle understood it and preached it, not as it is popularly hawked today by more or less narrowed and bigoted ministers. For after his conversion Paul understood the *fulness* of the gospel of Christ, whereas, popular clergymen so often grope along holding to a few narrow threads of it. And this not in disparagement of the work the preachers of modern sectism are doing; doubtless the majority of them are doing the best they can according to the light they have received.

The claim of "Mormonism" is that it is the *fulness* of the light and truth of ancient Christianity, which, having been lost in the Dark Ages, has been restored again, new and warm and lustrous from the central Source of Light. Hence it is the precise system of philosophy in which St. Paul, the learned, saw the sum total, the grand climax of truth and righteousness.

After saying this much, it would be superfluous for us to repeat that the religion of the Latter-day Saints is not a narrow system of conventionalities, formalities, forms and ceremonies, although it includes all the rites and ordinances that were had among former-day saints. Everything that science has found out or demonstrated to be fact is acceptable to "Mormonism." There is no conflict between it and any fact of science already discovered, or that will ever be discovered and demonstrated to be a verity. We take it for granted that the story of the rocks, the story of the stars, or the story that God has written in general over the face of nature, as fast as men read it correctly, will not be found to conflict with the Word of the true gospel which he has spoken to the world with his own breath. We have never found it otherwise so far —and never will.

All the new inventions and appliances whereby methods of doing the world's work are improved, making life and living easier, happier and more enjoyable, are in accord with the spirit of "Mormonism."

Hence it follows that "Mormons" believe in education; they are assured that the letter and tone of the gospel alike urge man to go on now that he is in the world and learn all he can about the world, of whatever nature, if good and true, and to prize knowledge about all things. As the learned apostle Paul of whom we have spoken, exhorted the ancient followers of Christ, so do we teach the modern ones:

> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

Going a little farther than Paul here went; namely, inspiring his friends to think on these things, we advise all Latter-day Saints not only to study or "think on" all branches of education, research and means of improvement, but to "seek after these things." And this to the end that the members of the Church may be more powerful agents for good to their fellowmen.

The voice of the Lord in "Mormonism" is this:

> Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all

things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms.

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doc. & Cov. 88:78-80.

And verily, I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.—Doc & Cov. 93:53.

This instruction came through Joseph Smith, the founder of the Church of Latter-day Saints, and its admonition comes very near being one to seek after and put into practise all conceivable intelligence, of whatever nature—does it not?

The Almighty has given and does give the Latter-day Saints (and the world) many glorious truths, much of the good riches of eternity, for their benefit. But these were and are things they could not find out themselves. He does not, however, give things that men, by their own effort may get from among men. The position of "Mormonism" is that mortals should go after all the good gifts it is possible for them to acquire of themselves and that God supplies the things they cannot.

AGE AND DESTINY OF THE EARTH.

We are requested to touch upon a subject that seems to be much misunderstood by many people, including some members of the Church of Jesus Christ of Latter-day Saints, even by persons who might be supposed to have correct information. It has been stated and published that "The earth is almost six thousand years old," and on that theory, some inferences are drawn which are untenable if the premise is incorrect. The question is: Are we to understand the assertion as literally true? If so, does not that come into direct opposition with the facts that are looked upon as demonstrated, and with scientific discoveries and rational teachings? The Editor of the Millennial Star does not profess to know the precise age of this earth on which we live, but is prepared to state most emphatically that its age is very far in advance of that which is implied in the assertion that has given rise to these remarks.

In times past a large portion of the religious world, following perhaps the chronology of the Scriptures given by Archbishop Usher, believed that the Creation took place in the year 4004 before Christ, but this no longer prevails among enlightened people and has been exploded by researches and developments and scientific observation. Geology, or "the science of the earth," has demonstrated the fallacy of the idea that the earth is such a young planet in this vast universe. We do not regard geology as sufficiently scientific to determine exactly the period when this globe rolled into organized existence, revolving on its own axis and traveling on its career round the sun, but the data furnished by thoroughly sincere and truth-exploring geologists are sufficiently definite and reliable to prove that this planet existed and moved and had its being long ages before the six-thousand-years period.

The doctrine that God created the earth and everything mentioned in the Book of Genesis concerning it in six of our days, has been almost entirely set aside in the light of modern discovery. It is generally believed by expounders of the Hebrew Scriptures that the "days" spoken of in the first chapter of Genesis were periods extending over great length of time, and were not days of twenty-four hours each, as at one time supposed. Modern revelation has made this fact very clear, disclosing the truth that the "days" mentioned were God's days, not measured according to man's reckoning taken from the diurnal revolution of this globe, but according to the motion of a great governing orb, the revolution of which each day is a thousand of our years. These periods were anterior to the bringing forth of man up-

on the earth, but the succession of events narrated in the first chapter of Genesis was in the order there described. Many scientific writers have advanced cogent arguments in evidence of the correspondence between the Mosaic account and scientific declarations, so far as this order of the creation is concerned.

The light thus thrown on the process of creation and the periods thereof, throws back the age of the earth at least a period of six thousand years before the time set forth in the chronology, which, for a long time, was accepted in Christendom. Readers of the Bible should understand that the figures placed at the head of chapters therein are in a large degree speculative and unreliable; some of them, showing the periods from the birth of some of the patriarchs to that of others, are measurably correct, because they are computed from statements given in the sacred record. But those ventured as starting points on which to calculate the age of the earth are altogether mere matters of conjecture. That which we have referred to as given by modern revelation does not disclose or profess to disclose the actual age of the earth. It only starts from the period alluded to in Genesis 1:3, when "God said, Let there be light; and there was light." How many ages upon ages passed from the time called "in the beginning" to that when God called forth the light out of the midst of the darkness, cannot be gleaned from any revelation or scripture, ancient or modern, that is now known to man.

The words "In the beginning God created the heaven and the earth" signify the beginning of this globe in its formation out of chaos. There is no beginning to the works of creation, nor will there be any end. Each world is brought forth in its proper time and place, to preserve the equilibrium of the universe and supply a needful addition to continue its order and harmony. And to that orb it is the begining of its heaven and its organized materiality, but the term "created" does not signify a production out of nothing. *Ex nihil nihil fit*" (out of nothing, nothing comes). God has revealed that the word "create" signifies organize; also that "the elements are eternal." The primary atoms, or whatever is the proper term to use in relation to their original essence, may be organized into different forms and those forms may pass away and go back to their original condition, but the substance remains and cannot be dissolved into nothing.

When the Prophet Joseph Smith enunciated the great truth just referred to, the whole Christian world around him denounced him as opposing and denying the Scriptures, but as time has passed along, some of the most eminent philologists, as well as the great fraternity of scientists, have endorsed what he set forth by the Word of the Lord, not, however, recognizing him in their declarations. There are, no doubt, many people, learned and unlearned, who cling to the notion that God made the universe and all things therein out of nothing, and that the earth and all things material will at some time perish and pass away and be no more. But they are not to be classed with the truly enlightened and advanced students either of science or theology.

Neither the periods nor the processes of the development of the earth from the nucleus or starting point of its organized development are revealed in the sacred writings, but there may have been eons of ages between the time mentioned as "In the beginning" until the time when "God said, Let there be light; and there was light." And it should not be thought that this command of Deity was the actual creation or formation of light, for that is an eternal principle or manifestation of an eternal essence. It was simply the bringing forth of light to penetrate "the darkness which was upon the face of the deep." So, when after several periods in the order of creation "God said, Let there be lights in the firmament of the heaven to divide the day from the night," and further, when it is said, "God made two great lights, the greater light to rule the day and the lesser light to rule the night; He made the stars also," it is not to be understood that they were for the first

time brought into being, but that they were disclosed to this globe, and their influence was brought to bear upon it by the clearing away of the dense mists that had surrounded this planet.

As there is much misunderstanding in regard to the origin of the earth, so there is concerning its destiny. It is stated in scripture that "the earth and the works therein shall be burned up." The conclusion is leaped at from that remark that the earth is then to be destroyed and be no more. But those who entertain that notion neglect to read that which follows, i.e., "Nevertheless, we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." (II Peter 3:10-13.) The lesson to be learned from these verses is that this globe is to be purified by fire and the "elements to melt with fervent heat," but not to be annihilated. As it was once, in "the flood," cleansed by the baptism of water, so it is to be regenerated by the baptism of fire and the Holy Ghost, and made a fit habitation for "righteousness" and the righteous that God may dwell among men and stand upon His "footstool" and commune with man as He did before sin entered the world and "death by sin." This globe will thus be restored to its primeval beauty and purity when God looked upon it and saw that everything therein was "very good." (See Rev., chap. 21 & 22.)

The destiny of this globe is to be fitted as a habitation for the righteous and "meek" of the earth, who will inherit it in their resurrected state. The Lord has revealed that " the earth abideth the law of its creation," and when it has fully filled the measure therof, "it shall be crowned with glory, even with the presence of the Father"; that "although it shall die, it shall be quickened again" and shall be inhabited by beings clothed with the celestial glory; that "for this intent was it made and created." (See Doc. and Cov. Sec. 88, 17-26.) There are many other particulars concerning the future of this planet, formed by the Eternal as a dwelling place for this branch of the great family of which He is the Head, but on these we will not discourse further at present.

Suffice it to say that this globe in its purified, immortalized condition is to be the inheritance of the saints of God wherein "the will of God will be done" as it is obeyed in heaven, for His kingdom will come upon it in the fullness of his glory, and he will visit it in person and Christ, His Son, will reign over it, and then there will be no more sickness or sorrow, darkness or diabolism, war or conflict, pain or death. For Satan who once ruled it will be bound, with all his hosts, away from its vicinity, and it will no more bring forth anything that will tend to evil or dissolution, but only that which will perpetuate life and extend joy and pleasure and peace. Its elements are eternal; its organization when quickened by the Holy Spirit will be "after the power of an endless life"; it will be clothed with celestial glory, shining like "a sea of glass mingled with fire"; it will scintillate in its own light and be numbered among the ransomed worlds, basking in the everlasting effulgence of its Maker's presence. Its beginning as a planet was away back in countless ages; its end will be nevermore.—C. W. P., in Millennial Star, Feb. 11, 1908.

WHY IS THE SEA SALT?

Learned treatises have been written on this ubject, but they may all be boiled down to this—the sea is salt because there is salt in it. There is just as much salt on the globe as there was when it had first cooled to its present temperature, and as this substance is soluble in water it is not to be wondered at that a large part of it has gradually accumulated, in a state of solution, in the ocean. Geologists now generally hold that all the salt in the sea was brought down to it by rivers. All running water is very slightly salt, and constant evaporation in a basin is saturated. Witness the Salt Lake of Utah and the Dead Sea, both lakes with no outlets and both saltier than the ocean. According to this view the sea is simply a great lake, with no outlet, and is therefore salt for precisely the

same reason that Great Salt Lake is.

This view, however, hardly takes into account the enormous quantity of salt in the sea. Sea water holds in solution about 3.5 per cent of various salts, so that if we should be able to evaporate the whole mass there would be left enough solid matter to cover the whole globe to a height of about 125 feet. This mass is equal to all of the two Americas above water, Andes Rocky Mountains and all. If one-quarter of the earth's mass above sea level had been solid salt and all this had been dissolved in the sea that body would have been no saltier than it is. Suess, a German geogolist, believes that the salt originally came from the depths of the earth through volcanic vents. Modern eruptions discharge much salt and much acid capable of forming salts by union with various metals. One South American volcano when in eruption discharges daily about thirty-five tons of hydrocholoric acid. In early geologic ages, when volcanic action was great and widespread much salt must have been added to that already on the earth's surface, and this according to Suess, now exists in solution in sea water.—Deseret News.

LIFE'S OBJECT.

When that great council, held in heaven,
Was called there to decide
How man in future for himself
Could peace and joy provide,
It needs be said that we were there,
And stood by God above;
For we were ever zealous to
Be guided by his love.

We felt the glory of God about,
Consuming even as fire;
We heard the strains of beauty sung
By that great heavenly choir;
We heard the Savior volunteer
To give his life for sin,
To die a sacrifice for us,
That we might glory win.

We witnessed God there face to face,
We heard his heavenly voice,
When he decreed that man on earth
Should have his own free choice;
We saw how Satan did rebel,
When that decree was given,
How he declared in angry voice
Eternal war with heaven.

We saw how by his cunning art,
And by persuasive tongue
He led away—sad to relate—
One-third the heavenly throng;
We saw the power of God made plain,
When he, to be but just,
Old Satan and his followers
Down into hell did thrust.

We heard our Father oft relate
How he a world would make,
And we should be permitted there
Experience to partake.
He told us why we should go down
On earth and witness sin,
It was that we might with our God
Great joy and glory win.

He gave us there a warning voice,
That if we failed to live
Our second estate in righteousness,
This joy he could not give;
He said he'd not forsake us there,
To battle with sin and strife;
But he a Comforter would give,
To lead us on through life.

Said he, "Till now you've lived with me,
Your faith has been by sight;
But now your faith must be by hearing
Words of truth and light"—
But is it possible to think
That man has seen all this,
And yet when sin and strife come on
The mark in life we'll miss?

O, yes. it must be so with us,
God must the evil show;
For how could we love righteosuness,
And not the evil know?
Our weaknesses are given us
That we might strength create;
And overcome our sinfulness,
And with our God be great.

So when we think that all depends
Upon our living here,
Unless we love but righteousness,
Our joy we'll lose, I fear.
O, mortal man with weaknesses!
Be not discouraged here;
Just place your trust in God and you
Will have no cause to fear.

Remember pre-existent times,
When you with God were great;
Now do not lose your future joy,
But keep your second estate.
Just place your trust in God above,
Obey the truth he sends;
When man does this in holiness,
True joy he comprehends.

Jessie H. Nielsen,
Ammon, Idaho, Feb. 22, 1909.

And if it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?—Doc. & Cov.

The Missions.

NORTHERN STATES MISSION.

In Milwaukee.

An elder laboring in Milwaukee states that managers of factories who a few months ago objected to the distribution of tracts among their employes now aid in doing so. Within a week two elders distributed about 2,000 tracts among factory employes. Among professional men the missionaries have a number of earnest investigators. Lately a physician in introducing an elder to a friend remarked: "We have most of the truth but they have it all." Among institutions of higher education the elders have met with success in introducing the Book of Mormon. They placed it in five out of six visited for the purpose. Early last summer an attempt was made to interest book dealers in "Mormon" literature, but only one would handle it on the terms proposed. This winter a re-canvass of the same dealers leaves only one refusing.

Northern Illinois Conference.

Pres. Jos. Campbell met with the elders of Rockford on Mar. 4th. They are enjoying their labors, and have many good friends and investigators who are much interested in the gospel. We anticipate a very prosperous branch at Rockford in the very near future and look to see many join the Church in that city.

Pres. Campbell and Elder George E. Liljenquist visited the elders in Joliet, Sunday, March 7th. The Joliet branch, though yet in its infancy, has a membership of 30 Saints with bright prospects for more baptisms in the near future. It was an inspiring scene to see so many of the new members bear their testimony in fast meeting. At 6:30 p. m. a very good meeting of the local priesthood of the branch was held, and good instructions given to the members of the priesthood.

March 4th the Saints and elders of Joliet were entertained by Elder W. N. Eyre and family in a very enjoyable social. A nice program was rendered and all had a pleasant time.

Elder Chas. L. Bean and wife have been honorably released from their labors in the mission field to return home. Elder Bean has labored in this mission very faithfully for the spread of truth. His wife joined him three months ago, and has done an excellent work among the Saints and investigators in Joliet.

Sister Nell Sumsion, who has faithfully labored in the Mission Office for the past 18 months, and Sister Sarah Lindholm, who has labored also in the Mission Office faithfully for the past five months, have been assigned to labor in the East Iowa conference, directing their efforts more particularly for the benefit and advancement of our work in Rock Island, Davenport and Moline. For some time past it has been the desire of the elders and Saints in this locality to have some proficient lady missionaries labor among the Saints and friends.

East Iowa Conference.

Sunday, March 7th, four more of our Father's children made covenants with him in the waters of baptism and were properly initiated members of the Church of Jesus Christ of Latter-day Saints. Mrs. Jane F. Thompson, Mrs. Emily P. Sowash, Mrs. Gertrude M. Newton, and Harry F. Sowash being the candidates, Elder Jos. C. Sorensen officiating. We crossed the river over to Government Island where Sergeant Fabers and wife extended to us the courtesy of their cozy little home which is situated on the bank of the Mississippi river, giving us an ideal place for a baptismal service. Before the baptisms all present joined in singing "Behold the Lamb of God." Elder Harrison Tippets offered prayer. It was a beautiful day, all nature seemed to rejoice with us in welcoming our sisters and little brother into the fold of Christ. They were confirmed members of the Church at our fast meeting. The Saints of Rock Island, Moline and Davenport have rented a hall in Rock Island where they meet for Sunday school and sacrament meetings. The Saints of the tri-cities are earnest workers, assisting the elders in carrying the gospel message to their friends and neighbors. Their homes are open for cottage meetings and many friends hear the message of the gospel in this way.

Pres. Green spent the past month visiting the friends and Saints in Waterloo, Oskaloosa, Ottumwa, Burlington, Vinton, Decorah, and Chelsea. The elders of the East Iowa conference rejoice in the bright prospects before them. The seeds that have been sown seem to be taking root, and they hope during the coming year to see many of the earnest investigators enter the waters of baptism.

Thursday, March 4th, the Relief Society met at the home of its president, Sister Hilda Frank of Rock Island. Pres. Green, Sister Nell Sumsion and Sister Lindholm met with them. The Relief Society sisters are studying the Book of Mormon, and are to be commended for the work they are doing. The Society has only been organized a short time and promises to become a strong factor in spreading the gospel.

Southern Indiana Conference.

Elders Shumway, Nalder, Dana and Strange now laboring in Shelbyville, Indiana, relate the following experience. Hon. Harry Joseph of Salt Lake City, Utah, former speaker of the house of Representatives of Utah, while visiting Shelbyville where his sister, Mrs. Harry Carson resides, was informed that the above elders were laboring in that city. Not being able

to find them personally, he left word with his sister that if she met the elders to treat them with kindness and consideration, for the "Mormon" people, he said, were his best friends. As a result of his request the elders received a post card requesting them to call at the home of Mr. and Mrs. Carson, and a subsequent request for the elders to dine with them. Mr. and Mrs. Carson were very much impressed with the gospel message, and the missionary system of the "Mormon" Church. The elders are very grateful to Mr. Joseph and the Carson family for their kindness.

Burlington, Iowa.

Elders I. A. Pace and A. J. Olsen, writing from Burlington, Ia., states that prospects in that city are very bright. Mr. Z. W. Birch and wife who sent to the Mission Office for books last fall, are now candidates for baptism. We have a family of friends to visit nearly every evening, who seem to be studying to find out the truth. One family the other evening said, "We are sure money and show are all that hold these churches together. The preachers preach for money and the people pay them in order to have some place to go to show themselves, but the way you people do seems like it might be the gospel of Christ." Another family said, "Suppose mama should find out we were interested in 'Mormonism.' She would go straight up." Another one said, "Do you know I thought it was right to slam the door in the first 'Mormon' elder's face that I ever saw, and I did do it good and hard, but when you came I thought I would see what you had to say." The elders have been holding cottage meetings at this home ever since. We rejoice over our prospects and the field which is opening up in Burlington.

Wm. D. VanDyke,
Mission Secretary.

EASTERN STATES MISSION.

Selling the Book of Mormon.

92 Main St., Malden, Mass., Mar. 11, 1909.

To the Editors:—

On my arrival in the New England conference of the Eastern States mission some seventeen months ago, and hearing the many discouraging reports of the elders then laboring here, regarding the disposal of the Book of Mormon, I became very much discouraged before I got started to work, and made the statement that if I had to get out and make a book agent out of myself I didn't think I would enjoy missionary labor very well. At all our priesthood meetings however we were urged to make the Book of Mormon foremost in our labors, and feeling it was better to place myself in accord with counsel than to give way to my own pleasure, I made the attempt but with no success. As the months passed by and summer had come and gone and we were again settled down for our winter's work, I made up my mind that I was going to put every effort forth to dispose of that sacred record, and I never lost an opportunity when I could see one to present it, and I am happy to say now that I am thoroughly convinced that the Book of Mormon can be disposed of nearly as easily as one of the little gospel tracts we give to the people; or at least I have found it so in my case.

I enjoy getting among the people and talking to them of the beauties of that Book and showing them where it makes every principle of the gospel much plainer than in the Jewish scripture.

I enjoy reading the Liahona very much, and find it one of the best gospel tracts an elder can give or send out to a person.

I had a newspaper man subscribe for it this summer and he says it is the finest little paper he ever read, and he is doing a great deal of good with it by letting his friends have it to read after he has thoroughly digested its contents. May our paper grow and prosper and continue to have the many good things published in its columns to enlighten us in our labor of love and good will to mankind.

Your Co-laborer for Christ,
Elder S. S. Green.

WESTERN STATES MISSION.

Denver, Colo., March 15, 1909.

We have just concluded a very successful conference with the members of the Denver branch with Elder David O. McKay of the Council of the Twelve Apostles in attendance. Three sessions were held and each meeting the auditorium was filled with attentive and interested listeners.

In the forenoon a report of the condition in Denver was given which showed very satisfactory progress. It is very encouraging to note the many new friends that are being made and also the many homes that are open to us to hold cottage meetings.

Most of the time was taken up by Apostle McKay, who spoke to us at the afternoon service, on the subject "Service to One Another." Showed that the true essence of Christianity is in serving one another, also that one best serves God in so doing. Set forth the many opportunities afforded man through the organization that has been effected in the Church. How there is work for the man of the farm as well as the minister, and the nearer we come to a unity and work for the betterment of our fellow men, the better Christians we become.

In the evening he took for his text John 17:3, "And this is life eternal, to know thee the only true God and Jesus Christ whom thou has sent." Said that this knowledge could not be bought, nor could it be had on principles of unrighteousness, but only in the way that Christ promised: "If any man will do the will of the father he will know of the doctrine whether it be of God or whether I speak of myself."

In connection with the very instructive

sermons that were delivered there were also some noteworthy musical selections rendered as follows: Piano solo, Miss Lillian Packard; contralto solo, Mrs. J. L. Herrick; baritone solo, Elder Cottam, and a soprano solo Miss L. Maud Steidley.

Elder McKay will accompany President Herrick to the various conferences of the mission.

CALIFORNIA MISSION.

Baptisms and Good Prospects.

The work done by the elders of this mission during the last year has been gratifying considering our numbers and the conditions prevailing; the work in some ways surpasses the previous year. The prospects for the present year are good and bespeak success.

During the last six weeks there have been nine baptisms performed in the Los Angeles branch, and with the exception of three children whose parents were members of the Church, these are converts representing half as many families. There have also been seven baptisms performed in the northern part of the state, and there are prospects for the near future that still more will be added to the fold, both in the north and the south, so that we feel encouraged and are pleased with the labors that are being done in this part of the missionary field. Some territory that has not been gone over for a long time is now being canvassed, and in some parts where there has heretofore been considerable difficulty and opposition met, the elders are being received kindly and new friends are being made.

R. F. Burton, Secretary.

CENTRAL STATES MISSION.

Mar. 11, Elder A. D. Allen, of Hyrum, Utah, came into the mission field and was assigned to the St. John's conference.

"We are out north and west from Philadelphia (Mo.), where we have a schoolhouse in which to hold meetings at any time we come through," says Elder E. O. Fullmer.

Elder Mark F. Hixson, in speaking of a Mrs. Simmons, near Houston, Mo., who had read the "Mormon" doctrines and desired baptism, adds: "Brother Simmons gave us each three dollars to help the work along."

Elder J. E. Pitcher writes that the people of Bazett, Texas, "some time ago forbade the elders preaching in the schoolhouse" there. A storm came along and blew the house down. "Some of the people," he says, "think it is because they turned the elders out. They have rebuilt the schoolhouse and gave us permission to hold meetings." These services brought forth a challenge for debate from a Rev. Charles Nichols. So Elder D. G. Robinson arranged to cross forensic swords with the gentleman.

Cause for Rejoicing.

Says Elder Arthur S. Hindley: "We in Elder Parry's company have traveled north from Dallas (Tex.) meeting with excellent success in getting into the homes of the people. We have been entertained by the wealthiest men of these counties as well as the poor. We have preached, prayed, sang, ate, slept and left our books in the homes of millionaires. We have been impressed twice during the last week to leave our regular route and travel in almost an opposite direction where we found souls seeking and praying for more light and truth."

Bright Outlook.

"I am pleased to report we have a little settlement here on Pea Ridge. Three persons were baptized yesterday, and two others were to be but on account of bad health and the severe weather they thought it best to wait a short time. There are a number of others considering the same thing." This from Elder J. U. Webster under date of Pea Ridge, Mo., Mar. 15. Further Brother Webster and his companion, T. L. Kerr, think that if weekly meetings could be arranged for "within a year a flourishing branch of twenty or thirty members would be established." They report that there were nearly 150 people present at four out of a series of seven meetings they there held.

A Worthy Example.

Pres. S. O. Bennion has received a check for $10.00 from the elders' quorum of Timpanogas, Utah, ward, Brother Don C. Clayton, president, to go to their missionary in our mission. This represents one-third of the proceeds of a ward entertainment given by that public-spirited quorum, together with free-will contributions from other persons, the other $20 being sent to their other two missionaries in other parts of the world.

This incident shows a truly commendable spirit in those thoughtful workers at home, which needless to say never fails to touch the heart of the recipient, who is perchance struggling and hoping that he may have sufficient means from home or elsewhere to permit him to stay in the Lord's vineyard as long as he is wanted.

A Distinguished Visitor.

Mar. 11, Prof. Horace H. Cummings, superintendent of the Church system of schools, spent the day in and about Independence, noting old landmarks and new ones. Bro. Cummings called at our office, and in answer to a question as to the status of the schools made reply indicating their present very rapid growth and most healthy condition. "We cannot erect and equip school buildings fast enough to meet the

needs of the young people of the Church; instead of soliciting students we have to turn many away" is the gist of the superintendent's observations upon the matter. And this in the face of the fact that the Church is spending hundreds of thousands of dollars each year for the erection and equipment of new seminaries of learning and the maintenance of those already in use. Upon the completion of the three or four new educational edifices that have been planned by the Heads of the Church to be built this year, the Latter-day Saints' school system will be represented by a chain of academies and colleges reaching from Alberta province in Canada on the north to Northern Mexico on the south. If those wiseacres who accuse the "Mormons" of worshiping at the shrine of ignorance will please note these facts, it will save them the unnecessary embarrassment of standing as falsifiers of a society of their fellowmen who conceive the very glory of God to be intelligence.

They Understood.

The friendship, brotherly feeling, and lively interest that the bearing of the gospel tidings into a town creates when the people really understand the attitude and intentions of the elders, is indicated by this penned experience of Elders Newell N. Dalrymple and Thaddeus F. Corbett, traveling in East Missouri:

"God has crowned our efforts with blessings the three months we have labored in Shannon county. Friends have been raised up to us in all parts whither we have been.

"At Rector, Mo., we failed to get the use of the chapel or schoolhouse, but were offered a private dwelling to hold services in. The appointment was given out over the phone. Within a week we returned to fill the appointment.

"Many of our friends told us not to go. As menaces had been made they feared trouble. Howbeit, we went to fill our obligation, or do our duty, God being our protector. The first night we had 47 present. The next night the house was well filled.

"By this time the young people became interested. Many stayed until nearly morning; some all night. Except the few hours of slumber no time was lost. It was spent in gospel conversation. Our spirited meeting was broken into by a call from Pres. G. E. Cahoon requesting our presence at conference. Just as we were leaving Rector postoffice in company with a Mr. Chas. Summers, we were overtaken by four more friends. Each gave us a handkerchief and a hearty hand-shake, bidding us Godspeed.

"They further stated that the little gift was to remind us of Rector and her people. We left Mr. Summer's by the roadside weeping, and started on our journey toward our place of conference."

Relief Society Anniversary Celebration.

March 17 marked the twenty-sixth anniversary of the organization of the Woman's Relief Society, and the event was fittingly remembered by the branch of that organization in Independence. The affair took place at the Mission home on South Pleasant street, in the afternoon. The members of the society were out en masse and a good time of relaxing enjoyment was had, including a literary and musical program, refreshments, etc. Among the numbers on the program was a talk on the original organization of the society under the direction of the Prophet Joseph Smith, by Sister Emily W. Cummings, head of the local branch, the work of the Relief societies in the mission field, by Sister S. O. Bennion, a sketch of the life of Eliza R. Snow and her connection with the work by Sister Hilda Prince, reminiscences of Bathsheba W. Smith the present president of all the societies, by Sister Julia E. Woodruff, and a few concluding remarks by Pres. S. O. Bennion on the good the organizations have wrought in alleviating suffering whereever they exist. A pretty feature was the presentation of Sister Cleo McCrea's kindergarfen Sunday school class in a juvenile chorus.

This society has been an active success in its operation in the "Center Place" of Zion and much credit is due its experienced president and other loyal workers.

Information Wanted.

Mrs. Ellen Holyoak, of Geronimo, Ariz., would be glad to learn the address, or any other information. concerning her brother-in-law, William Z. Connelly. When last heard from he had just left Wells, Nevada, for New York.

YOU AND WE.

I shift my gaze from Old World shores
Unto your younger Land afar;
But there, too, furnace flames and roars,
Forging the thunderbolts of War.

Nations stand armed from head to heel
The sentries of their work worn wealth,
Lest robber State, with readier steel,
Pounce on the precious store by stealth.

Nor You nor We would others wrong;
We only claim to hold our own:
For this we arm, for this keep strong,
Safeguarding Justice on her throne.

Be then star spangled Flag unfurled
With Union Jack, resistless twain,
Proclaiming to a trembling World,
"Peace shall be lord on land and main."

In noble aim united thus,
Let all their peaceful lives pursue;
And if You will but stand by Us,
Be sure that We will stand by You!
—Alfred Austin, in Hampton's Magazine for March.

Liahona The Elders' Journal

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PERSECUTION.

BY SIDNEY RIGDON, IN MESSENGER AND ADVOCATE, VOL 1, PAGE 477.

Persecution has been the lot of the righteous since the days of righteous Abel; no righteous people have escaped or ever will; for the nearer a person draws to the living God, the farther off the world thinks he gets. Hence says the Savior, "They that kill you, think they do God service; and they do this because they know neither the Father nor me."

For this very cause the Saints may expect nothing but persecution at the hands of any people; because no other people but them know the Father nor the Son, and for want of this knowledge, they are always ready to persecute, and not only persecute, but to persecute unto death; for "they that kill you think they do God service."

A persecuting spirit always arises from ignorance of the Father and the Son, and this ignorance leads men to seek the lives of the Saints; and there is nothing wanting but power to fulfill their designs.

The Savior says, in speaking of his mission into the world, "Think not that I am come to send peace on the earth: I am come not to send peace but a sword. For I am come to set man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matt. x:32, 35, 36. When the Savior says, "I come to set a man at variance against his father," etc., the very expression, "set against" supposes that the persons were not at variance before, but on terms of peace and friendship; for he could not set a man at variance with his father, when he was so before.

We are necessarily called upon to view the persons thus set at variance, as being on terms of friendship; having so conducted themselves as to be entitled to each other's friendship and esteem, until they were put at variance by the teaching of the Savior; one or the other of them receiving the Savior in his true character, or any of his disciples whom he had been authorized to teach, was sufficient cause to excite the bitterest feelings of the others, not only to object to their religion, but also to justify them in attacking their character, and destroying them if possible; yea more than this, their lives also. No doubt it was in that day as in this; the very instant an individual or individuals received the gospel, though their characters were without blemish yet their former associates had their recollections greatly brightened; they could call to remembrance a great many things which they had said, and a great many things they had done, which were very exceptionable; they could look back for years and call to remembrance blemishes in their character, improprieties in their behavior, and they now recollect that, at that time it made a bad impression on their minds, though they had entirely forgotten it until their recollections had been enlivened. They could also now call to mind that the persons thus transgressing, had always been enthusiastic, versatile, and unsteady-minded and withal weak-minded with an indescribable multitude of evils that were very gross indeed.

There is perhaps in the whole brood of persecutors not one single one who is honest enough to confess that they persecute a man purely on account of his religion; they will hatch up some cause to justify themselves in their wickedness, though they know that it is alone on account of the man's religion; but being unwilling to confess this, they will invent and circulate the basest lies that human nature is capable of, for the purpose of blinding the eyes of the people, or rather of giving a handle to those base wretches who are capable of persecuting a man on account of his religion. For I will venture an assertion which will be found true in the day of God Almighty, if it should not before, that is, that there is not a man nor a woman under heaven who will persecute any people for their religion, that is not a base liar, be they priest or people.

It is most remarkable to see how some people's recollection can be improved when their supposed interest, ambition, or pride, dictates to them the necessity of persecuting some person or persons; their whole ingenuity is put into requisition to find out a justifiable cause for their railing and abuse; and they soon begin to recollect the most marvelous things: they can call to mind with the greatest ease of hearing things (which things by and by were never heard of by themselves or anybody else), which were of an alarming character, and call immediately for their exertion to prevent some great evil. They could also recollect having seen things (it happened, however, that there were no such things to be seen) which a sense of duty required them to expose. You would suppose, to hear them talk, that their recollection having been so greatly refreshed, it, by gathering up past things, and the great discoveries they were making at the present time, of things as they actually existed, had transformed them into a bundle of pure consciousness; for they were so conscientious, that they could not rest day or night, until they discharged the duty they were bound to discharge, for the benefit of both God and man.

However, when the matter comes to be examined, and the great bustle a little allayed, it is found out that some people found, as they supposed, that it was their interest to persecute somebody on account of their religion, and because they had no truth with which to injure them, they found it very convenient to hatch up a good bundle of lies; and that is all there is of it.

In every age the Savior's words have been verified, that wherever his religion is embraced, it "sets the father against the son, and the son against the father, and a man's enemies will be they of his own household." The reason of this the Savior gives in a former quotation. "This they will do because they know neither the Father nor me."

There is no truth plainer than this, that all false religionists in the world, are unable to tell when a people are doing the will of God; there never was but one religion which had the power to give this understanding unto men, and that is the religion of Jesus Christ; this alone is able to do this. All other religions have the directly different tendency; instead of making men acquainted with the will of God, they tend to bewilder the mind, and prevent men from understanding his will, or knowing what he requires of them.

In attending to the history of the former day saints, as written in the scriptures, there seems to be one thing written as with a sunbeam, that is, that in every age when any people began to listen to the voice of God, and give heed to his teachings, and were thereby in some good degree conformed to his image, all the religionists of that day would begin to proclaim against them with great energy, pronouncing it the work of the adversary, and the persons who were thus taught, as being in the very likeness of Satan.

This strange fact was so clearly exemplified in the days of the Savior, that the most blind might see, that the nearer any person or persons approached to the likeness of the Diety, the nearer the false religionists thought that they resembled the prince of darkness, and if any person were to be transformed into the very likeness of the

Deity, then the false religionists would say that they were the very image of the prince of devils himself.

The Savior of the world, of whom it was said, that he was the brightness of the Father's glory, and the express image of his person, was called by all other sects in religion in his day, the beelzebub, the very prince of devils. So little did they know of either the Father or the Son, that when the express image of the Father was before them, in the person of the Son, they supposed that it was the prince of devils himself. * * * * * * *The Saints of the last days may calculate on being scandalized by every epithet which malice and ignorance combined can invent, and the nearer they approach to the image of the Savior, the nearer these ignoramuses will think they will approximate the likeness of Satan, and if they should so purify their hearts, as to be in the express image of the person of the Savior, then they may confidently expect to be called beelzebub, the prince of devils. * * * *

The scandalous conduct of the persecutors of the Saints of the last days, the base lies which they have made and circulated in order to stop the progress of the truth, are another comment upon the Savior's words, "If they call the Master beelzebub, so they will call the servant also." This is what the Master of the house has forewarned us of, and of which he testified; therefore we may expect to receive it at the hand of this persecuting, though very religious generation. And when it comes we have another testimony of the truth of the Savior's saying, and additional proof that we are his disciples.

Let us then do as he did before us; let us endure with much long-suffering the contradiction of sinners against ourselves, until he who is our life shall appear, and then shall we appear with him in glory, and where he is, there shall we his servants be also.

If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.—Doc. & Cov.

BLOT ON AMERICAN HISTORY.

Recently there was an oratorical contest in the Milwaukee Normal school, a Mr. Francis Bennet winning second place. Mr. Bennet's able oration was pertaining to the wrongs inflicted upon the Latter-day Saints and doubtless voices the sentiment of millions of liberty-loving Americans, who at the same time cannot discern the beauties of the latter-day revealed religion. It will be seen by the closing words of this young college orator that he does not comprehend the meaning of "Mormonism," though he brands the early persecution of its adherents as a blot upon American history. We are indebted to the Deseret News for this scholarly effort, the Waterford (Wisconsin) Post having forwarded a copy of it to the News. Believing that this college man's address will be found of great interest to our readers, we here reproduce it in full:

The dawn of a new truth has always been marked by the persecution of the reformer. From the time when the Christ child, emblem of the great truth, was hurried into Egypt lest he fall a victim to the wrath of Herod; from the time when the pilgrims sought this land that they might preserve the faith, which was dearer than home, dearer than life itself; from the beginning of time up to our own twentieth century, man's inhumanity to man has evidenced itself particularly in the treatment of the bringer of new truths. It is almost unbelievable that in the present age of intelligence and religious tolerance a people should undergo persecution and even death because they followed the dictates of conscience. Yet, this is precisely what happened in this very country within the memory of our fathers. Outrages were perpetrated in the early thirties which will ever stand as a living denial of the doctrine of religious freedom in America.

I am about to speak to you of a sect which on account of adherence to a tradition they earnestly believed, were destined to become one of the most persecuted of peoples. I am speaking not as an advocate of any religious dogma but as a defender of the doctrine of religious liberty. I am speaking not as an advocate of any religious sect but as an admirer of the industry and unity which have been maintained by a sect during a long siege of persecution.

Founding of New Faith.

About the year 1820, the people of Manchester, New York, became aroused over the fact that a young man, living in the

vicinity claimed to be divinely inspired. This young man defended his claims by displaying a book with leaves of gold. This book he declared had been sent from heaven to guide him in the founding of a new religion. At first the founder's own family were his only followers, but the sect gradually increased in numbers.

For a short time Kirtland, Ohio, was made the headquarters of the new religion. Almost from the beginning, however, the leaders of the sect seem to have contemplated settling in the thinly populated regions of the far west, where land was less expensive. Therefore, after a short residence at Kirtland, they determined to found a new Jerusalem in Missouri. The journey was more hazardous than they had been led to expect. They moved in the dead of winter. The last three hundred miles led them over a wild and desolate prairie, trackless and without habitation. For whole days, they had no fire and no food, except raw bacon and frozen bread. Frequently, they waded through snow waist deep. Nevertheless, they struggled heroically onward, feeling that they were engaged in the service of truth. At last they reached their destination. Here they fondly hoped to find a home and a refuge.

Despoiled of Their Homes.

Their hopes were soon shattered, for their Gentile neighbors had taken a dislike to their religious beliefs. Unprincipled men saw an opportunity to secure cheaply land that had been honestly paid for and made valuable through the thrift and industry of their neighbors. Charges without foundation were brought against the new settlers. A lawless, heartless mob, under the implied sanction of civil authority, during the bleak days of November, 1838, drove this unfortunate band towards the Mississippi. The old, the sick, and the dying were exposed to hunger and every privation. The leaders sought aid from the governor but they received none. They told their tragic story to the president, but he calmly replied, "Gentlemen, your cause is just, but I can do nothing for you. If I espouse your cause, I shall lose the vote of Missouri." Assailed on every hand, they crossed the river to Illinois, where they were kindly received.

"Nauvoo, the Beautiful."

Although stripped of almost all of their worldly possessions when they were turned into the wilderness, they soon repaired their losses. They purchased land and built comfortable homes. In the swamp in which they settled, they founded a city which they called "Nauvoo," the beautiful, and, indeed, the name soon seemed not inappropriate. Can you realize how many trials and hardships were attendant on the building of a city in this wilderness? Surely the work of these poverty-striken people in a brief period was one of the greatest material enterprises of a great industrial age.

Leader Assassinated.

In spite of the fact that this city was entirely the fruit of their own labors, they were not long permitted to enjoy prosperity. Again, mob feeling swayed the actions of the people. The leader of the sect was thrown into jail at Carthage. At night fall, a band of outlaws broke into the cell. When the prisoner tried to escape, he was shot down in cold blood. The country is aroused today over the dastardly deeds of the night riders in our southern states. Summary justice has been meted out to the offenders. Here is a parallel case, but the perpetrators were not even censured. After this outrage had been committed, mob forces marched into the city. Again the state authorities refused to lend assistance. Again the persecuted despaired and decided to leave the city. Still angry passion was not satisfied. Yelling like savages, these blood-thirsty wretches plundered everything in their path, even to unpacking and scattering on the ground the food that the afflicted had gathered for the journey. This industrious and enterprising people who had built in a worthless swamp a flourishing city, were once more obliged to camp in the wilderness.

What Were Their Crimes?

And what were the crimes for which they had suffered? Poverty, superstition, and unpopular doctrines; these were the crimes for which 14,000 inhabitants were driven from their homes in the dead of winter. In the middle ages? No! In a country which 200 years before had offered a refuge from religious persecution. In a country whose Constitution guarantees to all, freedom of religious belief.

Let us follow these exiles as they take up their dreary pilgrimage over the wild deserts of the west. The hardships endured on this journey can never be fully described. In order to reach their destination, these pilgrims had to travel a distance of 1,400 miles across an uninhabited, uncultivated and unwholesome strip of country. They were exposed to every kind of privation, to heat and to cold, to hunger and to thirst, to sickness and to death. A shallow grave, scooped out hurriedly in the desert sand formed a fitting resting place for many a faithful follower.

Patriotism Unquenched.

Nevertheless, such treatment was not sufficient to quench the spirit of patriotism in this despised people. Hardly had they begun this tedious journey, when war broke out with Mexico. The president applied to the band of stragglers for volunteers. Bear in mind the government applied to men who had several times been driven from their homes, if not at the request of the state, yet with the sanction of the state authorities and who were now suffering destitution and hardship as a direct consequence of these acts. Still patriotism overcame resentment and 500 men were provided.

When the little band which had been greatly reduced by disease and death and by their act of patriotism which impelled

them to give their strongest men to their country's cause, when this little band reached the height of Mt. Pisgah, and viewed the valley which was to be their future home, they saw before them a worthless tract of alkali desert hemmed in by mountain ranges covered to their very base with snow, a region given up wholly to savages and wild beasts. In spite of the surrounding dangers, the weary pilgrims were filled with delight. Here at last was a refuge and a home. Here, they would be safe from the persecution and the cruelties that had heretofore been their lot.

Success crowned their labor and their history from this time on is a record of continuous prosperity. The wild mountain streams were pressed into service. The alkali plains were turned into fields of grain. Co-operative industries were established in which the poor had an equal share with the rich. This wronged people bore no hatred toward their persecutors or toward the government that had refused them aid. At the very outbreak of the Civil war their leader informed the president by telegraph that Utah would uphold the Constitution and the laws. Later, they offered a body of picked scouts to guard the government mail route from attacks by hostile Indians and Lincoln gladly accepted. Again, in our recent war with Spain, the sons of Utah were conspicuous among the brave rough riders. And still they are persecuted. They are the one religious sect that has suffered in our own days severe persecution at the hands of Christian people. Buddhists and the followers of Confucious were tolerated in our own land but these people, worshiping the God we worship were treated in a manner savoring of barbarism.

One of Republic's Greatest Wrongs.

We may not agree with the religious beliefs of this people, in fact, we may disagree with them utterly. Still we must admit that the creed has virtues as well as faults. "Not how much chaff there is in you but whether there is any wheat," says Carlyle. For the sake of the few grains of wheat they should have received some consideration. Remember, I do not speak in extenuation of their faults. I merely wish to see this people given justice and fair play. I say that in this point in our history the principles of American government were grossly violated and that the story of the sufferings of the "Latter-day Saints" of Utah will go down into history as one of the greatest wrongs ever perpetrated against the citizens of this republic.

But dost thou love life, then do not squander time, for that is the stuff life is made of.—Benjamin Franklin.

Great men are they who see that the spiritual is stronger than any material force, that thoughts rule the world.—Emerson.

A REAPER IN THE EARLY HARVEST.

EXTRACTS FROM THE MESSENGER AND ADVOCATE, PAGES 237 AND 255, JANUARY, 1836.

Elder Wilford Woodruff writes from Tennessee, Jan. 2, 1836: "During the last year, I traveled 3,248 miles, held 170 meetings, baptized 43 persons; procured 22 subscribers for the Messenger and Advocate, also 73 on the petition to the Governor of Missouri; wrote 18 letters, and ordained two teachers and one deacon. Held three debates, etc."

Paris, Henry Co., Tenn.

Dear Brother in the Lord:—

Since the 21st of Sept. I have extended the limits of my travels to Clark River, Ky. Here I proclaimed the gospel, on Sabbath and Monday, and was publicly opposed by a Campbellite priest; although weak, in and of myself, yet I wielded the sword in the name of the Lord Jesus, and prevailed.

I delivered three discourses, which included, the gospel of Jesus Christ, the authenticity of the Book of Mormon, and the scattering and the gathering of the house of Israel, after which three came forward for baptism. I confirmed them by the water's side, and left them strong in the faith of the new and everlasting covenant. There are some more in this place, who will follow the example of the three which I have been speaking of. I took my leave of these my new brethren and friends, and journeyed to Taropon, where we had baptized some before. I held two meetings in this place, after which eight presented themselves as candidates for baptism. We immediately repaired to the water, the solemnities of eternity and the Spirit of the Lord rested upon the congregation. I have baptized 14 since the 21st of Sept.

Yours in the new covenant,

W. Woodruff.

To J. Whitmer.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.—Doc. & Cov.

LIAHONA THE ELDERS' JOURNAL

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Editorial

A SWINDLER.

It becomes the duty of Liahona The Elders' Journal to warn the Saints and especially the elders in the several missions of the United States concerning the swindling operations of a young man named F. B. Brooks, whose home is understood to be in Holbrook, Idaho, and who has relatives in Salt Lake City, Utah. We have reliable information to the effect that, for some time past, he has been traveling in some of the eastern missions and obtaining money from friends and strangers under false pretenses, such as borrowing, drawing drafts on parties in Utah and Idaho, getting elders to identify him at banks, presenting drafts in his favor supposed to have been drawn by his father, and in similar ways carrying on a systematic course of robbery. Recently he prevailed upon certain elders in Omaha to help him get a $25 draft cashed. The draft was protested and the elders were compelled to make good the amount plus costs. This young man belongs to a well known and highly respected Latter-day Saint family, a fact which has made it easier for him to swindle Saints and especially elders. This warning is published to protect the unsuspecting.

HEAVENLY VISITORS.

An account of some of the heavenly personages who visited the Prophet Joseph Smith at different times, and gave him instructions and commandments, and conferred authority upon him, will likely interest many of our readers; and those who have faith in his testimony will rejoice to know that, after an absence of many centuries, angels have begun to visit the earth.

Joseph Smith, the great Prophet, Seer and Revelator of the nineteenth century, was born in Sharon, Windsor county, Vermont, Dec. 23, 1805. In the spring of 1820, when he was fourteen years old, a religious excitement prevailing in the neighborhood in which he then lived, near the town of Palmyra, in the western part of the state of New York, impelled him to seek to learn from God by prayer which of the different sects was right. For this purpose he retired to a grove on his father's farm one beautiful morning, and kneeling beneath the trees he began to call upon the Lord. He was

immediately seized with a power which so overcame him that he could not speak. Thick darkness enveloped him, and he seemed about to die. In great alarm he exerted all his powers to call upon God for deliverance. At that moment he saw a pillar of light exactly over his head; it was brighter than the sun, and descended until it enveloped him.

As soon as this pillar of light appeared he was delivered from the power that had bound him; and when it enveloped him he saw, standing above him in the air, two personages of an appearance so glorious as to surpass all his powers of description. One of the personages spoke to him and said, at the same moment pointing to the other: "This is my beloved Son, hear him!"

As the boy's object in praying was to learn which of all the sects was right, as soon as he regained his self-possession enough to do so, he asked of the personages who stood above him in the light, this question. One of them answered that he must join none of the sects, for they were all wrong and their creeds were an abomination in his sight. This personage gave the boy further instructions and commandments, and the vision closed. When the boy came to himself again he found himself lying upon his back looking up into heaven.

He had beheld the Father and the Son! He had seen their faces and their forms, had heard their voices, and had received commandments and instructions from them! He knew there was a true and living God, who had a Son, Jesus Christ, for he had seen and heard them both, in a heavenly vision!

What an epoch, and what a crisis in the history of our planet, were marked by this glorious manifestation! Who can measure its import, or comprehend its consequences? The human mind is far too feeble for such an effort. Communication was resumed between heaven and earth, between God and man.

About three and a half years elapsed after this vision, when, on the night of Sep. 21, 1823, the youthful Prophet alone in his room, bowed in humble supplication to God; and while he was thus engaged the room became filled with a light greater than that of noonday. A personage appeared at his bedside, standing in the air. Following is the description of this celestial messenger, left on record by the Prophet:

> He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so also were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.
>
> Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me.
>
> He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

This modest and detailed yet vivid description of an angel of the Lord is of intense interest and the highest value. From it we learn just how a resurrected human being—for such this angel was—appears to the eyes and understanding of a mortal man who is worthy to receive and is favored with such a visitation; and it corrects at least one popular superstition concerning angels by showing that they do not have wings. Students of the Bible will

notice that all of the descriptions of angels given in that book are in harmony with that given by the Prophet Joseph Smith of the angel Moroni.

The heavenly visitor told the young prophet of the plates of the Book of Mormon, charged him to show them to no person except as he might be commanded after they should be delivered to him, and quoted many passages from the Bible, some of them in language different from the present text. Having delivered his message the angel ascended to heaven before the youth's eyes, and the room was dark again. The vision was twice repeated during the night, and the three visitations consumed the whole of it from bedtime until daybreak. During the day, in an open field, the same messenger appeared to the youth a fourth time, rehearsing again the instructions he had before given. Four years later this same messenger confided to the youth the plates from which the Book of Mormon was translated.

On May 15, 1829, while Joseph Smith and Oliver Cowdery were engaged upon the translation, they retired to the woods to pray to the Lord concerning the subject of baptism for the remission of sins, which was spoken of in the record they were translating. While they were praying, "a messenger from heaven descended in a cloud of light, and having laid his hands upon us he ordained us." The authority thus conferred was the Aaronic priesthood, which holds the keys of the ministry of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins. The messenger who conferred it declared himself to be the same person spoken of in the New Testament as John the Baptist.

Within a few weeks after this visit and ordination by John the Baptist, on an occasion when Joseph Smith and Oliver Cowdery were in the wilderness on the banks of the Susquehanna river, between Colesville, N. Y., and Harmony, Pa., they were visited by three heavenly personages, known to Bible believers as Peter, James and John, three of the the twelve apostles whom Jesus chose. These three angels laid their hands upon the two men and ordained them also to be apostles of the Lord Jesus Christ; and thus was authority to baptize with fire and the Holy Ghost, and to build up the Church of Christ and establish every organization properly belonging to it, restored to mortal men in these last days.

Under circumstances of intense interest and great solemnity, soon after the translation of the Book of Mormon had been completed, an angel of the Lord appeared before the Prophet Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris, showed to the last three the plates from which the translation had been made, declared to them that the plates had been revealed and translated by the power of God, and that the translation was correct, and commanded them to bear record of what they then saw and heard. Thus there were three witnesses besides the translator. Each of these four men was true to his testimony to the day of his death.

Shortly after the occurrences just stated, early in August, 1830, the Prophet Joseph Smith was about to confirm and administer the sacrament to certain persons who had been baptized. He writes: "I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger." From this angel he received a revelation to the effect that it matters not what the Saints eat and drink in partaking of the sacrament, provided they do it with an eye single to the glory of God, and

in commemoration of the atonement of Christ. This revelation authorized the use of water instead of wine, for the Lord's supper, a custom the Latter-day Saints have followed ever since.

In March and April, 1836, in connection with the preparations for the dedication of the temple built by the Saints in Kirtland, Ohio, and the consummation of that event, the Prophet Joseph Smith and many of his brethren and sisters, saw, and heard, and were ministered to, by holy angels from on high. Among the heavenly personages to appear to Joseph Smith and Oliver Cowdery on this occasion was the Lord Jesus Christ himself. The record of this visitation which occurred April 3d, is as follows:

The vail was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber.

His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father.—Doc. and Cov. 110:1-4.

He spoke further, and his words are given in the context. Then followed another celestial manifestation, which is thus recorded:

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.—Ibid v. 11.

Thus was conferred upon these two men power to gather Israel in these the last days, and the result of this power has been the assembling of the Saints of God in the valleys of the mountains until they have there become "a great and mighty people," as Joseph Smith predicted.

Still another heavenly visitant ministered to the two men; the record says:

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us and our seed, all generations after us should be blessed.—Ibid v. 12.

Then came another celestial visitant:

After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us.—Ibid v. 13.

The purpose and consequences of the visit of this celestial personage have an importance and magnitude to be no more than hinted at here, for lack of space. Suffice it to say that the keys conferred by Elijah, as here recorded, authorized the inauguration of the work of salvation for the dead, in holy temples built for the purpose which many Latter-day Saints have so faithfully prosecuted since the privilege of engaging in it was open to them.

The list of visits by angels to leaders and members of the Church of Jesus Christ of Latter-day Saints might be added to indefinitely, and made to embrace hundreds of such occurrences. "The visions and blessings of old are returning, and angels are coming to visit the earth." Angels once were mortals, but they have advanced to a plane of existence beyond that which mortals occupy; and it is a source of joy and comfort inexpressible when they condescend to visit one of our brethren or sisters, from whose testimony of the visitation we can learn of it.

It is to be observed, however, that angels never visit human beings except on a mission of importance. Such favors are never bestowed to gratify curiosity or a sign-seeking spirit. It is further to be observed that angels rarely or never visit men or women who do not believe in them, or who would be likely to reject them or their message. Think what an affront to a heavenly

messenger it would be to deny that he was such.

The Latter-day Saints believe that as fast as they sanctify themselves, and prove themselves worthy, and as occasions arise which make it necessary, the ministry of angels to officers and members of the Church will increase in frequency; and that the time will come when resurrected beings will mingle freely among them, aiding them in their labors and instructing them in righteousness and holiness.

IDIOTS.

What about natural born idiots? Do they possess an intelligent spirit from the spirit world as we do? We are told that only those who kept their first estate were permitted to take bodies in this probation. Have they been cursed because of some pre-existent sin, which was committed by them or their parents?

W. D. B., Fillmore, Ill.

All human spirits born into mortality existed and possessed both intelligence and integrity enough in the spirit world to earn the privilege, or it would not have been granted to them. Some children are born idiots because of the sins of their parents, such as drunkenness or other excesses; others in consequence of disease or accident for which the responsibility cannot be placed by us; others from causes which we cannot trace. But every human being, however deficient in intellect, who has ever breathed the breath of life in a mortal body, will receive that body again in the resurrection; and each individual will be judged according to the deeds done in the body, and according to the light and knowledge that were possessed during mortal life. If the degree of these was small, the judgment will be mild; if great, it will be severe, if the individual indulged in wickedness.

Why some of our heavenly Father's children appear in this life as idiots, we may not, in our present state of knowledge of the subject, fully explain. But two or three suggestions may throw light upon the question. First, an infinite variety is necessary to the completion of the works of the Almighty; second, it may be necessary to hold in abeyance, during mortal life, some, or possibly all, of the faculties of the mind of a given individual, in order to restrain him, or develop in him traits which he lacks; third, the agency of the individual, or of other individuals who influence him, exercised in numberless ways impossible for us to trace, may have caused him to appear in mortal life as an idiot.

As to the ultimate fate of idiots we are not left entirely without knowledge revealed from heaven. In a revelation given through the Prophet Joseph Smith, September, 1830, which refers to the pre-existent state and fall of man and other great truths, the Lord says: "And he that hath no understanding, it remaineth in me to do according as it is written" (Doc. and Cov. 29:50). This seems to refer to this passage:

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.—Luke 12:47, 48.

Idiots are the children of the same God who is the father of the wise and intelligent; and he will deal with them in love, mercy and justice.

We have lately received a number of communications asking questions, or intended for publication, which were unsigned. The universal rule of editors is to disregard unsigned communications, and we follow this rule.

Behold, you have my gospel before you, and my rock, and my salvation.—Doc. & Cov.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

1. And now, these are the words of Ammon to his brethren, which say thus: My brothers and brethren, behold I say unto you, how great reason we have to rejoice; for could we have supposed, when we started from the land of Zarahemla, that God would have granted unto us such blessings?

2. And now, I ask, What great blessings has he bestowed upon us? Can ye tell?

3. Behold, I answer for you, for our brethren, the Lamanites, were in darkness, yea, even in the darkest abyss; but behold, how many of them are brought to behold marvellous light of God? And this is the the blessing which hath been bestowed upon us, that we have been made instruments in the hands of God to bring about this great work.

4. Behold, thousands of them do rejoice, and have been brought into the fold of God.

5. Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with your mights, yea, all the day long did ye labour; and behold the number of your sheaves, and they shall be gathered into the garners, that they are not wasted;

6. Yea, they shall not be beaten down by the storm at the last day; yea, neither shall they be harrowed up by the whirlwinds; but when the storm cometh, they shall be gathered together in their place, that the storm cannot penetrate to them; yea, neither shall they be driven with fierce winds whithersoever the enemy listeth to carry them.

7. But behold, they are in the hands of the Lord of the harvest, and they are his; and he will raise them up at the last day.

8. Blessed be the name of our God; let us sing to his praise, yea, let us give thanks to his holy name for he doth work righteousness for ever.

9. For if we had not come up out of the land of Zarahemla, these our dearly beloved brethren, who have so dearly beloved us, would still have been racked with hatred against us, yea, and they would also have been strangers to God.

10. And it came to pass that when Ammon had said these words, his brother Aaron rebuked him, saying, Ammon, I fear that thy joy doth carry thee away unto boasting;

11. But Ammon said unto him, I do not boast in my own strength, or in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God;

12. Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land for which we will praise his name for ever.

13. Behold, how many thousands of our brethren, has he loosed from the pains of hell; and they are brought to sing redeeming love, and this because of the power of his word which is in us, therefore have we not great reason to rejoice?

14. Yea, we have reason to praise him for ever, for he is the most high God, and has loosed our brethren from the chains of hell.

15. Yea, they were encircled about with everlasting darkness and destruction; but behold, he has brought them into his everlasting light; yea, into everlasting salvation; and they are encircled about with the matchless bounty of his love; yea, and we have been instruments in his hands of doing this great and marvellous work;

16. Therefore, let us glory, yea, we will glory in the Lord; we will rejoice, for our joy is full; yea, we will praise our God for ever. Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and of his mercy, and of his long suffering towards the children of men. Behold, I say unto you, I cannot say the smallest part which I feel.

17. Who could have supposed that our God would have been so merciful as to have snatched us from our awful, sinful, and polluted state?

18. Behold, we went forth even in wrath, with mighty threatenings to destroy his church.

19. O then, why did he not consign us to an awful destruction? yea, why did he not let the sword of his justice fall upon us, and doom us to eternal despair?

20. O my soul, almost as it were, fleeth at the thought. Behold, he did not exercise his justice upon us, but in his great mercy hath brought us over that everlasting gulf

of death and misery, even to the salvation of our souls.

21. And now behold, my brethren, what natural man is there that knoweth these things? I say unto you, there is none that knoweth these things, save it be the penitent;

22. Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing: unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance.

23. Now do ye remember, my brethren, that we said unto our brethren in the land of Zarahemla, we go up to the land of Nephi, to preach unto our brethren the Lamanites, and they laughed us to scorn?

24. For they said unto us, Do ye suppose that ye can bring the Lamanites to the knowledge of the truth? Do ye suppose that ye can convince the Lamanites of the incorrectness of the traditions of their fathers, as stiffnecked a people as they are; whose hearts delight in the shedding of blood; whose days have been spent in the grossest iniquity; whose ways have been the ways of a transgressor from the beginning? Now my brethren, ye remember that this was their language.

25. And moreover they did say, Let us take up arms against them, that we destroy them and their iniquity out of the land, lest they overrun us and destroy us.

26. But behold, my beloved brethren, we came into the wilderness not with the intent to destroy our brethren, but with the intent that perhaps we might save some few of their souls.

27. Now when our hearts were depressed, and we were about to turn back, behold, the Lord comforted us, and said, Go amongst thy brethren, the Lamanites, and bear with patience thine afflictions, and I will give unto you success.

28. And now behold, we have come, and been forth amongst them; and we have been patient in our sufferings, and we have suffered every privation; yea, we have travelled from house to house, relying upon the mercies of the world; not upon the mercies of the world alone, but upon the mercies of God.

29. And we have entered into their houses and taught them, and we have taught them in their streets; yea, and we have taught them upon their hills: and we have also entered into their temples and their synagogues and taught them; and we have been cast out, and mocked and spit upon, and smote upon our cheeks; and we have been stoned, and taken and bound with strong cords, and cast into prison; and through the power and wisdom of God we have been delivered again.

30. And we have suffered all manner of afflictions, and all this, that perhaps we might be the means of saving some soul; and we supposed that our joy would be full, if perhaps we could be the means of saving some.

31. Now behold, we can look forth and see the fruits of our labors; and are they few? I say unto you, Nay, they are many; yea, and we can witness of their sincerity, because of their love towards their brethren, and also towards us.

32. For behold, they had rather sacrifice their lives, than even to take the life of their enemy; and they have buried their weapons of war deep in the earth, because of their love towards their brethren.

33. And now behold I say unto you, Has there been so great love in all the land? Behold, I say unto you, Nay, there has not even among the Nephites.

34. For behold, they would take up arms against their brethren; they would not suffer themselves to be slain. But behold, how many of these have laid down their lives; and we know that they have gone to their God, because of their love, and of their hatred to sin.

35. Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto the boasting in my God; for he has all power, all wisdom and all understanding; he comprehendeth all things, and he is a merciful Being, even unto salvation, to those who will repent and believe on his name.

36. Now if this is boasting, even so will I boast; for this is my life and my light, my joy and my salvation, and my redemption from everlasting woe. Yea, blessed is the name of my God, who has been mindful of this people, who are a branch of the tree of Israel, and has been lost from its body in a strange land; yea, I say, blessed be the name of my God, who has been mindful of us wanderers in a strange land.

37. Now my brethren, we see that God is mindful of every people, in whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God for ever, Amen.—Alma 26.

This chapter is at once a kind of review of the missionary successes of the sons of Mosiah among the Lamanites and a psalm of thankfulness by the senior member of the company for the great harvest of souls which these young laborers had reaped. Ammon looks back even to the time when he and his fellow-workers were themselves walking in dark ways, till Paul-like, through the grace of God, the scales had dropped from their eyes. When one has experienced both ex-

tremes, when one has been ferreted out of the gross gloom and made to taste of the sweets of saving other souls, then is one truly in a mood to praise the Lord for his goodness and mercy.

So Ammon can well be excused for the ardor of his expression of joy and gratitude. This chapter might be placed beside one of the psalms of old Israel's sweet singer, save that Ammon deals less in metaphor than does David.

No more of this need be said, but let us concern ourselves about a thought or two contained in the closing verses. "Now my brethren, we see that God is mindful of every people, in whatsoever land they may be in," bears a principle worthy of our Creator. Who could ask a greater liberality? Such statements as this do not make the Book of Mormon very popular among many good Christians. Their education will hardly allow them to believe that our heavenly Father is looking out for the ultimate salvation of pagan nations fully as much as he is for the salvation of believers on Jesus. The assumption that he does may seem somewhat startling, but it looks plain that we must concede the fact when we remember that God is Father of all the spirits of the human race, whether they have been embodied in flesh and bone in China or Arabia, or whether in Europe or America. The only difference is that they have been segregated into different grades of intelligence and fitness.

The great Head and Controller of the universe doubtless sorts out the spirits in the primeval state and sends each one to a country where he will do the best, much the same as school-children are graded and put in the classes for which they are best fitted. Hence the Lord has willed it that some form of religion has been given to every tongue and kindred of the earth. He knew it would be of little or no use in sending the myriads of the heathen to a land where the glories of the Redeemer's gospel shone resplendent, or to places where it even shines but flickeringly. The light would have been positively distressing to their spiritual eyes because they are too undeveloped to behold it. Just as you would not think of letting the full glare of the midday into the eyes of the blinking infant. Neither would instructors think of ushering forth-grade students into the glories of college studies.

But who would be so illogical as to take the position that a parent ought not to be as thoughtful of the welfare of his more helpless babes as for his stronger and more enlightened grown-ups? Just because the infants were fitted for a less exalted station of intelligence! Such a position is preposterous. Rather, you would say, the tender father would exercise a closer surveilance over the little ones because they *are* more helpless.

When we look at the issue thus squarely, does it seem so preposterous to say that God is just as provident for the weal of the heathen as for the weal of the Christian? In fact, when we come to sift the matter we find Peter was disencumbered of the false idea that Christ was only working for the few. His vision on the housetop convinced him that God was not narrow, but large and just, "no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him," (Acts 10:34-35). The Book of Mormon is a monument to the truth of St. Peter's doctrine.

Latter-day Saints believe in the ultimate salvation of all mankind. "Mormonism" has always enjoyed this liberal view. It is now fast being shared by other Christians.

But here was this Book of Mormon, coming to the world in the year 1830, when the cramped confines of popular sectism admitted only of the general dogma that it was utter and inevitable damnation and torment for all that did not get a chance to believe in Christ! The "terrible Mormon Bible," came forth in that day of narrow dogmatism with the assertion that "God is mindful of every people, in whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth"!

Is the Book of Mormon of man, or of God?

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Mormonism's Attitude Toward Other Institutions.

If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things.—From the last Article of Faith.

"Mormonism" cannot be crowded into small confines. If this is attempted it bursts the bounds and spreads out again over the whole field of truth. We said as much here last week. Let us talk with you again along this line. Needless to say we will not have to present the same things; there is so much to say about this last clause of our Articles of Faith. It says in substance that if there is anything good for man to know or do or have, anywhere, we seek after these things.

This is the same as saying that we recognize excellence wherever found, we appreciate truth wherever found, "whether on heathen or Christian ground." It is often said that "Mormonism" includes all truth. Which is entirely true. But does it mean that the Master of all truth has dumped the sum total of it in "Mormonism's" dooryard? We think not. We do not make any such claim. We know that is not the way the Lord has of doing things. He has ordained that a truth finder must be a truth *seeker*. It is very wise in him to order it so, that if mortals want any good thing, they will have to *seek* after it, have to make effort to get it. For the seeking process is what develops man and makes him strong and fit to be a son of God.

But we do believe that truth is truth and good is good whether we find it at home or abroad, among our friends or those who try to be our enemies. For even sects or clans that are the most bigoted and the bitterest haters of some other class or party of their fellowmen, have bits of truth among them. And these form a more or less flimsy or a more or less stable foundation, without which they would completely fall.

So no creed or persuasion has a monopoly on the good and the true. We believe that every class of society among the children of men has some particular work to do: some special phase of truth to nuture and spread. And each knows more about that particular mission than do any others.

For example, there are great seminaries of learning in the city of Chicago and cities farther east, that make a special study of the human body and how to preserve it in health the longest and how best to rid it of disease that may have attacked it. Now this is all good; its object is to preserve human life when disease has invaded the body and to teach how to keep clear of physical disorders and thus promote human happiness and prolong life. Hence Latter-day Saint

students go to Chicago and other cities to obtain the best knowledge there is in this line and take it back home that they may give themselves and others the benefit of it.

In Cambridge, Massachusetts, and other cities, there are great universities making specialties of many lines of knowledge. They are in a position to impart the best information along these lines there is. Young Latter-day Saints go there and get these best thoughts (after they have gone as far as they can at home) on—say, how to teach other young people. Which is surely a good thing to know and do, for the Savior was a teacher, the greatest.

In New York, Berlin and other places there are great institutions which give out the foremost knowledge about music. "Mormon" men and women take advantage of them to put the finishing touches on their musical education. Is not this also good? Music that heavenly art, which thrills mortals with cheer, soothes their sorrows, assuages grief, appeases wrath, melts the heart of stone; to which it is said angels and Gods delight to listen. Is it not well to know all the great masters can tell about music?

Paris, it is claimed, is the great centre of the fine arts, painting, sculpture, etc. What? Paris, that decadent city, reported to be so full of vice and folly! Such a place a centre of excellence in anything good? Yes, 'tis true; when men and women have learned all they can elsewhere about the brush and canvass, they do not generally deem their knowledge of art complete till they have seen Paris. Latter-day Saint artists go to Paris and other great art cities and bring back the best to be had along that line of culture and pleasing activity.

Excellence in all these things is surely worth while. Are not such things "virtuous, lovely, or of good report or praiseworthy"? If you must say, yes, we must rejoin, "we seek after these things."

And not only the items above enumerated; they are only illustrations. The principle applies to all lines of intelligence and activities that God intended man to engage in. "Mormons," we believe, are accounted pretty good builders of cities, homes, churches and schools, but if there is a man or set of men living that knows how to build a schoolhouse or university building any better, the "Mormon" tries to find that man or set of men.

This has always been our policy.

The Latter-day Saints have labored under the impression that God wants man to seek out the good and true,—then they have set out to obtain them. This is the policy that has made "Mormon" achievement the wonder that it seems to tourists that visit its strongholds in the west. And this though they have had some pretty crude material to work upon, as deserts, swamps, etc.

This policy of gathering in the best to be had in any or all lines, from all sources, will one day make what the world calls "Mormondom" the great centre of enlightment of the world, Already Latter-day Saints spend more per capita for the education of their sons and daughters than any people. And there is at present a smaller per cent of illiteracy in "Mormon" communities than in the communities of other creeds. And this has all been brought about by the initial teaching of Joseph Smith and the Lord's revelation through him that we should learn of all things. (Doctrine and Covenants 88:78-80 and 93:53).

Of course in the above reflections we have been confining ourselves to matters of truth not included in what is generally considered the purely spiritual. When it comes to the question of Christ's doctrines of spiritual salvation, God has freely given them through the Prophet Joseph Smith to the Latter-day Saints. And this only because the fulness thereof was not to be found on the earth, as we have often explained, so much had been lost in the dark times since the day of Peter and Paul.

The special mission of the Latter-day Saints is to spread the good tidings of the *fulness* of Christ's gospel into all the nations, and moreover to bear the Priesthood, or direct commission from God to administer ordinances in his

name and as ones "having authority." Also to build up Zion and prepare a definite place, erect temples, etc, for Jesus to come to when he begins his reign of a thousand years.

We do not doubt but that other forces have and are having a considerable part in building up the kingdom of God. We do not want to belittle their part and lot in the matter. We sense the fact that our portion is great and glorious enough. It is the most important only in the sense that it is the highest calling, coming direct from the King. It might be said to be the crowning diadem of all Jehovah's works of preparation for the coming kingdom of God. And this for the reason that the commission of the Latter-day Saints is direct from the courts on High through angelic messengers to the latter-day prophet. They do not glory in this, however, but are humble men; as were those others likewise commissioned of old, Peter and his associates. And like them the "Mormon" elders are heralding among the nations the fulness of the gospel, gratis.

So much for the special mission of "Mormonism." As we have said others have roles to play in God's economy.

The creed of Latter-day Saints is to learn and adopt all the good and all the knowledge to be found among all our Father's children. For "Mormonism," or the fulness of the Messiah's salvation plan includes all truth, hence clashes with no truth whatsoever, and squares with any truth wherever found. Should anyone choose to take issue with this, we are always pleased to sit down at our round table and talk the matter over.

DIED AT THE RIGHT MOMENT.

Terrible as was the tragedy of that April night, it is still true that Lincoln may have died at the right time for his imperishable fame. He had conducted an immense nation through the most tremendous Civil war ever waged and never committed a single serious mistake. He did not possess Hamilton's brilliant genius, but Hamilton never saw the future more sagaciously. He made no pretensions to Daniel Webster's magnetic oratory, but Webster never put more truth in oratorical form for popular guidance. He possessed Benjamin Franklin's immense common sense, and that twenty-line address on the battlefield of Gettysburg is the high water mark of American sententious eloquence. It is fitting that after such a career, his own life should be the last to be lost in that stupendous struggle. He had called over two hundred thousand heroes to lay down their lives, and then his own life was laid down beside the humblest private soldier or drummerboy of Gettysburg or Chickamauga.—Theodore L. Cuyler, D. D., in the Homiletic Review February.

There is nothing like a good, solid, substantial reputation, a clean record, an untarnished past. It sticks to us through life, and is always helping us. We find it waiting at the bank when we try to borrow, or at the jobber's when we ask for credit. It is always backing us up and helping us in all sorts of ways.—O. S. Marden.

FEELIN' BLUE.

Ev'ry once in a while there comes a day
That seems t' go wrong in ev'ry way;
Just like it was the devil's own—
A day for him, 'n' him alone.

It's fun fer him but it ain't fer me,
'Cause yer know it ain't my nater ter be
A-frettin' 'n' scoldin' all th' time.
But the old feller says, "Yer must be mine."

Well, fer the day he holds me fast,
But when evenin' comes, 'a' the chores at last
Are done, out ter the barn I go
Ter think 'n' wonder why it's so.

Then kneelin' by the old meal chest,
I pray to God ter forgive me with the rest
O' them that's done what's wrong ter do
By frettin' 'n' scoldin' 'n' feelin' blue.

'N' when I get up from the old barn floor,
'N' feel my way through the dark ter th' door,
'N' see God's stars a-blinkin' there,
My old heart feels as light as air.

After that I feel better fer days 'n' days;
'N' that's the reason it always pays—
'N' I know from 'sperience it's gospel true—
Ter pray ter God when yer feelin' blue.

—Ex.

The Missions.

NORTHERN STATES MISSION.

Northern Indiana Conference.

During the last three weeks Elders Bruce Hamilton, Angus Maloy, O. M. Pope and I have been laboring in Valparaiso, Ind. We have spent the time visiting the business and professional men of the city. We have also tracted among the residences. Our object has been to teach the people the restored gospel, and to tell them that the same gifts and blessings exist in the Church of Christ today as in the former church.

Elder Hamilton and I called on every minister in the city and were treated very kindly by most of them. One of them, however, after slandering us and our people, refused to hear our side. We left his home very much dissatisfied with the conversation. Next day as we were walking along the street we met one of the ministers who had treated us kindly. He passed us and walked half a block, then stopped and called us. He came back and asked our views in regard to the condition of people after death, and many other questions.

The people as a whole are very generous in this section of the country, and are willing to give a listening ear to the servants of the Lord.

Elder S. O. Jacobs.

Minnesota Conference.

On Friday, March 5th, 1909, Elders Garner, Barrus, Rasmussen and myself went, by invitation, to Baldwin, Wis., to conduct the funeral services of one Miss Ring, who died of typhoid fever in one of the Minneapolis hospitals. Mrs. Ring, the mother of the deceased, is not a member of our Church, but both she and the daughter have recently been attending our meetings and were convinced that the gospel as taught by the Latter-day Saints is the most reasonable they had ever heard. Mrs. Ring felt a little backward about asking us to go because she could not pay our expenses, but when assured that we would go any way words could not express her gratitude.

The Presbyterian church was secured for the services and quite a congregation gathered and listened attentively to what was said. Services opened by singing "What voice salutes the startled ear," followed by prayer offered by Elder T. T. Rasmussen. Continued by quartette "Nearer my heavenly home." Elder B. L. Garner addressed the assembly on the subject of the resurrection, proving from the scripture that there is reason for hope beyond, after which Elder Broadbent spoke showing that our reward in the hereafter depends upon our actions here. Services closed by singing "I need Thee every hour," and benediction offered by Elder Broadbent. The people listened with closest attention and most of them followed to the cemetery where "O, My Father" was rendered and the grave dedicated. Considerable of our literature was distributed during the day and we feel that much good was done.

On March 14th Pres. Ellsworth met with the elders and Saints of Minnesota in conference assembly at 111 East 26th street, Minneapolis, where priesthood meeting, Sunday school, mid-day and afternoon meetings were held. Priesthood meeting convened at 8:45 a. m. at which time much good advice was given regarding our duties as elders. Plans for future work were also explained and the elders commended for work done in the past. Sunday school was conducted as usual, much interest being manifest in the study of the Book of Mormon.

Pres. Ellsworth was the only speaker at the mid-day meeting at which he related some of his experiences showing that the Lord only, not man, can convert people to the gospel; also spoke of how thankful he is, and how thankful we all should be, for the light of the gospel. At 3 p. m. our hall was full, more of our friends being present than on any other like occasion. Services opened by singing, "Do What is Right." Prayer was offered by Elder Madsen. Singing, "Prayer is the soul's sincere desire."

The first speaker was Elder C. N. Broadbent who took for his stand that the gospel is unchangeable: proved that men have changed it, hence the need of a restoration. A quartette, "Nearer my heavenly home" was rendered by Elders Garner, Rasmussen, Barrus and Broadbent. Pres. Ellsworth then delivered an able discourse on the restoration of the gospel. Meeting closed by singing "We thank Thee, O God for a prophet," and benediction pronounced by Elder H. L. Adams.

Our 7:30 p. m. meeting was held at the hall 298 University Ave. St. Paul, and was also well attended. This meeting opened by singing "The happy day has rolled on." Prayer was offered by Elder Brinkman. Continued by singing "Sowing."

Pres. Ellsworth had but a limited time to be with us at this meeting because of an early train, but he related some of his experiences in the mission field and left with us his testimony. The quartette sang "Though deepening trials." Elder Garner spoke at length upon the first principles of the gospel, and the necessity for compliance therewith. Elder Broadbent referred to the parable of the sower, and admonished the listeners to examine the soil upon which the seeds had been sown, to cultivate the seeds that they might reap the fruits thereof. Conference closed by singing "Lord accept our true devotion," and benediction by Elder Remington. The spirit of the Lord was with us in our conference, and all present seemed to enjoy the meetings very much. We feel that Minnesota is a good field for work, for there are many good people here, some of whom will undoubtedly unite with us ere long.

Yours in the work,
W. D. Van Dyke, Sect'y, Mission.

EASTERN STATES MISSION.

Success In West Virginia.

In a letter dated Logan, W. Va., March 16 Elder Frank Leavitt, president of the South West Virginia conference, reports his labors since Jan. 1. On Jan. 3 he and Elder T. L. Wilson started on a tour of Kanawah and Clay counties. They held twelve meetings in Charleston, and then went up Elk river to Duck post office where they held five meetings and found a few friends and six persons who wished to be baptized the next visit of the elders. They prepared to leave for Big Otter, but the Spirit prompted them to return to Charleston. They had no money but boarded the train and showed the conductor their minister's certificates, explaining who they were. He replied: "Boys, I will see you through." The fare would have been about $3. They reached Charleston, and went about two miles from there when they found a revival just closing. They obtained consent to continue the meetings, which they did for seven nights. Although the roads were bad and the weather stormy the people came from far and near and filled the house. Enemies became friends and many became investigators. The elders departed while the people pleaded with them to stay longer. They were urged to hold forth a week in a schoolhouse in another district, but having appointments ahead could onlv promise to return soon. They left about twenty-two strong "dryland Mormons" in that neighborhood.

They went to Charleston and held meetings, making many friends. One man who said not long ago that he would rather see his sister in her coffin than join the "Mormons" told Elder Leavitt to tell all the elders that when they wanted a home his latch string was out. The elders next held some meetings in St. Albans, and thence went to Scarry where they held three meetings in a church. They returned to the conference office Sunday Feb. 14, having held forty-one meetings.

Elder Leavitt rested three days and then with Elder August Johnson as a companion he visited Elders C. D. Davis and Norval Johnson at Madison Creek near West Hamlin. They had procured a schoolhouse for a week and sent for him. A local minister told his people that if they turned out to hear the "Mormons" he would take their names off the books. "Just the thing!" exclaims Elder Leavitt, in his letter. The preacher's flock put him to the test for they filled the house. The elders held meetings from Sunday to Thursday evenings inclusive, but had to give up the house for a prayer meeting Friday night. But for that evening they gave out an appointment in a schoolhouse a mile distant. The preacher spent most of two days trying to raise a mob, but the elders had made such an impression in the place that he failed. He called in other ministers for his Friday night prayer meeting, seven in all, some of them one-horse preachers, and they decided to hold another prayer meeting the following evening (Saturday) to prevent the elders, who had an appointment there for that evening, from using the house.

As evening approached the people began to come from every direction, the friends of the preachers to hear them, and the friends of the elders to hear them. The elders retired to a quiet place and prayed to the Lord that the result might be in their favor. They entered the house and took seats by the door. They found seven solemn looking reverend gentlemen lined up in front getting ready to start meeting. The house was soon filled to the door. The reverends held a hurried consultation when one of them approached the elders and said: "Gentlemen, will you please come to the front?" The elders went forward and the preachers consulted again. Then their spokesman said they had forgotten it was the elder's night for a meeting, and they all surrendered their seats and sat in a corner of the house.

The elders sang and prayed and Elder Leavitt preached. A few arose and went out but this only made room for others who wanted to hear. Eight or ten shots were fired outside the house, and stones were thrown against it, but God was with the elders. Women wept, men were half raised in their seats, and the sound of the restored gospel was manna to their souls. At the close of the meeting men and women crowded to the front to get the books and literature the elders had for them. The elders sold nineteen books and gave out seventy-five copies of Liahona The Elders' Journal and fifty tracts. Elder Leavitt says:

"Thus we were able to get at the people by invitation of their own ministers. Never did I see men so beaten with their own weapons. We are now wondering if they will remove their own names from their church books, for they all listened with rapt attention. As with an oration on the Fourth of July, the sound of guns gives courage and the Spirit of God to bring out the truth with power.

"As we left the house Elder Johnson was struck on the leg with a rock but was not seriously hurt. We have now many homes for the elders in that locality. and when the people have digested the literature we left among them we will go back and gather in the harvest.

"We came direct from there to Logan, meeting Elders Swopp, Harris, Bowman and North. I sent Elders Bowman and North to Bluefield, and the rest of us held meetings on Mud Creek. Large crowds turned out every night. We have held as many as five meetings in one day. People who are sick and cannot get out are asking us to hold meetings in their homes. We have held five such meetings. The sick are healed and the people are praising our meetings far and wide. We cannot fill the calls.

"I have baptized seven full grown, full

fledged, fully converted converts, and have about fifteen applications. We have the whole district in our favor. We will organize a branch here, also a Sunday school. I have meetings appointed for ten days ahead. The Spirit is working on the people and we are trying to keep up. I have held in connection with my brethren seventy-six meetings since Jan. 1, or in seventy-four days, and have talked from one hour to two and a half hours in each meeting. I have letters from four different localities asking me to come and hold meetings in houses already secured. I cannot fill these calls. Give us more help and be sure they are singers this time."

West Pennsylvania: A. E. Jacobson, president, 1212 Boyle street, Allegheny. The regular semi-annual conference was held in Pittsburg on March 14th. President Ben. E. Rich was in attendance, as was also all the elders laboring in the conference; also Elder Charles Seymour, formerly of Moroni Utah, but now in business in Philadelphia. Three well attended public meetings and one spirited priesthood meeting were held. An average of two hundred people, including many friends and investigators, were in attendance at each of the public meetings. President Rich was the principal speaker at all of the meetings; his remarks were timely and very encouraging to the Saints and the investigators were much impressed with his discourses and by his earnest manner. Elder Seymour spoke at the morning service, his remarks being very interesting. Elder George Barnes a local member of Allegheny county, gave a heart-to-heart talk to the young people. Brother Barnes is a venerable old gentleman having had a varied experience in life. His talk was much appreciated. The newspapers, "Gazette-Times," "Post' ' and "Leader" gave very favorable writeups of the meetings and the discourses delivered. A few days before the conference the Rev. (?) Jno. D. Nutting delivered himself of a tirade against the "Mormons," in one of the churches of Pittsburg. He called upon the clergy and laity to do something to stop the onward rush of "Mormonism." His efforts were beneficial to the cause however, as many honest hearted people were influenced to attend the "Mormon" meetings.

The elders laboring in Allegheny county have recently been called upon to conduct two funeral sermons for people not of our faith. Sister Ella Ashbee, a faithful and devoted Latter-day Saint passed to the great beyond on Feb. 28th.

New England: Samuel Gerrard, president, 57 Worcester street, Boston. Through the courtesy of the mayor the elders laboring in Boston have been granted a permit to hold open-air meetings on Boston Common on Sunday afternoon from four to six. They were assigned to a very desirable location, and permission was also granted them to sell books at street meetings. These meetings will be commenced as soon as the weather will permit and continued through the summer and fall. President Gerrard met with the elders and members of the Swampscott district, where a successful meeting was held. Well attended cottage meetings have recntly been held in East and South Boston. The Mutual Improvement Association at Boston is progressing nicely; good meetings are held and those in attendance seem much interested in the lessons as they are given in the Manual. Elders Clark and Folger from Ogden, Utah, who are east buying goods, paid a visit to the conference headquarters. The elders, while few in number, see great possibilities before them, and are desirous of putting forth their every effort for the Lord's work.

New Hampshire: Jno. G. Allred, president, 31 South street, Concord. This is the first report to come from this new conference, which was established on the first of March, at a conference held at Boston. Eleven elders left Boston for their new field of labor and have gone into the following cities where the work has been opened up: Concord, Manchester and Claremont. The civil authorities and people in general have received the elders very kindly. The work done in erecting the Joseph Smith monument in Vermont and the splendid efforts of Brother Wells are felt for good and have attracted the attention of a great number of people toward the Latter-day Saints and they are glad of the privilege of knowing something about "Mormonism" from a "Mormon" point of view. The mayor of Concord received Elder Allred very courteously and seemed very much interested in his message. Brother Allred was successful in getting the mayor's permission to hold open air meetings on the street. At the conclusion of the interview the mayor purchased some books and expressed himself as wanting to be fair. Elder Chas. Weed called upon the mayor of Manchester and received much consideration at his hands. The newspapers of Concord and Manchester have devoted lengthy articles to "Mormonism," which are favorable, the writers showing a desire to be tolerant. Living throughout this section are the decendants of the early Pilgrim Fathers, who came to America for the privilege of worshiping God according to the dictates of their own consciences; and their children seem to want to be tolerant and allow others the same privilege for which their forefathers suffered so much. These conditions are encouraging to the elders and they feel to go forward in the discharge of their labors with energy and determination. Good work is therefore looked for and expected.

East Pennsylvania: Wm. R. Dredge, president, 3528 Sydenham street, Philadelphia. The elders laboring in Camden, N. J. and Baltimore, Md., report much success in their labors, having interested many

people in the gospel message, who have made known their intention of being baptized in the near future. President Dredge was recently called to Millsboro, Del., to conduct the services of the funeral of the child of Brother J. Wesley Harmon, the little one having passed away after a lingering illness. The work in Philadelphia moves steadily along; regular Sunday meetings are being held, which are well attended.

New York: Chas. H. Owen, president, 148 Pearl street, Albany. A very successful conference was held in Albany on March 7th. President Rich was in attendance and at the priesthood meeting instructed the elders along the line of their duties. His remarks were very impressive and the elders felt blessed in having him with them, and for the good counsel given. Each one of the elders spoke, reporting their respective fields of labor, and bearing their testimonies. In all parts of the conference, which the elders reported, there seems to be a desire among the people to know the truth with refernece to "Mormonism." Elder James H. Dickson who has been presiding over the conference for some time past, was honorably released to return home. Elder Dickson has been faithful and true to every trust, and the work of the Lord has been benefited by his having been in the mission field. Elder Chas. H. Owen who has been laboring very zealously as a traveling elder was selected to succeed President Dickson. At the public meetings President Rich was the principal speaker, delivering very able and interesting discourses. An interesting feature of the conference was the singing of Leslie Frank. A pleasant social was held at the conclusion of the conference.

North West Virginia: Oscar F. Rice, president, P. O. box 317. Fairmont. Elders Wm. Bradfield and Ephraim Haslam are meeting with success in Ritchie county. At a hotel in Pennsboro they had the privilege of talking with quite a number of people who had never heard anything about "Mormonism" from the view point of a "Mormon." At the conclusion of their impromptu meeting they were given a hearty invitation to return. A series of well attended and very successful meetings have recently been held at Franklyn, by Elders Gilbert S. Hartley and J. E. Simons assisted by local Elder Hartman. The members of the church own their meeting house at this place. President Rice and Elders Randal J. Barton and Jno. F. Warner received a call from a county assessor; the brethren took the opportunity of explaining the message to the gentleman who seemed much interested; he purchased a Book of Mormon and took several tracts with him which he promised to study. Elders J. O. Gibbons and W. A. Henninger were pleasantly entertained last week at a hotel in Parkersburg, where they were successful in interesting the people to the extent that they were invited to return and hold meetings with them. In many parts of the conference the elders are having success in their work where a short time ago prejudice was so great that they could not get a hearing.

Brooklyn: Jno. S. Allen, president, 420 West 124th street, New York City. A very spirited priesthood meeting of all the elders in the conference, convened at the Mission Home on Sunday, March 7th. The reports from the presiding elders of the different branches were very encouraging, an increased interest being taken at the Sunday services. Elder M. D. Beauregard, L. Stewart and L. S. Merrill have been successful in placing considerable literature in the homes of the people of Newark, the former having been especially successful with the Book of Mormon. Elder Wm. B. Rae has been transferred from the New England conference to this conference and assigned to labor in Newark. Elder Horace H. Cummings, superintendent of the Church schools and a member of the Sunday School board, was a visitor of the Mission home for a few days. He spoke at the Sunday evening services. President Geo. C. Parkinson of Oneida state was a recent visitor. Harold Goff. one of the Utah students, visited the Brooklyn branch on the 14th. delivering an interesting discourse at the Sunday service. Through the efforts of the elders laboring in Brooklyn a number of strangers were in attendance at the meeting. Brother James S. Knecht. the presiding elder over the branch, is a very active member and efficient officer. He, together with the elders, has been doing a good work. the result of which is a number of strange faces in attendance at the meetings.

Maine: Wm. H. Steed, president, 385 Cumberland Ave., Portland. The Maine conference was created on the first of March. Twelve elders left Boston where the conference at which the creation was made, had been held, arriving in Portland March 2d. The following day the elders were assigned to their fields of labor in Saco, Biddeford, Auburn, Lewiston and Portland. The people of Maine seemed to be of the very highest order of old New Englanders and as such have received the elders with kindness and consideration. In Saco, Elders Fred W. Cox and Ernest Kohler have been successful in placing the Book of Mormon in the leading book stores of the city; the elders advertise this fact by writing an ad on the Book of Mormon tracts which are distributed to the people. While in attendance at a meeting in one of the churches on Sunday, the elders were very cordially received by the minister, who, upon learning who they were, gave them a hearty invitation to visit him in his home. Elders Geo. A. Hogan and Wesley W. Farrer, writing from Biddeford, report that they are meeting with much success; people who five years

ago treated the elders with contempt have now laid aside their prejudice and seem to be friendly. Elder W. R. Andrus reports that the elders in Auburn and Lewiston are meeting with friends and have been very successful in the distribution of literature. Mr. Almon S. Bisbee, district superintendent of the Anti-saloon League of Portland, delivered a lecture in Auburn recently, in the course of which he spoke very highly of the people of Utah and the noble stand they had made for prohibition. Maine is one of the few prohibition states in the Union and the peace and quietude that seems to reign are very noticeable to the stranger.

Rhode Island: Frank A. Thorley,, president, 315 Broadway, Providence. We received no history from this conference this week, and we presume they are too busy distributing literature, as we recently sent them, on their order, 6,000 tracts; 2,500 Book of Mormon Lectures and 114 books. This has always been a very promising field but the outlook at present is exceptionally encouraging.

Eastern States Mission,
A. B. Andrus, Sec'y.

SOUTHERN STATES MISSION.

Alabama: Elder H. A. Gardner, president, Box 705 Montgomery, Ala. Elders Bert L. Pope and Joseph W. Hartley have been very successful in Phoenix City, and have received favorable mention of their work and meetings in the city paper. The death of Albert Ramsey, the son of Brother and Sister G. W. Ramsey, occurred at Alabama City, on Feb. 17th.

Atlanta: Elder O. W. Hyde, president, 29 Connally street, Atlanta, Ga. On Saturday, March 6th, Elder Hyde and family arrived here from Jacksonville, Fla. Prest. Callis and Sister Callis were here to welcome them to their new field of labor. Sunday morning the following named local brethren were ordained priests: James P. Miller, Reuben A. Parker, M. A. Crowley, P. B. McKinney and M. S. McKinney. Wm. and Phillip McKinney were ordained to the office of teacher. Prest. Callis gave the brethren good counsel relative to their duties and conduct. An excellent testimony meeting was held after the close of Sunday school. At the evening service, Elder Paul E. Nelson was honorably released from presiding over the Atlanta conference and Elder O. W. Hyde was sustained as his successor. Elders Nelson and Hyde addressed the congregation, after which Prest. Callis delivered a short discourse on the duties of the members of the Church. Sister Hyde, Sister Laura C. Pack and Sister Callis spoke very encouragingly to the sisters on Sunday school, M.I. A. and Relief Society work.

East Kentucky: Elder G. F. Ellsworth president, Box 422 Lexington, Ky. In Carter county, Elders G. F. Ellsworth and R. L. Cook held ten successful meetings during the week ending March 11th, and performed one baptism. Through the administrations of these brethren, Sister Perkins was relieved from a severe attack of stomach trouble and Mr. David McKnight was healed from an injured back. Local Elder Wm. E. Anderson of Watergap, reports having performed three baptisms at that place during the week ending March 11th. The funeral service of Brother Thomas Shrout, who died March 1st, was conducted by Elders D. W. Deans and Wm. E. Smith.

East Tennessee: Elder W. K. Soelberg, president, box 688, Knoxville, Tenn. A very successful branch conference was held at Knoxville on March 14th. Two well attended public meetings were held in the Latter-day Saints' hall. Prest. C. A. Callis was present and spoke at both meetings, and in an eloquent manner explained the doctrine of the Latter-day Saints. A good impression was made upon the people, some of whom expressed themselves as having heard more Bible truths that day than they had heard for years in other churches. During the past two weeks, Elders E. Osguthorpe and W. R. Moyes, who are laboring in Bledsoe county, have sold ten Books of Mormon, 15 other standard works and 30 small books.

Florida: Elder J. W. Blazzard, president, 1324 Claude street, Jacksonville, Fla. On March 6th and 7th a successful branch conference was held at Madison in the church which has recently been erected there. Eight elders and two lady missionaries, Sisters Caroline Janes and Laura E. Pack, were present. At the testimony meeting held in the morning, a gentleman who previously had been antagonistic towards the elders and the Church, stated that he was now convinced that the elders were servants of God and expressed a desire to be baptized. A bounteous feast, which added materially to the interest of the gathering, was given each day by the good sisters of Madison. Elders E. A. Edwards and J. L. Argyle are doing successful work in Grady county, having held 24 meetings in the past 25 days. At Fishbone, Elders T. Clark and T. Walker baptized 5 persons into the Church. More calls are coming for elders to preach than we are able to fill.

Georgia: Elder L. L. Myers, president, 454 Oak street, Macon, Ga. In Tallnall county Elders George M. James and Henry Humphreys attended a Baptist service, at the close of which the minister called upon Elder James to dismiss the meeting. The minister announced that the elders would hold a cottage meeting at a Mr. Gody's. A large crowd gathered to hear them explain the "plan of salvation." Elders James and Humphreys were also called upon to administer to a little child of Mr. Lot Yeomans on the evening of March 2nd. The child began to improve immediately and by morning was entirely well. Elders A. E. Mortensen and K. H. Macfarlane conducted the funeral service of a little child

at Skipperton. The service was well attended and the people listened with interest to the elders' discourses upon the subject of the resurrection.

Kentucky: Elder Thos. E. Secrist, president, box 554, Louisville, Ky. While laboring among people of German nativity, Elder August Glissmeyer was requested to lecture upon the principles of the gospel in the German language, as they were better able to understand the beauties of the gospel in their mother tongue. Elder Wellington B. Richins has been honorably released to return to his home at Mesa, Ariz., having filled a 29 months' mission in Kentucky.

Middle Tennessee: Elder J. Elmer Johnson, president, box 269, Memphis, Tenn. Notwithstanding the inclemency of the weather, the elders are enjoying good health, and good work is being done throughout the conference. At Nashville, a Mrs. Thompson, who has been troubled for several years with deafness and pains in the head, was instantly healed through the administration of Elders W. A. Walker and George Shaw.

Mississippi: Elder D. Wm. Stowell, president, 416 George street, Jackson, Miss. Elders D. Wm. Stowell, F. M. Morris, J. W. George and J. S. Scofield held a series of four meetings at Lumberton. The elders were allowed to use a large room in the Hinton hotel and the services were well attended. At the close of the last meeting, a Book of Mormon was purchased by a gentleman, who had hitherto been a bitter persecutor of the "Mormons." In Veto, Elders Joseph F. Gibb and T. B. Kinghorn were invited to preach to a crowd that had assembled for a "log-rolling." A good spirit prevailed and the people expressed themselves as being well pleased with the "Mormon" doctrine. Four baptisms have been performed at Darbun by Elders A. L. Broderick and Chas. R. Jenkins. At Guff, a child of Brother John Maddox was restored to perfect health from a high fever through the administration of Elders Geo. J. Taylor and J. W. George. Elder Geo. F. Emmett has been honorably released from his missionary labors to return to his home in Kanab, Utah.

North Carolina: Elder Robt. B. White, president, box 547, Wilmington, N. C. While traveling through Green county, Elders Wm. E. Godwin and Chas. C. Martensen met a physician who had visited Salt Lake City. This gentleman spoke very highly of Utah and her people and purchased a copy of the Book of Mormon, and through his friendly remarks and influence, many homes have been opened to the elders in that district. As a result of the administration of Elders G. H. Johnson and W. D. Criddle, Mrs. Bruce Patrick of Mackey's Ferry was instantly relieved of a chronic head trouble. On Feb. 28th, Elders J. W. Hiatt and Thos. R. Biggs were called to Newburn to conduct the funeral of the little son of Brother and Sister W. L. Henderson. A large crowd of friends gathered to pay their last respects to the departed one.

Ohio: Elder Paul E. Nelson, president, box 41, Station "D," Columbus, Ohio. On Feb. 28th a good branch conference was held at Xenia. Two public meetings and one priesthood meeting were held. Our ranks have been greatly strengthened by the arrival of Elders Paul E. Nelson, M. C. Swapp and Hyrum Brown, who have been transfered to Ohio from Atlanta conference; and of Elder Geo. A. Parkinson of Beaver, Utah. Elder Paul E. Nelson has been appointed to preside over the Ohio conference. Elder Carl Viehweg has been honorably released to return home on account of the illness of his wife.

South Carolina: Elder Frank Paskett, president, box 276, Columbia, S. C. The elders are having great success in the city of Walterboro. On March 2nd, Elders L. M. Belknap and H. S. Robinson were invited to hold a meeting in the Edisonia theatre, at which a large crowd gathered to hear them explain the principles of "life and salvation." The branch of the church on the Catawba reservation, under the able direction of Elder Orlando Barrus is prospering nicely. The Sunday school in this branch has had an increase in attendance of 50 per cent. during the past two months. The average enrollment at the present time is about 50. A Relief Society was organized at this place on March 7th, with Sisters Mary C. Barrus, Mary J. Watts and Eliza Blue as presidency, and Sister Lucy George as secretary. Elder J. Hobson Stewart has been honorably released from his labors in the South Carolina conference to return to his home in Mesa, Ariz.

Virginia: Elder H. A. Shupe, president, box 145, Lynchburg, Va. All the elders are enjoying good health and the work of the Lord is progressing. On the 8th, a priesthood meeting was held with the elders of Norfolk and Portsmouth. Notwithstanding the opposition of some of the ministers of Portsmouth, a good work is being done in that city.

J. Elmer Johnson, Secretary.

CENTRAL STATES MISSION.

Sister Phebe Harding, missionary in St. Louis writes as though the outlook in that town is optimistic.

Elder Peter Mortensen, head of the East Kansas elders, sees success in their meeting-holding though some of the people still evince much bitterness toward them.

Says Elder Wm. L. Johnson, concerning the labors of himself and three comrades, in Hunt county, Texas: "We are meeting good friends that were not always so, judging from what they tell us. We have had the chance of preaching the first "Mormon" sermon in some churches, the doors of which, a few years since, were closed to the elders."

Swelling the Number.

Under recent date Elder Alma Neilson forwards the word that on Mar. 7 he baptized two more converts in Madisonville, Texas, making a little company of eleven believers in that place, "besides," as the writer adds, "a great many investigators and friends." Several others are to receive the ordinance there in the near future.

South East Texas.

In a communication dated Orange, Mar. 22, Pres. Mark F. Hixson of South Texas writes the intelligence that while journeying through the south eastern part of the state in company with Elder A. J. Cordon, he found the Saints steadfast in the better life, most of them faithful to the duty of paying the Lord's tenth. On Mar. 16, he baptised two persons of the Williamson settlement.

The Song Tract Idea.

"During the forepart of the week," writes Elder Wm. D. Holt from Hester, Mo., "we held several well-attended meetings in the Enwing schoolhouse near Philadelphia. At one session about 100 people were crowded into the little room. We distributed song-tracts through the audience, then spent part of the time practising over the songs of Zion. This appeared to have almost an electrical effect upon our listeners. Instead of receiving one invitation, half a dozen invited us to return home with them for entertainment. We were also invited to attend the Union Sunday school, and upon accepting were asked to address the pupils and sing."

Conference and a New Sunday School.

Pres. G. E. Cahoon, of the Missouri conference tells of a great spiritual outpouring at their conference held in Pea Ridge, Mar. 13, 14, 15, during which time eight well attended public, and two priesthood services were held. Elder Almon T. Butterfield from headquarters was present and before the elders went on their several ways, a Sunday school was organized at that place officered by local talent. Brother H. H. Darling was appointed superintendent; Brothers John Alcorn and Carlos Partridge, assistants; Sister Emma Kinbrough, secretary and treasurer. "The prospects in this part," adds Elder Cahoon, "are very encouraging; the resident Saints as well as the elders are doing good work, sowing seeds in fertile soil and a gospel harvest is continually being gathered. The treatment accorded the travelling brethren, by Saints as well as other friends is worthy of mention."

A Debate.

Some time ago four elders held a series of meetings in Bazette, Texas, which called forth a challenge from the Campbellite people to divide time for a discussion. Elder D. G. Robinson accepted. It consumed four nights of two hours each, Mar. 14 to 17 inclusive, a Rev. C. R. Nichols having come from Dallas for the purpose. Elder J. E. Pitcher one of the brethren present forwards an account of the contest as he saw it, which we reproduce in part:

"The subject was, Resolved that the Church of Jesus Christ of Latter-day Saints is inspired in Origin, Doctrine and Polity, Rev. Nichols negative. King James translation of the Holy scriptures to be the standard of proof.

"The debate commenced by a 30-minute talk by Elder Robinson on the origin of the Church, after which Rev. Nichols replied by stating he had some prod poles to prod the "Mormons." He also told Elder Robinson to prepare for his hide to come off the next night. The Reverend spent most of his time slandering the "Mormons." Elder Robinson then spoke 30 minutes more on the origin of the Church, showing from the Bible that heavenly messengers were to visit the earth before the coming of the Son of Man. Rev. Nichols followed on what he had heard about the "Mormons."

"The debate opened the next night by a half-hour talk by Elder Robinson on the doctrines of Christ. In conclusion he told Rev. Nichols his "hide" was composed of faith, repentance, baptism by immersion for the remission of sins and the laying on of hands for the reception of the Holy Ghost and if he could take it off to go ahead. Rev. Nichols then occupied 30 minutes using some of his prod poles in the shape of slanderous books published by enemies of the "Mormons."

"The contest lasted four nights. It was the means of getting the gospel before hundreds of people. Held in a Methodist church there was between 500 and 600 people in attendance every night, many of whom had never heard a "Mormon" elder preach. We were well treated by the people of Bazett and feel that we have many friends there."

WESTERN STATES MISSION.

Arrivals.

The following elders have arrived prepared to take up the work as missionaries and bear the message of peace to the world: A. J. Atkinson, E. J. Thomas, and Jos. H. Cartright.

Dakota Conference.

Conference President Nephi Anderson sends in the following report of the conference which was held at Mitchell, S. D.:

Owing to the strong opposition which we have to meet and the prejudice which exists here we were unable, except one afternoon, to secure a hall in which to hold public meetings. Although the newspapers had published considerable against us, yet I suppose we should appreciate the way they assisted in advertising us, as the meeting which was held was well attended by people who listened with interest to the words of encouragement and counsel spok-

en by Apostle McKay and Pres. John L. Herrick.

At a priesthood meeting the elders gave a report of the work done by them since their last conference; they also expressed their feelings in regard to the work they are engaged in. The spirit that was manifest at the meeting caused them to feel as Peter did when he said "Master I feel that it is good to be here." After receiving such encouragement and advice I feel that we can go forth with renewed determination and deliver our message to the people.

North Colorado Conference.

With Elder David O. McKay, of the apostles' quorum, and Mission President John L. Herrick in attendance, the elders just concluded a very successful conference at Cheyenne, Wyo. The county officials gave permission to use the court room, which was appreciated, and through the kindness extended us by the newspapers in advertising, the meetings were well attended.

Conference President H. W. Perry gave a report of the work that is being done by the elders in that part. Spoke of the many avenues that are being opened up for the preaching of the gospel. Cottage meetings are being held where a few years ago the elders were unable to get to talk to the people, and kindness is being extended toward them by most of the influential men of the city.

Most of the time of the meetings was taken up by Apostle McKay and Pres. Herrick, who spoke very encouragingly to to the many friends, Saints and elders that were present. All enjoyed a spiritual feast and were given many things which will cause food for thought, and help the people to better understand their duty to ward themselves and their God.

At the priesthood meeting the elders received instructions regarding their work and the things that are required of us as missionaries; and were assigned to the various parts of the conference to labor.

Visit to Florence, Neb.

Omaha, Neb., Mar. 13, 1909.

To the Editors:—

Last Saturday the elders in Omaha made a trip to Florence to visit some of the places which had been made interesting to all Latter-day Saints by its being the old Winter Quarters of Church history. The day was ideal for sightseeing, and we were joined by four of the elders from Council Bluffs, Iowa.

First to be visited was the "Brigham Young tree" which is the pride of the townspeople and we were told it had grown from a cottonwood stake which Brigham Young drove in the ground to tie a calf to. At any rate it stands near where he had his stable and is the largest tree in the neighborhood. The ground surrounding it is now a public park.

We next visited the old cemetery where we were told about 500 "Mormon" pioneers were buried, a silent testimony to the suffering and privations that they were called to undergo for the gospel's sake. They have verily laid down life that they might take it up again and while the people of the world, (and I fear too few of our own people) know little of their struggles and hardships in detail, yet their influence is spreading and the cause they sacrificed so much for is growing in a remarkable degree. They occupy unknown graves and the cemetery is in a very bad state of neglect. The graves are over run with weeds, and nothing marks the place of a great many graves.

From here we went to the river and saw the place where the pioneers had pushed their rafts off to cross it. We also followed the old trail out of the river bed and saw the prospect that met the eye of the pioneer when first getting on the bluff that rose from the river's edge. A number of other old landmarks were visited and we felt well repaid for worship.

Visiting the place at this time, with well improved farms everywhere and the city of Omaha only six miles distant, it is almost an impossibility to realize the difficulties that met the first or even some of the latter "Mormon" pioneers; and while thinking upon what they did for the cause they loved, I could but make a stronger resolution to continue their work until all of the Lord's purposes are accomplished.

Wm. Redd.

MISCELLANEOUS.

A Pre-Historic City.

Brother F. P. Hammond of Union, Oregon, sends us the following clipping:

Los Angeles, Cal., March 17.—In the San Jacinto mountains, near the edge of the Coachella valley, B. P. Bond, of Long Beach, has just made California's most important archaeological discovery, and one that will be of worldwide interest. While rambling up from his desert land claim, he found the ruins of a prehistoric city containing from 700 to 1000 well-preserved stone houses. Evidences of well-paved streets, strange earthenware of fine type scattered about and the general aspect of the place shows that it was no mean community, but savored of civilization.

Bond arrived here today and after conferring with Charles F. Lummis and other scientists, arranged to place accurate information concerning his remarkable find before the Smithsonian Institute. He already has assurance by wire that an immediate and thorough exploration will be conducted from Washington and has been asked in the meantime not to divulge the exact location of the ruins, lest relic-hunters and others strip them of probable valuables. He states the silent city lies within 15 miles of Indio and not over five miles from the old Los Angeles-Yuma road.

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PRIESTHOOD.

BY JOSEPH SMITH. TAKEN FROM THE CONTRIBUTOR, VOL. 3, PAGE 65.

In order to investigate the subject of the Priesthood, so important to this, as well as every succeeding generation, I shall proceed to trace the subject as far as I possibly can from the Old and New Testaments.

There are two Priesthoods spoken of in the scriptures, viz., the Melchisedec and the Aaronic, or Levitical. Although there are two Priesthoods, yet the Melchisedec Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the Priesthood, and the key of the Kingdom of God in all ages of the world, to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven.

Its institution was prior to "the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy," and is the highest and holiest Priesthood, and is after the order of the Son of God, and all other Priesthoods are only parts, ramifications, powers and blessings belonging to the same, and are held, controlled and directed by it. It is the channel through which the Almighty commenced revealing his glory at the beginning of the creation of this earth, and through which he has continued to reveal himself to the children of men to the present time, and through which he will make known his purposes to the end of time.

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and the oldest of all, the great grand progenitor of whom it is said, in another place, he is Michael, because he was the first and Father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fulness of times; i. e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed; Ephesians, chap. 1, 9th and 10th verses:

"Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth in him."

Now the purpose in himself, in the winding up scene of the last dispensation, is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations.

And again. God purposed in himself that there should not be eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in

one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore he set the ordinances to be the same forever and ever, and set Adam to watch over them to reveal them from heaven to man, or to send angels to reveal them. Hebrews, i. 14: "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation."

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. From the above quotation we learn that Paul perfectly understood the purposes of God, in relation to his connection with man, and that glorious perfect order which he established in himself, whereby he sent forth power, revelations and glory.

God will not acknowledge that which he has not called, ordained and chosen. In the beginning God called Adam by his own voice. See Genesis, iii:9, 10: "And the Lord called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and hid myself." Adam received commandments and instruction from God; this was the order from the beginning.

That he received revelations, commandments and ordinances at the beginning is beyond the power of controversy; else how did they begin to offer sacrifices to God in an acceptable manner? And if they offered sacrifices they must be authorized by ordination. We read in Genesis iv:4 that Abel brought the firstlings of the flock and the fat thereof, and the Lord had respect to Abel and to his offerings. And again Hebrews xi:4—"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh." How doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness.

And if this is not the case, I would ask, how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Hence, that he spoke after he was dead must be by being sent down out of heaven to administer.

This, then, is the order of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fulness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation.

The power, glory, and blessings of the Priesthood could not continue with those who received ordination only as their righteousness continued; for Cain also being authorized to offer sacrifice, but not offering it in righteousness, was cursed. It signifies then, that the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing.

If Cain had fulfilled the law of righteousness, as did Enoch, he could have walked with God all the days of his life, and never failed a blessing. Genesis v:22: "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters, and all the days of Enoch were three hundred and sixty-five years; and Enoch walked with God, and he was not, for God took him." Now this Enoch, God reserved unto himself that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of whom there has been but little revealed. He is reserved also unto the Presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise. He is a ministering angel, to minister to those who shall be heirs of salvation, and appeared unto Jude, as Abel did unto Paul, therefore Jude spoke of him, 14th and 15th verses; "And Enoch, the seventh from Adam, revealed these sayings: Behold, the

Lord cometh with ten thousand of his Saints."

Paul was also acquainted with his character, and received instructions from him; Hebrews xi:5: "By faith Enoch was translated, that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, and that he pleased God; but without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a revealer to those who diligently seek him."

Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent, to be revealed in the last times.

Many may have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order and a place prepared for such characters, to be held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead. See Hebrews xi, part of the 35th verse; "Others were tortured, not accepting deliverance, that they might obtain a better resurrection."

Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then can it be said a better resurrection? This distinction is made between the doctrine of the actual resurrection and translation; translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory.

On the other hand, those who were tortured, not accepting deliverance, received an *immediate* rest from their labors. See Revelations xiv, 13; "And I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labors and their works do follow them."

They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same works after they receive a resurrection for their bodies. But we shall leave this subject and the subject of terrestrial bodies for another time, in order to treat upon them more fully.

The next great grand patriarch, who held the keys of the Priesthood, was Lamech. See Genesis v, 28, 29: "And Lamech lived one hundred and eighty-two years and begat a son, and he called his name Noah, saying, This same shall comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed." The Priesthood continued from Lamech to Noah. Genesis vi, 13, "And God said unto Noah, The end of all flesh is before me, for the earth is filled with violence through them, and behold, I will destroy them with the earth."

Thus we behold the keys of the Priesthood consisted in obtaining the voice of Jehovah, that he talked with him in a familiar and friendly manner, that he continued to him the keys, the covenants, the power and the glory, with which he blessed Adam at the beginning; and the offering of sacrifice, which also shall be continued at the last time; for all the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty, in any of the dispensations, shall all be had in the last dispensation; therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the holy Prophets; then shall the sons of Levi offer an acceptable sacrifice to the Lord. See Malachi iii:3: "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of

Levi, and purge them as gold and silver, that they may offer unto the Lord."

It will be necessary here to make a few observations on the doctrine set forth in the above quotation, as it is generally supposed that sacrifice was entirely done away when the Great Sacrifice was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the Prophets.

The offering of sacrifice has ever been connected, and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High, in ancient days, prior to the law of Moses; which ordinance will be continued when the Priesthood is restored with all its authority, powers and blessings.

Elijah was the last Prophet that held the keys of this Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of this Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. "And I will send Elijah the Prophet before the great and terrible day of the Lord," etc., etc. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness.

It is a very prevalent opinion that the sacrifices which were offered were entirely consumed. This was not the case; if you read Leviticus, ii, 2, 3, you will observe that the Priest took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintenance of the Priests, so that the offerings and sacrifices are not all consumed upon the altar—but the blood is sprinkled, and the fat and certain other portions are consumed.

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications and blessings. This ever did and will exist when the powers of the Melchisedec Priesthood are sufficiently manifested; else how can the restitution of all things spoken of by all the Holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued.

It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son, through their succeeding generations. See Book of Doctrine and Covenants.

WHEN SIDNEY RIGDON FIRST SAW JOSEPH SMITH.

FROM MILLENNIAL STAR, 1850, PAGE 329.

The following question was asked by one of our correspondents, "When did Sidney Rigdon have the first interview with Joseph Smith, the Prophet?"

We answer that Sidney Rigdon never saw Joseph Smith until December, 1830, the visit being prolonged into January, 1831. These two persons had never been within two or three hunderd miles of each other until that period. Elder P. P. Pratt, in speaking of this visit, represents it as taking place early in 1831. Some have supposed this statement to be incorrect in point of time, but it is strictly true; the visit commenced in December, and was prolonged into January.

And Israel shall be saved in mine own due time; and by the keys which I have given shall they be led, and no more be confounded at all.—Doc. & Cov.

ENVY.

BY ELDER GEORGE GARDNER,
PINE VALLEY, UTAH.

"Thou shalt not covet." Covetousness is the seed from which springs the parasite envy, which feeds upon the human soul, and upon all that is good and virtuous, killing and destroying it. Like the spore of smut that fastens itself upon the kernel of wheat, it turns the vital and useful part black and smutty.

An envious man is mean and terrible. Envy is good stuff from which to make a rascal. A covetous man only wants the fortunes of others. An envious man wants to destroy the fortunes of others, the reputation of others, and the peace of others. He does not want these himself so much as he wants others to be deprived of them.

An envious man is always in misery. He strives to hide his envy and malice; he even tries to make people believe he is happy—as if an envious man had the right to joy. He wears the mantle love; and tries to hide the gloomy light that illuminates his soul. He hides this light; and how dark is a man who is always night.

We are not deceived by such a man. Where the bright light of man should shine there is only a shadow. What should be rays of warmth is cold and piercing. What icy channels such lives run in. For them there is no sun, no summers, and no flowers. There is only frost and snow, fog and night. We cannot describe the spirit that dwells in the body of such a man. The envy feeds upon it, the cold chills it, and the fog smothers it. Each makes it more withered. What we see on the surface is terrible. What must be the hidden regions!

What do such men do? Evil and good. Evil for evil purposes and good for evil purposes. The latter is the most wicked.

A minister who is a villian is the one most to be feared. Judas, an apostle, betrayed the Savior with a kiss. A certain minister today spends his entire energy in deceiving his followers, and slandering those who do not follow him. He calls slandering others, "troubling Israel." This slime that he is continually throwing at others falls upon himself. He is now becoming hideous to his own followers, who are gradually leaving him. This man is known as the "Snake," not a bad name for such a reptile. One that seems always to be crawling upon the ground. A dog will sneak and hunt, when sent by his master. This reptile hunts for himself.

Whom does this man prey upon? Those who have injured him? No. Those who have done him good.

He seems to even hate the sun that warms him, the birds that sing for him, the grass that grows for him, and the flowers that bloom for him; for he never looks at the sun, never listens to the birds. The only look he has is one that bites. His whole bent body seems to be an open mouth whose sole purpose is to bite.

Such is envy. Beware, that it does not grow upon you.

NEVER SAY FAIL.

Keep pushing—'tis wiser
  Than sitting aside,
And dreaming and sighing,
  And waiting the tide;
In life's earnest battle
  They only prevail
Who daily march onward
  And never say fail!

With an eye ever open
  A tongue that's not dumb,
And a heart that will never
  To sorrow succumb,
You'll battle and conquer
Though thousands assail;
How strong and how mighty,
  Who never say fail!

The spirit of angels
  Is active I know.
As higher and higher
  In glory they go;
Methinks on bright pinions
  From heaven they sail.
To cheer and encourage
  Who never say fail!

In life's rosy morning,
  In manhood's firm pride,
Let this be your motto,
  Your footsteps to guide—
In storm and in sunshine,
  Whatever assail,
We'll onward and conquer,
  And never say fail!

—R. H. Stringfellow, in Millennial Star, 1882.

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Editorial

STRONG PROOF.

When Joseph Smith, the great Prophet, Seer and Revelator of the nineteenth century, acting under directions and authority which he had received from God, first set out to establish the true Church of Christ he promised that all who, in honesty and sincerity, would unite with that Church, should receive the Holy Ghost, and that their minds should be so quickened, strengthened and enlightened by the power thereof that they should receive a testimony of absolute knowledge that the religion they had embraced was none other than that which the Savior taught when he was upon the earth, and that it had been restored by revelation in these the last days.

Before the Church was a year and a half old, in August 1831, he gave out a revelation which contained a declaration to the effect that any man or woman who had joined the Church by fully complying with the conditions of admission, and had actually received the Holy Ghost and the testimony of the truth of the gospel as taught by the Latter-day Saints which it imparts would surely lose that Spirit and the light and knowledge which emanate from it, provided he or she should do a certain thing. And this certain thing was not an outward act that could be witnessed by any human eye; it was inward, and not a human soul other than the person guilty of it need have any knowledge concerning it until its consequences should begin to appear in the culprit. Here is the passage referred to:

> And, verily, I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.—Doc. & Cov. 63:16.

The literal fulfillment of this passage in only too many cases that have occurred in the Church since it was organized, at different stages of its growth, and in different countries, and among different races of people, is a very strong proof that its origin was divine, and that the Prophet who organized it, and laid down its laws, and taught it in doctrine, was indeed the mouthpiece of the living God to the inhabitants of the earth. The experience of more than three quarters of a century has proved that the adulterer cannot retain the faith of the gospel as taught by the Latter-day Saints, and that the man or woman who commits this sin, even in the heart, will deny

that faith and become an apostate, unless the offense is followed by speedy and complete repentance, which means its utter abandonment.

The personal history of the Church of Jesus Christ of Latter-day Saints, from the day it was organized until now, proves that there is no place nor room in it for the immoral man or the unchaste woman. This class of sinners cannot retain a standing in it. They may bury their guilt in the deepest secrecy; no human being may ever appear as a witness against them; no human tongue may ever speak of their sin; they may deny it, and may strive to wear an outward appearance of innocence, and of faithfulness to their covenants as Latter-day Saints. But soon symptoms appear in their conduct and utterances by which their experienced and discerning brethren and sisters know that something is wrong. Their secret sin is corroding their souls; the outward proofs of an inward poison are shown in their countenances; and the truths of the gospel to which they formerly testified in earnestness and solemnity, they now begin to deny, and soon, even though they be not dealt with by the officers or tribunals of the Church, they cease to be numbered with the people of God. They sink into a depth of darkness more impenetrable than that in which the gospel found them, and are in danger of committing the sin against the Holy Ghost.

Take a man who has been immoral; who has thrown his own virtue to the winds and has destroyed that of innocent and confiding woman; who has, in fact, become actually depraved in the gratification of his animal passions. Let that man hear, believe and obey the gospel as taught by the Latter-day Saints, and it will make a new man of him. It will wash away his sins. It will cleanse him inside and out. It will purge his soul and correct his conduct. It will transform him from a libertine into an examplar and champion of chastity. It will make of him a true, loyal and loving husband, a faithful and affectionate father, and a model citizen.

More, much more than all this, the gospel as taught by the Latter-day Saints will fill him with a knowledge of righteousness, and because of his obedience to it he will be clothed with the authority of the holy priesthood, will enjoy and exercise the gifts and powers of a prophet of the Most High, and will be sent forth as an ambassador of the Lord Jesus Christ, the power of God confirming his teachings and labors. Beneath his hands the sick will be healed, and the baptism of the Holy Ghost and of fire will be realized by the honest who receive the truth under his ministry. He that was formerly a vile and depraved sinner, has been forgiven, born again and made a son of God.

What a wondrous, glorious change! What cause for praise and gratitude to God! What transformation and exaltation to be accomplished within a few brief years! What power it shows in the fulness of the gospel as preached and enjoyed by the Latter-day Saints!

But let the man who has thus been lifted up out of the depths of wickedness and exalted by the power of the gospel, return to the sin of adultery in which the gospel found him, how quickly will the work of his redemption and elevation be undone, and what a fall will he have! What shame and remorse will overwhelm him, and what grief will fill the souls of his family and friends! The fiery indignation of that God who forgave him before he made the covenants of a Latter-day

Saint, and filled him with the Holy Ghost, and clothed him with divine authority, is now poured out upon him, the light and Spirit of truth depart from him, he loses and denies the faith by which alone his soul can be saved, and he sinks to an awful hell.

This is his fate though no human witness testifies against him, and no human tongue tells of his guilt. It would be a painful task to recount the many cases that have occurred in the history of this Church which prove in an overwhelming manner, the literal truth of all that is here stated concerning the fruits of adultery among those who once have taken upon themselves the name and obligations of a Latter-day Saint. No such results usually follow this sin among the members of other churches. Why? Because no other church on earth has as high a law, as pure a gospel as has the Church of Jesus Christ of Latter-day Saints; and where much has been given much will be required.

It is the unanimous testimony of the leaders, and of tens of thousands of the members of the Church of Jesus Christ of Latter-day Saints, that the adulterer, male or female, cannot long survive within its organization. As surely as poison produces death, this sin destroys the faith and standing of any member of this Church who commits it. The corollary is that the Latter-day Saint, in respect to the relations of the sexes, are the purest people in the world; and another corollary grows out of this one: A people who are pure in their sexual relations are pure in all their associations with their fellow men. Any student of sociology knows this to be true.

Lest despair seize the sinner, and any remnant of faith left in him be utterly destroyed, it is needful here to repeat the assurance given so many times in the scriptures, that the mercy of God endureth forever; and that even a Latter-day Saint who has, since becoming such, committed adultery may obtain forgiveness. But he must repent with all his heart, and make such reparation as lies within his power, and he must humble himself before God and his brethren, and by stern, severe and persistent self-discipline escape from this temptation and get the Spirit of God in his heart. By persevering in this course he may regain the favor of the Lord and the confidence of his brethren and sisters. But the many shipwrecks of faith scattered wherever there have been numerous branches of this Church out in the world, and which have been caused by this heinous sin, tell how fatal it is to the spiritual life of Latter-day Saints.

MAN.

What a piece of work is man! How noble in reason! How infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!—Hamlet, act 2, scene 2.

The greater the intelligence a man possesses the nearer to the gospel of Christ will his teachings and sentiments approach. This is true of the sages, writers, orators and intellectual leaders of all ages and races. The only exceptions are found in indivduals whose souls have been swayed by sin. The gospel embraces all intelligence; hence the more intelligence any human being displays the more will the gospel be manifested in him. Shakespeare lived in an age of spiritual darkness. Yet at times his wonderful intellect o'erleaped the boundaries of spiritual knowledge as defined by the theology of his time, and flashed forth gems of spiritual truth which illumine some of

his passages in a manner that suggests divine inspiration.

In Shakespeare's day, and for many centuries before his birth, and for about two centuries after his death, the Christian world contained no teacher who knew that man was actually and literally the child of God, and of the same race as the angels which surround his throne; religious teachers, in a vague, mystical and figurative sense, taught that God was the Father of mankind; but these same religious teachers would have been shocked had a man risen up among them and presented such a doctrine as the literal truth, divested of all mystical or metaphorical significance.

Well might Shakespeare praise man, even to the extent of comparing him in action with an angel, and in apprehension with a God. What Shakespeare here taught as a poet, Joseph Smith taught as a prophet. Upon this subject Parley P. Pratt, a pupil of the great Seer of the nineteenth century, wrote:

> Jesus Christ, a little babe like all the rest of us have been, grew to be a man, was filled with a divine substance or fluid called the Holy Spirit, by which he comprehended and spake the truth in power and authority, and by which he controlled the elements and imparted health and life to those who were prepared to partake of the same.
>
> This man died, being put to death by wicked men. He arose from the dead the third day, and appeared to his disciples. * * *
>
> Here then we have a sample of an immortal God, a God who is often declared in the scriptures to be like his Father, "being the brightness of his glory, and the express image of his person," and possessing the same attributes as his Father, in all their fulness; a God not only possessing body and parts, but flesh and bones and sinews, and all the organs, senses and affections of a perfect man.
>
> He differs in nothing from his Father except in age and authority, the Father having the seniority, and consequently the right, according to the patriarchal laws of the eternal Priesthood to preside over him, and over all his dominions, forever and ever.
>
> * * *
>
> But every man who is eventually made perfect, raised from the dead, and filled or quickened with a fulness of celestial glory, will become like them in every respect, physically and in intellect, attributes or powers.
>
> The very germs of these God-like attributes, being engendered in man, the offspring of Deity, only need cultivating, improving, developing and advancing by means of a series of progressive changes, in order to arrive at the fountain Head, the standard, the climax of Divine Humanity.—Key to Theology, chapter 5.

Joseph Smith the Prophet taught that "as man now is God once was, and that as God now is man may become." While this doctrine arouses the antagonism of the theologians of Christendom, it adds in a vast degree to the dignity and responsibility of man, and has a powerful tendency to make him ashamed to do wrong. It is likely that Shakespeare himself did not dream how near he came to announcing this great truth so clearly revealed to and so plainly taught by the great Seer of the nineteenth century, Joseph Smith.

Man is indeed the "paragon of animals," "in action like an angel," and "in apprehension like a God;" for he is the offspring of God, and by obeying the same laws his heavenly parent obeyed, may attain to the same power, glory and exaltation his celestial Parent possesses. Such is the reward which the gospel offers to those who will conform their lives to its requirements—the gospel as taught by the Latter-day Saints.

In reply to several correspondents, we will state that the rules of the Church of Jesus Christ of Latter-day Saints regard as lawful any marriage which is lawful in any state or country in which it was performed, and any divorce granted by any court of competent jurisdiction in the manner provided by law. Divorced persons may re-marry. A man or woman who is living in adultery, is not eligible for

baptism into this Church, and cannot be baptized until the illicit relation is terminated and has been utterly abandoned and thoroughly repented of. Even this form of sin, soul-withering as it is, may be repented of, and the guilt of it may be removed by baptism. But baptism is worse than useless, because it becomes mockery and sacrilige, if administered to parties guilty of this sin before they repent. It sometimes happens that persons who practice this form of sin, hear and become interested in the gospel as taught by our elders, and they are at a loss what to do. The answer is, repent of your wrongdoing quickly and thoroughly, which means to absolutely and utterly abandon it, and cease to repeat or indulge in it; and conform your life, your conduct, and the desires and purposes of your heart, to the laws of the land you live in and the commandments of God as recorded in the scriptures. Thorough reformation will entitle you to and prepare you for baptism, which will wash away the sins of your past life, for this is exactly what baptism is for.

The Latter-day Saints teach that all men are the children of God, but the New Testament calls Jesus the Only Begotten Son of God. We have been asked repeatedly to explain this seeming contradiction. Jesus is called the Only Begotten because he was the only human being who was ever begotten in mortality in the same way that he was. His mother was overshadowed by the power of the Highest, and the Holy Ghost came upon her, preparatory to conception. No other mortal child was ever conceived in the same manner and by the same power, and hence Jesus is literally the Only Begotten. But the scriptures plainly prove that God is the Father of the spirits of all men. There is really no contradiction in the Bible, nor between the teachings of the Bible and those of our Church, in reference to this subject.

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1. What is the meaning of the prophecy of Isaiah (2:3), "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem"?
2. Did the prophets from Moses to Christ hold the Melchisedec priesthood?
3. Where, when and by whom was John the Baptist ordained, and did his authority go any further than the Aaronic priesthood?

P. H., Lincoln, Utah.

1. During the Millennium Christ will reign personally over the whole earth as "King of kings and Lord of lords." He will have two capital cities, Zion on the American continent, which will be the temporal or political headquarters of his kingdom, and from whence will issue the laws by which the nations will be governed; and Jerusalem, which will be a spiritual center from which the word of the Lord will be published to the world.

2. Yes, and they "were ordained bv God himself."—Joseph Smith; Compendium, p. 28.

3. John the Baptist "was ordained by the angel of God at the time he was eight days old." (Doc. and Cov. 84:28). He was baptized in childhood (Ibid). So far as we know he held only the Aaronic priesthood during life.

No one can respect himself or have that sublime faith in himself which makes for high achievement while he puts half-hearted, mean service into his work. The man who has not learned the secret of taking the drudgery out of his work by flinging his whole soul into it, has not learned the first principles of success or happiness. Let other people do the poor jobs, the botched work if they will. Keep your standards up. It is a lofty ideal that redeems the life from the curse of commonness and imparts a touch of nobility to the personality.—O. S. Marden.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now it came to pass that when those Lamanites who had gone to war against the Nephites had found, after their many struggles to destroy them, that it was in vain to seek their destruction, they returned again to the land of Nephi.

2. And it came to pass that the Amalekites, because of their loss, were exceeding angry. And when they saw that they could not seek revenge from the Nephites, they began to stir up the people in anger against their brethren, the people of Anti-Nephi-Lehi; therefore they began again to destroy them.

3. Now this people again refused to take their arms, and they suffered themselves to be slain according to the desires of their enemies.

4. Now when Ammon and his brethren saw this work of destruction among those who they so dearly beloved and among those who had so dearly beloved them; for they were treated as though they were angels sent from God to save them from everlasting destruction. therefore, when Ammon and his brethren saw this great work of destruction, they were moved with compassion, and they said unto the king,

5. Let us gather together this people of the Lord, and let us go down to the land of Zarahemla, to our brethren the Nephites, and flee out of the hands of our enemies, that we be not destroyed.

6. But the king said unto them, behold, the Nephites will destroy us, because of the many murders and sins we have committed against them.

7. And Ammon said, I will go and inquire of the Lord, and if he say unto us, Go down unto our brethren, will ye go?

8. And the king said unto him, Yea: if the Lord saith unto us Go, we will go down unto our brethren, and we will be their slaves until we repair unto them the many murders and sins which we have committed against them.

9. But Ammon said unto him, It is against the law of our brethren, which was established by my father, that there should be any slaves among them; therefore let us go down and rely upon the mercies of our brethren.

10. But the king said unto him, Inquire of the Lord, and if he saith unto us Go, we will go; otherwise we will perish in the land.

11. And it came to pass that Ammon went and inquired of the Lord, and the Lord said unto him,

12. Get this people out of this land, that they perish not, for Satan has great hold on the hearts of the Amalekites, who do stir up the Lamanites to anger against their brethren to slay them; therefore get thee out of this land; and blessed are this people in this generation, for I will preserve them.

13. And now it came to pass that Ammon went and told the king all the words which the Lord had said unto him.

14. And they gathered together all their people; yea, all the people of the Lord, and did gather together all their flocks and herds, and departed out of the land, and came into the wilderness which divided the land of Nephi from the land of Zarahemla, and came over near the borders of the land.

15. And it came to pass that Ammon said unto them, Behold, I and my brethren will go forth into the land of Zarahemla, and ye shall remain here until we return; and we will try the hearts of our brethren, whether they will that ye shall come into their land.

16. And it came to pass that as Ammon was going forth into the land, that he and his brethren met Alma over in the place of which has been spoken; and behold, this was a joyful meeting.

17. Now the joy of Ammon was so great even that he was full; yea, he was swallowed up in the joy of his God; even to the exhausting of his strength; and he fell again to the earth.

18. Now was not this exceeding joy? Behold, this is joy which none receiveth save it be the truly penitent and humble seeker of happiness.

19. Now the joy of Alma in meeting his brethren was truly great, and also the joy of Aaron, of Omner, and Himni; but behold their joy was not that to exceed their strength.

20. And now it came to pass that Alma conducted his brethren back to the land of Zarahemla; even to his own house. And they went and told the Chief Judge all the

things that had happened unto them in the land of Nephi, among their brethren, the Lamanites.

21. And it came to pass that the Chief Judge sent a proclamation throughout all the land, desiring the voice of the people concerning the admitting their brethren, who were the people of Anti-Nephi-Lehi.

22. And it came to pass that the voice of the people came, saying, Behold, we will give up the land of Jershon, which is on the east by the sea, which joins the land Bountiful, which is on the south of the land Bountiful; and this land Jershon is the land which we will give unto our brethren for an inheritance.

23. And behold, we will set our armies between the land Jershon and the land Nephi, that we may protect our brethren in the land Jershon; and this we do for our brethren, on account of their fear to take up arms against their brethren, lest they should commit sin: and this their great fear came, because of their sore repentance which they had, on account of their many murders, and their awful wickedness.

24. And now behold, this will we do unto our brethren, that they may inherit the land Jershon; and we will guard them from their enemies with our armies, on conditions they will give us a portion of their substance to assist us, that we may maintain our armies.

25. Now, it came to pass that when Ammon had heard this he returned to the people of Anti-Nephi-Lehi, and also Alma with him, into the wilderness, whence they had pitched their tents, and made known unto them all these things. And Alma also related unto them his conversion with Ammon, and Aaron, and his brethren.

26. And it came to pass that it did cause great joy among them. And they went down into the land of Jershon, and took possession of the land of Jershon; and they were called by the Nephites the people of Ammon: therefore, they were distinguished by that name ever after.

27. And they were among the people of Nephi, and also numbered among the people who were of the church of God, and they were also distinguished for their zeal toward God and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end.

28. And they did look upon shedding the blood of their brethren with the greatest abhorrence; and they never could be prevailed upon to take up arms against their brethren; and they never did look upon death with any degree of terror, for their hope and views of Christ and the resurrection; therefore, death was swallowed up to them by the victory of Christ over it;

29. Therefore, they would suffer death in the most aggravating and distressing manner which could be inflicted by their brethren, before they would take the sword or cimeter to smite them.

30. And thus they were a zealous and beloved people, a highly favoured people of the Lord.—Alma 27.

"The people of Anti-Nephi-Lehi" were Lamanite converts to the Nephites' religion. After their conversion the thought of their old practice of shedding human blood became so repugnant to them that they buried their war weapons deep in the earth and would not defend themselves when their unconverted tribesmen came against them in battle. When their unconverted tribesmen saw this they forebore their butchering of them, but set out northward on a marauding expedition against the Nephites. They were repulsed here with great loss, which loss was chiefly sustained by the Amalekites and Amulonites, two aggregations of Nephite renegades who had joined the red men, with the intention of using them as a tool. The heavy inroads made into their numbers during their last campaign, had incensed the Amalekites, as the present chapter explains, and their thirst for blood increased. So they inflamed the Lamanites to another depredation against the defenseless Lamanite converts, which impelled Ammon, the Nephite missionary, to take his people out of the savages' domain, God willing.

Ammon said, "I will go and inquire of the Lord," and he went.

"Inquire of the Lord;" here is a peculiar principle. In olden days when knowledge was so comparatively scarce in the earth, the seers seemed to have made it a custom, when they were in doubt, to go and formally ask their allwise Creator to send them a definite word as to which course they should pursue. We note that David, Ahimelech, Saul and others, as spiritual guides to a people have the phrase, "inquired of the Lord" connected with their history (I Sam. 23:2; 22:9-10; Judges 20:27-28, etc.).

Here is a doctrine of much moment, yet its place in God's dealing with men seems but slightly understood by many believers in God. These ancient leaders went out and asked their heavenly Father for wisdom, just as you go into another room and request your earthly father to explain something. And

moreover they got the desired light, couched in words warm from the breath of Jehovah. Even as you would leave your father's room knowing precisely what he said to you. Now why did the Lord reward the prophets with a direct word-message? Simply because the lack of general intelligence of those days made it necessary if the Lord was going to preserve his name in the world.

How about since those old gloomy days? Have there ever been such times since? "Yes," say all Christians, "in the days of the Savior; he himself was a revelation of God, and after him his apostles received direct revelation from the great Source of knowledge by inquiry, and we have it in the New Testament." Any other time when the sum total of the world's light only shone glimmeringly and doubtfully? "Yes," say we Christians, called "Mormons." "When?" When the effect of the Dark Ages and the religious chaos that the succeeding Reformation brought, which effect was men running "to and fro seeking the word of God," in scores of jarring, strife-rent creeds of Christianity, "and could not find it." Through God's grace a prophet came forth declaring to frenzied Christendom, "thus saith the Lord." He was brought forth as all prophets have been, from obscurity. He would "inquire of the Lord," (as did the ancient prophets) when the darkness of that time did not admit of a solution of problems that stared religionists in the face. He received worded answers from the Almighty as did the seers of old, and he wrote them down. And they have become scripture to the Latter-day Saints in connection with the scriptures of the Jewish prophets.

This Latter-day Prophet was Joseph Smith.

Has there been need of such prophetic services within the last hundred years? We believe that in a day not far future, it will be very generally recognized that, if Joseph Smith or some other prophet had not come forth when he did there would soon have been a great religious upheaval in Christendom, so great was the stress of the time, caused by a combination of circumstances. Ever since "Mormonism" was launched the creeds have been unconsciously absorbing a little of it as they could bear it, which has saved them from running amuck.

There is another requisite necessary in order that a man may receive a worded message from on High. He must be a man such as few men are, or have been. It requires one whose soul is nicely attuned to the Soul of Heaven. Otherwise no message from thence can be received. It is on this principle: that if the wireless telegraph receiving instrument be not exactly adjusted and attuned to the sending apparatus no word can be received by wireless.

That is the science of it.

But the All-wise always sees to it that such a man be on the ground whenever needed, so that when he has use for a prophet, the material for a prophet will be there. Such men were all the prophets, including Joseph Smith, and Ammon of our Book of Mormon narrative.

We need not here rehearse the results of Ammon's inquiring of the Lord; you have read it in the above installment. Next week we will see the sequence of removing the converted Lamanites over into Nephite territory.

The beginning of this dispensation of the fulness of times may well be compared to the commencement of a temple, the material of which it is to be built being still scattered, unshaped and unpolished, in a state of nature. I am thankful that the way is being prepared, and that we have the privilege of erecting a spiritual and moral superstructure—a Temple of God. I am happy to be a member of this community; it is my joy, my delight to perform the little services which God has given me the ability to do for the temporal and spiritual welfare of the children of men, for the establishment of the kingdom of God upon the earth, and for the bringing forth of his laws.—Brigham Young.

And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.—Doc. & Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Temperance.

We feel that the task we have set ourselves of talking to you on our Articles of Faith would not be complete without saying something about this much mooted question. Temperance, in truth, is the foundation principle of our temporal salvation. And it is very uphill business to try to attain spiritual salvation without temporal salvation. We do not think it would be putting it too strong to say that as a rule spiritual salvation is won, if at all, *via* the road of temporal salvation.

Latter-day Saints, we believe, are invariably given credit, by those who know them best for realizing this great truth a little more fully than any other people. Further, they have often been criticized by their "very spiritual minded" contemporaries, for paying so much attention to the physical needs of man. But we think it a safe and sane doctrine that of the vast majority of human beings you must save their bodies first and then you are in a way to save their souls afterward.

Such conditions must be brought about that a man is physically comfortable; then he is ready, or rather able, to think about the welfare of his immortal soul. That is, as a rule. He must feel easy and at peace, in body. Then, like the receiving instrument of the wireless telegraph apparatus that is exactly attuned, he is in a position to receive impressions from afar—from his Creator, if you please.

To be in this physical state, our bodies must not be surfeited with either food or drink. Neither must they be over stimulated by anything we may take into them, nor under stimulated by the absence of food. Temperance is the idea—moderation. The word temperance, in the public mind is usually associated with the abstenance from strong drink. That is because one may be more intemperate through the use of strong drink than through the use of anything else, common to Christian countries, hence temperance is more talked about in that sense.

But there are many other ways we may be intemperate, besides by the drinking of alcoholic liquors. Any action that tends to detract from the health of the human body in the long run, or upset its poise, is intemperance. The use of tobacco, especially the cigarette habit, is one of the worst forms of intemperance, in the great majority of cases. Overeating is another thing, which if indulged in continually may produce as dire consequences as the use of the poisonous tobacco, or indulgence in some other forms of intemperance.

The habitual taking of tea and cof-

fee into the body, especially in large quantities, is more or less serious intemperance, for there are injurious elements in those beverages, also. Overdressing, or contorting the body with unhygienic clothing for the sake of fads in fashion, or giving way to violent bursts of passion, as anger—are items of intemperance, for they have a pronounced detrimental effect upon the human machine. Lavish expenditures for house-furnishings, automobiles, etc., for the sake of show and far beyond actual necessity, are forms of intemperance, for they disturb the moral equilibrium of man, and put him out of harmony with his Maker. Needless to say, too, that one may be intemperate, very intemperate, in the use of language; also by the misuse of the organs of his body and in his general attitude toward his fellows.

But let us talk about these various items a little more in detail.

We will deal first with strong drink because that is the worst. It is worst because more misery has been caused through it, physical, mental and spiritual, and more premature graves have been filled through it in Christian lands than through anything else.

However, the Latter-day Saints do not entertain any fanatical views about that even. They believe it is bad only because it produces bad effects if used. As a religious body, it has been a definite principle of their faith to try to abstain from it, and this longer than with any other church as a church. Since the year 1833, there has been a law written on their church statute books against the use of strong drink. (Doc. and Cov. 89:5-7). That was less than three years after the organization of the Church. Ever since, for seventy-six years, this question has been the theme of pulpit instruction, among the "Mormons" quite as much as any other principle. Abstinence from alcoholic beverages is a law to them given of the Lord. Which makes a vast difference in its effect. Its effect has been that the great majority of Latter-day Saints are total abstainers, except for medicinal purposes. Effect number two: drunkenness in Latter-day Saint families is so infrequent that such cases are rare.

It might be asked then why Utah has not abolished the saloon before some other states of the Union. We answer because the people of Utah have not needed to have it abolished, nearly so badly as other states, for the simple reason that "Mormons" believe in temperance *from principle*, not from prohibition fundamentally.

In the early days of the settlement of Utah, before the "Gentile" element began to flock into the territory, the saloon was an unknown quantity in Utah. Mr. Elbert Hubbard, a celebrated writer and lecturer, in the December, 1908, issue of his "Philistine," a periodical published in East Aurora, New York, calls attention to this fact:

> Until the Gentiles came to Salt Lake City there was not a prostitute. pauper, gambler or drunkard in the city or vicinity.

This is only a matter of history, however, which has also been mentioned by Bayard Taylor and others. But of late years, a rough, saloon element have drifted into some localities of that region in such great numbers, that the liquor traffic has become a menace to the young people of the Latter-day Saints and other moralists there. Consequently it has become apparent that statewide prohibition of the manufacture and sale of intoxicating drinks is necessary. Hence at the general conference of the Church last October a resolution was adopted by the thousands of assembled Saints, pledging its members to work for the enactment of a liquor prohibition law at the coming session of the legislature.

Then the agitation began in real earnest, with the Deseret News, official organ of the Church, championing the cause. A prohibition bill was introduced into the Utah House of Representatives and passed by that body by the overwhelming majority of 39 to 3. Then the bill went to the Senate. Twelve men in that august body, which numbers only eighteen members, for reasons best known to themselves and the liquor dealers, killed the bill. And this in the face of the fact that the vast majority of the people wanted such a law, 75,000 of whom had inscribed their names on petitions pray-

ing for the passage of an act to entirely abolish the saloon from the state of Utah. To say why these twelve should have turned a deaf ear to the cry of the people would be entering into a controversy which is out of our province. But those men have assumed a position that causes many of their constituents to view them as betrayers of a trust.

Had the prayers of the people of Utah not gone unheeded, it would have been a crime to have manufactured or sold a glass of intoxicants in that state after Jan. 1, 1910, except for scientific or art purposes. This would have made Utah the only prohibition state of the intermountain region, where it so difficult to secure anti-liquor laws on account of its being a colossal mining district.

"But," says one, "why do you wish to pass prohibitive measures to curtail the personal liberty of individuals? I always understood the 'Mormon' people looked upon free agency as a sacred principle." Yes, friend, but is there freedom in strong drink—or a chain? Where there is one person who is an imbiber of alcoholic beverages who is a free man, how many are there are such who are *slaves*. The whiskey chain is upon them, they are weltering under its thralldom.

The principal reason why prohibition is desirable under the present conditions is that so many young men, too young to realize the grave danger, are lured to tamper with this chain, and all too late they find its awful links closing around them. If there were a raging lion in your neighborhood would it be sufficient to tie it up, leaving a clear field for innocent babes to go and play with it and be destroyed, or should such a dangerous beast be caged that no unsuspecting novice might mistake it for a lamb?

The flowing bowl is a very tempting thing. It makes thousands of slaves every year; it was never known to make a free man. It is a siren that captivates; its call is very hard to resist. At first you are captivated, then captured—then you find yourself in the toils of a monster, who owns you body and soul. That has been the fate of tens of thousands of young men, middle-aged men—no old men.

It was not our purpose to point out the effect of spirituous liquors upon the various organs of the human body. That has so often been done by writers, and these effects are so generally known and realized that it would probably be a thankless task for us to tabulate them here. We believe it is best to suppress the traffic entirely because we believe in temperance. And with the gilded saloon yawning in the face of our young people, experience has shown that a large per cent of them soon lose their power to be temperate.

It sufficeth us to append a few scriptural sentences that attest to the evil of not only using strong drink, but of letting it have a free hand in a community:

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20:1.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.—Prov.23:29-32.

EXPLANATION AND DEFENSE.

The Muncie (Ind.) Observer was liberal enough to give space, in a recent issue, to the following communication from Elder W. L. Wanless, president of the Northern Indiana conference:

Muncie, Ind., Feb. 19, 1909.

Inasmuch as numerous inquiries are being made regarding the Mormon movement in this city, a statement from them regarding their work follows:

The company of elders who are here hail from Utah, Idaho, Arizona and Canada. They are W. L. Wanless, president; W. M. Barratt, Thos. Gardner, W. B. Jacobs, Jos. Detton, Wilford Ricks, A. M. Steed, and D. Albert Banks. These young men range from nineteen to twenty-seven years of age and were, before coming here, farmers, bookkeepers, or carpenters. All are working without salary and believe they would show ingratitude toward Christ if they should accept a salary from their Church. They expect to remain in the work for at least two years. After being released they

will return to their various homes and vocations.

They purpose while here to teach to the people a system of religion which will restore Christianity to that simple, truth impressing, and unified condition which characterized it so emphatically in the Apostolic age.

They say, "Today the Christian churches, generally speaking, are in a fallen condition due to the many digressions that have been made by the leaders in past centuries. An apostacy from the Church began in the time of Paul and was urged on by the persecution of the early Roman emperors. The simplicity of the Church was lost when Pagan rites and ceremonies were admitted so that the Pagan people could be attracted and probably won to the Christian faith. The height of tihs apostasy was reached when the great Reformation began. From the time of Luther to the present many changes in the religious thought of the world have been made. The fact that each man has his own free agency has been more nearly established; that he also has a right to worship Deity as he chooses has been acknowledged.

But yet the Reformation has not brought about perfect conditions. We hear the leading ministers asking, "What shall we do to make our churches more attractive?" "What can we do to get the people interested in religion?" We hear on the other side the people say, "Why can not we have the same old gospel as is spoken of in the New Testament?"

It is a fact that a large per cent of Christians, especially among the highly educated, are not affiliated with any church. And, moreover, they are for the most part honorable, fair minded people. They object, they say, to a religion which teaches so many things that are proved absurd by common sense and that has, as a part of it, so much pride, conceit, and such a desire for money.

The churches are not attractive and interesting because the members lack sincerity, worship too much for form, and because the church has become too much of a business concern. Today religion is an appendage to life while it ought to be life itself. True and perfect religion requires a knowledge of every branch of science and demands that that knowledge be put to use.

The saint need not go about with a long, sanctimonious face, neither should he confine his thoughts to the Bible alone. He should believe and worship God and show by his happy countenance and unspotted daily life that he understands his relationship to his God and receives joy in worshiping him.

In 1820 when Joseph Smith bowed before God and asked Him which of the many churches was correct he received an answer which described Christianity exactly. It was: "They are all wrong; they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness but deny the power thereof." God had withdrawn the Holy Ghost from the world centuries before, and this is why people are not interested in religion. The Holy Ghost was promised to all who would comply with the first principles of the gospel and was the moving power with Former Day Saints. Until the churches are lead by this power, until the people have faith, repent, are baptized by immersion, have hands laid upon them, by an authorized servant of God, for the reception of the Holy Ghost, the old gospel can never be enjoyed.

The question then is, How can this be done? Roger Williams said there was no regularly organized church on earth in his time, and, moreover, there could not be until new apostles were sent by Jesus Christ.

Mormonism teaches that in 1823 an angel visited this earth and restored the everlasting gospel, as John promised one would do in the latter days. Since then many heavenly messengers have visited the earth and as a result many teachings that had long been lost are again among men. These, if correctly understood, would go far toward removing the seeming absurdities in the religious world of today.

We maintain that the church now, as in primitive times, should be builded on the foundation of apostles and prophets,—men whom God authorizes to give instructions to his children. Such men have been on the earth in every dispensation when the gospel in its fulness has been here. So long as a people depend on man alone to interpret the laws of God just so long will there be contention. Besides these at the head, there were in the ancient church other officers, viz., Elders, Seventies, Bishops, Priests, and Deacons. This complete organization not only does away with paying individuals to devote their entire time in the ministry, but brings all in closer connection with the church.

Our Church is characterized by simplicity, sincerity, brotherly love and charity. Its object is to make each individual a perfect master-mind and inspire its members to live such lives of purity and virtue that God shall be pleased to say, "Enter ye into my kingdom."

The church was organized April 6th, 1830, in the state of New York. It was driven across the continent and was compelled to suffer untold hardships, but its growth was not retarded. It has grown steadily until today there are 500,000 living members. Its membership has been doubled in the past twelve years.

Joseph Smith, the Mormon Prophet, was born in Sharon, Windsor county, Vermont, December 23, 1805. During his youth he worked as a farmer, but because of his frontier life his schooling was very meager. He received his first vision in 1820, was

arrested some forty times on trumped up charges but never was found guilty of the least crime. He was shot by a mob while in jail at Carthage, Ill., June 27, 1844.

The storm of persecution and ridicule which was directed against Joseph Smith from the time he announced himself until his martyrdom is merely another case of history repeating itself. What prophet or advocate of great truths has ever been generally acknowledged by his contemporaries? Strange to say, in all ages these messages of new light have met with great opposition, and chiefest among the opposers have been the guardians of the moral and spiritual civilization.

Not least among the truths that were given through the instrumentality of Joseph Smith are those contained in the American volume of scripture known as the Book of Mormon. This book is to the American continent what the Bible is to the eastern, and corroborates that sacred record in declaring that Christ's mission was not only divine but universal. It is from a belief in this book that we are erroneously called Mormons.

If our Christian friends would know how the great problem of church finances might be solved without humiliating themselves by so much solicitation, we would urge upon them the law of tithing—the law that was given of the Lord.

We look on the recent statements that have been published against us as mere outbursts of long-pent-up prejudice but believe that the majority of the citizens of Muncie are too broad minded to let such rumors rob them of the right to know for themselves. Generally speaking, we are well treated, and only rarely do we find one who assumes that his knowledge is complete.

Elder W. L. Wanless,
Pres. Nor. Ind. Conference.

TO FLY ACROSS THE ATLANTIC.

According to a telegram from Zurich Joseph Brucker, an Austro-American journalist, has arranged with Count Zeppelin for an airship flight across the Atlantic.

The story is that the start is to be made from Cadiz on July 25, with the West Indies as the destination of the trip.

The count is said to intend to follow the course of Columbus's first voyage of discovery.—Berlin letter to New York Sun.

Fear not, little flock, the kingdom is yours until I come. Behold I come quickly. Even so. Amen.—Doc. & Cov.

CORRESPONDENCE ON THE GOSPEL.

We present the following correspondence between a Christian lady not of our faith and a "Mormon" elder laboring in her state, in the belief that it will hold the close attention of our readers from beginning to end. Besides it is typical of the converse that is day after day passing between hundreds of traveling elders and average adherents of modern sectism. For it is a main feature of the mission of "Mormonism" to respectfully compare its doctrines with the doctrines of other persuasions, letting truth be the final arbiter. Names of correspondents are withheld by request of Secretary W. D. Van Dyke, of the Northern States mission, whom we have to thank for forwarding the letters. The good lady's letter follows:

Windam, Minn., Jan. 14, 1909.

Elder ————,
Minneapolis, Minn.:

In reply to your letter of Nov. 1, will say: We thank you for your offer of spiritual advice but we praise God this morning that "We need no man to teach us the way of salvation" for God's word says: "Ye need not that any man teach you after the anointing of the Holy Ghost" (I Jno. 2:27) and also that I feel that these are certainly the last days for God's word, (John 2:18) says so—"As ye have heard that anti-Christs shall come;" whereby we know that these are the last times, also and I feel in my soul before God whom I serve that you are wrong, and that I shall deal with you according to God's word. Please read the following verses. [Matt. 7] 16, 17, 18, 19, 20, and especially 21, which reads: "Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father in heaven." Also 22 and 23.

Now if you are honest with yourself you will read this and examine the foundations of your faith. I know that your soul is precious to God and hence I pray God to help me tell you the truth in love. Now we would appreciate very much if you will kindly stop sending that which we consider false religious literature to our household as we never read it and I only put it in the fire as soon as it reaches here. So please take notice. Now please read Rev. 19:20; also Acts 8:20-23.

Yours very truly,
Mrs. ————

The Elder's Reply.

Minneapolis, Feb. 26, 1909.

Mr. ———— and Wife,
Windam, Minn.

Dear Friends: While in the state capitol

building a short time ago I saw the following: "Free and fair discussion will ever be the firmest friends of truth," and I verily believe this to be so. All that falsehood needs is a chance and she will tie herself up in the vain endeavor to make contradictions agree; while the more there is heard about truth, the stronger it becomes. We realize that if what we are teaching to our fellowman "is of man it will fall of itself" but if it be of God it is truth and can never be overthrown. "Truth crushed to earth will rise again."

In sending you some of our literature I took it for granted that you felt strong enough in your faith that you would not be afraid to read the ideas of others. Weakness only needs to fear comparison and in justice to ourselves we should know both sides of the question, be it whatsoever it may, before we presume to sit in judgment on the case of another. The Savior has taught us this in strong terms Matt. 7:15—or even the whole chapter will be good for you to read.

If, however, you feel that you are not strong enough for a comparison of ideas, I do not wish to forward any more literature to you: because there are thousands of people who are not only willing but anxious to receive it.

Now do not think for a moment that I take offense because you have misapplied some passages of scripture, for if this is the way you see, just so should you speak—if you should speak at all from the understanding you have of the subject.

Were I inclined to use the scripture as a battering-ram I would not desire better chapters than those you have suggested in your letter. But this is not in accordance with the gospel of Christ, and that is what I am teaching to mankind. You cite me to the passage which says "We need no man to teach us the way of salvation," but you evidently forget what Romans 10:14-15 has to say on this subject, and also that a great part of the work done by the apostles of Jesus was that of teaching those who make identically the same claim on "the spirit" as you are making. Read II Tim. 4:1-8 "I charge thee before God:* preach the word: be instant in season, out of season, etc:" also Gal. 1:1-12 and see if these teachings are not necessary. If these are not enough I will cite you passages from every book in the Bible to show you that the very purpose of the ministry was *teaching*. Evidently you have misunderstood what I John 2nd chapter means. Read the 6th verse of this chapter, and take in connection with it that other passage which says: "He that turns a sinner from the error of his way, saves a soul from death and hides a multitude of sins." And keep in mind what I John further says 2:3-4 and also the 9th verse. I think the references you cited me in John are excellent. I believe we are now living in the last days. But your application regarding "anti-Christs" will not hold good for the good book says: "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son!" Latter-day Saints do not deny the Father nor the Son, for I bear you my testimony that they both live, that Jesus is the Son of God and the Redeemer of mankind, and that the gospel as I am teaching it to you is the gospel of Christ. I fully appreciate the meaning of Gal. 1:6-13, and I defy the world to show one point wherein we do not teach the gospel as the Bible gives it.

You have referred me to Matt. 7:21, "Not every one that saith unto me, Lord, Lord, etc." That is one of our favorite passages and in connection with it I would ask you to please read the following just to prove your own point:—Matt. 15:8-9; Jno. 14:15; Rom. 2:13; Luke 6:46-49; James 1:22-25: James 2:14-26; Rev. 20:12; Matt. 16:27; Titus 3:8; Eph. 4:25-32. By these you will perceive that we believe that our present life has much to do with our future reward.

I like your citation of Acts eighth chapter, because it makes it necessary for me to explain one more point. Acts 8:20-23 as you have cited it, deals with one Simon, who thought to purchase the gift of God with money. This chances to be another favorite theme of ours. If you will just investigate the doctrines taught by the Latterday Saints you will find that they attempt neither to buy nor to sell the "gifts of God," neither do they accept money for what they do for the cause of the Lord. Even the elders who visited your city last fall paid the whole of their own expenses (no salary is paid to any of our elders), for no other purpose than that they might present the gospel of Christ unto the sincere, who are looking for truth. The Savior has said that his sheep know his voice so, if the gospel doesn't sound familiar to you—judge ye.

In the inclosed letter received from you, you tell me that if I am honest with myself I would read the scriptures you cited and then examine the foundation of my faith. To be honest with myself I have done so, and I find not a weak place in all the foundation of my faith. Now I shall ask only as much of you as you have asked of me—Be honest with yourselves and read the scriptures I have referred you to, then examine the foundation of *your* faith, and see if there may not be some missing stones. Are you teaching the gospel just as it was taught when Christ and his apostles were here? Do you have a faith that so incites you to good wroks that it may not be said of you, "Not every one that saith unto me, Lord, Lord," etc.? Have you repented of your sins with a godly sorrow (II Cor. 7:10); and have you been baptized by immersion for the remission of those sins (Acts 2:38, 39) by one holding authority to thus baptize you (Heb. 5:4)? Have you had hands laid upon you for the reception of the Holy Ghost (Acts 8:14-23) which indeed entitles you to that spirit

spoken of in I John 2:27, to which you resort to prove that you "need no man to teach you the way of salvation?"

If you can answer all these questions truthfully, in the affirmative, all well and good; then obey Heb. 6:1-3 and go on unto perfection. But if there are any of these that you must answer in the negative, then "examine the foundation of your faith." "By their fruits ye shall know them," and the fruit can be no better than the tree; neither can the structure be any better than the foundation.

Your souls are precious in the sight of God; hence I pray that he will enlighten your minds that you may see the truth as I have taught it to you in love.

Your Friend and Brother,
Elder ————————.

CONFIRMATORY OF THE BOOK OF MORMON.

As an example of the relic-finds that are continually being made by the ground-workers of this country, bearing out the story of the Book of Mormon that there once dwelt in America a highly civilized race who originally migrated from the Bible countries of the old world, we are in receipt of the impress of such a relic from Elder J. William Johnson, writing from Canton, Texas, Mar. 21. Brother Johnson's letter containing the impresses of both sides of the Egyptian-like ornament reads in part:

"Elder E. F. Carlisle and I met a Mr. J. F. Adkerson, who had just moved from Oklahoma. We were talking to him about the Book of Mormon and he told us that he found a piece of metal while plowing on his farm in Beckom county, Oklahoma, township 8, range 21, section 11, north-west quarter of section, twelve inches under the surface of the ground. This piece of metal was of an ancient type and made of tempered copper so hard that steel couldn't cut it.

"Mr. Adkerson had it examined and he stated that it was pronounced Egyptian and he had sent the piece of metal to Europe as he was offered a reward there for it. I will send you the model of it; he gave it to me."

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father. how great will be your joy if you should bring many souls unto me?—Doc. & Cov.

The Missions.

CENTRAL STATES MISSION.

"We had a very successful week last week and found many good friends that wanted us to return—and a few that didn't. But everything is encouraging and we rejoice in our work." The above is from the report of Pres. Jos. B. Dalley of the Arkansas elders.

Elder F. F. Corbett says, "The 27th of March still finds us in the firing ranks. The week past Elder Nuttall and I have been holding meetings at Rector, Mo. The people were pleased to see us returning to finish our series. We found upon returning to that place that several have been reading the books we left them and these people were full of questions. We feel much encouraged through having met the Rector people."

Pres. P. P. Olsen of the Independence conference was a visitor at headquarters for a few days beginning March 26th. He has been making his headquarters at Joplin, Mo., the past winter where he has found the people very indifferent to the message of "Mormonism." He expects soon to take his men out cross-countrying again, laboring among the rural people, whom he has found to be much more appreciative of the good tidings of the restored gospel.

From the Sunny South.

March 30, Pres. Chas. A. Callis, of the Southern States mission called at the Journal office upon his way to attend the great conference at Salt Lake City. Upon inquiry as to the general status of his mission, he replied that the prospects are indeed very promising in that quarter. He assured us that prejudice was waning and that the doors of public places are being opened to the elders to proclaim their message in, as never before, that there is a material increase in the sale of our books and also in the tithes of the Saints under his jurisdiction.

From Germany.

On Saturday March 27, Elder B. F. Cummings, Jr., arrived in Independence, Mo., from Germany, where he labored as a missionary for nearly three years. He addressed the Saints on the Sunday evening following. His plans for the future are not fully determined, but for a time he will make his home with his parents in Independence. When he started on his mission in June, 1906, the family were members of the Nineteenth ward, Salt Lake City, but important changes have come to them since then.

Found Truth Seekers.

Writing from Mansfield, Ark., Elder K. L. Barton speaks of achieving much success and gaining satisfactory results from his work in that region. Upon coming into a certain town, "several asked us if we would preach for them" runs the letter, "and we told them nothing would please us better; so they got the use of a church and we were taken home by a Baptist minister to whom we sold a Book of Mormon. He had a 'Durant' and a 'Voice of Warning.' We also sold a number of the small books in the place and were asked to come back. The work of the Lord is growing."

Released.

The following laborers of the vineyard have returned home upon honorable releases:

Elder Geo. C. Murdock, labored in Liahona office, in Eastern Missouri and in Louisiana, home, Beaver, Utah; Elder David A. Berry, of the Independence conference, home, Cedar Fork, Utah; Elder John A. Evans, of the Arkansas conference, home Vernal, Utah; Sister May Green, labored in the mission office, the publishing office and in St. Louis, home Salt Lake City, Utah; Sister Pheobe Madsen, labored in the mission office and in St. Louis, home Brigham City, Utah.

Impression Left by the Nephite Record.

Elder Arthur S. Hinckley wrote a letter from Gainsville, Texas, March 28, from which we quote:

"Last week as Elder Perry and myself were out on the regular business of tracting, we came across an educator who at once became interested. Said the gentleman, 'I read your Book of Mormon when a boy.' The book he read had been owned by his grandmother before the birth of his mother, while she resided at Nauvoo, Ill., at the time of the expulsion of our people from there.

The gentleman purchased a set of our books from us and came through a heavy wind storm for a mile and a half to bring us home with him. When the Book of Mormon is once read the testimony it bears concerning the restored record can never be gotten away from."

Educating the People.

From the official report of Pres. G. E. Cahoon of the Missouri conference to Pres. S. O. Bennion: "The most of the elders have fertile soil to work in; prejudice is not very much manifested and all it will take is a continuation of effort to arouse the people to a realization of the fact that there is more in 'Mormonism' than in anything else. I have instructed them that where they have prospective reaping districts to return every four or five weeks and hold another series of meetings and take up the same principles again. This has been their method since the December conference and it is doing wonders in instilling in the minds of the people how harmoniously each principle of the gospel fits in with every other; and it clears up mysteries that were heretofore insurmountable."

At Pea Ridge, Elder Cahoon partially organized another Sunday school, with Elders Tolman and Webster as spiritual guides.

To Headquarters.

March 30, Pres. Samuel O. Bennion and wife, accompanied by Sisters Pheobe Madsen and May Green, left Independence for Salt Lake City. The purpose of the trip of the president and his wife is to attend the General Conference of the Church in all the world, to be held in the Tabernacle, Salt Lake City, April 4, 5, 6, and will return about April 25. Misses Madsen and Green are returning missionaries, who have each spent about one and a half years in valuable service in this part of the Lord's vineyard. Sister Laura Matthias, returning missionary from the Northern States also made one of the party, having spent the two days previous in a pleasant visit with us.

The next day Elder B. F. Cummings and G. C. Murdock took the train for the west. Brother Cummings' business is to attend the general April conference at headquarters, after which he will return to Independence. Brother Murdock has been released from missionary activities that have extended over a period of 26 months.

The Cause Prospering.

Elders Samuel J. Orme and Wm. E. Karren's field of labor was removed from Assumption Parish to St. Landry Parish. They travel the distance between the two places on foot and were delighted with the many successes that seemed to greet them nearly all along the line. At Maringouin they besought a Mr. Ed. Allen, cashier of the bank, to entertain them for the night. He said that he was unable to do so but directed them to go to the hotel and gave them the wherewith to cover their expenses. The proprietor, a Mr. J. L. Landry, refused to accept anything for their entertainment and told them, to keep the money, that they were not expected to pay. At another place, a little saw mill village, the people opened their homes to the brethren for cottage meetings and they testified that they liked the way they heard the gospel preached. They arrived at another place at about mid-afternoon and notwithstanding the lateness of the hour they were provided with a good dinner and invited to preach in the home that night.

These are examples of experiences with which they met along the way which cause them much rejoicing.

Achieving Results.

We herewith reproduce a most optimistic letter from Elders W. E. Jenkins and F. W. Leigh dated Sullivan, Ark., March 29:

"Since we sent in our report Saturday, we have found it necessary to change our postoffice address as we have so many in-

vitations to preach here and in this vicinity that we can't get to Huntington for a couple of weeks. We have appointments out for two and three nights ahead and now we have invitations to come back any time where we have been holding meetings and invitations to appear in two different places ahead. We have held meetings each night for the past week with the exception of two, when the weather prevented. We have sold all the Books of Mormon we have. We have sent orders for our song books; and the people are coming for a mile or two and some more, over rugged hills with torches and lanterns to attend our meetings.

"Some say they never heard such doctrine, they never knew that was 'Mormonism.' One old war veteran told us we had given him more information on the Scriptures in half a day than he had heard before. The Lord is opening the way before us and we can see he is blessing our feeble efforts and pricking the hearts of the people with his spirit so that they are desirous to learn the truth."

Oklahoma Conference.

The elders of the Oklahoma conference, fourteen in number, met at Marlow, Okla., March 20 and 21, in conference with Saints and President Bennion of the Central States mission. A number of priesthood meetings were held in which Pres. Bennion gave many valuable and encouraging instructions to the elders who have labored so valiantly in the campaign work during the fall and winter months.

Pres. J. E. Coleman, with his company of elders, deserve great credit for the record-breaking reports of books sold, tracts distributed, meetings held and in general all the work assigned for them to do.

Saints, friends and investigators, crowded the church to its limits during the regular sessions of conference, where President Bennion and elders eloquently addressed them upon various principles of the gospel. The sisters did not fail to play their part well, for the noon hours were spent in feasting upon the good things for the physical man, served to every one in attendance.

The elders have returned to their campaign work with new energy and zeal, for the work of the Master, and invite all laborers for the truth to work with all the zeal they possess if they wish to keep in pace with them.

The Marlow school will continue under the tutelage of Elder Alma Williams until the hot summer months appear.

Elder Alma Williams.

NORTHWESTERN STATES MISSION.

The Retiring President at Seattle.

On Sunday, March 14th, 1909, Pres. Nephi Pratt paid us his farewell visit in the capacity of mission president. Many Saints from all parts of the conference, all the elders, and members of the branch and their friends were in attendance.

In his remarks Pres. Pratt gave a brief history of the work done by the elders in this conference, the establishment of the Seattle branch some eight years ago with but a few members, and how the work has grown and prospered until now there is an enrollment of over two hundred members in Seattle alone, and many others scattered throughout the city and state. The Sunday school, the Mutual and the Relief society are all well organized and attended.

The Saints were exhorted to observe the Word of Wisdom, and also to pay their tithes and offerings, they were reminded of the great blessings and the degrees of glory that await the faithful. The speaker closed by bearing a powerful testimony to the divinity of the Prophet Joseph Smith's mission, and testified that he knew the Christ was the Redeemer of the world.

On Monday evening a reception was held by the branch in honor of Pres. Pratt. All the Saints and elders and their friends turned out, filling the hall, to honor the father of the branch, who has been such a wise and kind benefactor of the members, who have learned to love him as such, and deeply regret his departure, and the consequent loss of his wise counsel, his dignified representation of the cause of truth in our midst, and his exalted testimony of the Latter-day work.

A program of songs and recitations, speeches, wise and otherwise, eulogies and parting sentiments, was carried out. Refreshments were served, and a general handshaking and sociable time was enjoyed.

During the evening Supt. C. H. Fritsche, in behalf of the Sunday school, in a neat speech presented Pres. Pratt with a beautiful watch charm, one side made up of Alaska gold, with a fine diamond in the center, the other side bearing the inscription "Presented to Pres. Nephi Pratt by the Seattle Sunday school—3-15-'09." Elder H. C. Mortensen, representing the elders of the Seattle conference, presented to him a gold signet ring, with his initials beautifully engraved thereon, saying that as the inscription had been made upon the small token of remembrance, so had the good deeds and kind words and his memory been engraved on the hearts of the elders as with an iron pen, and it could never be effaced; that the wings of the dove on the ring would constantly remind him that our prayers would ascend to the throne of Grace that he might have peace, and that as the ring had no end, we desired it to represent our friendship for him, which he hoped would last in this life and endure in all time to come.

The President's response was so kind and tender and full of love that it touched the heart of every one present. He prophesied that the time is not far distant when this will be a part of a stake of Zion, and hundreds of people be brought into

the Church, and this become a flourishing ward.

He leaves this part of the mission with the love and esteem of all who have had the privilege of meeting and knowing him.

We are much interested in the newspaper reports of the part Utah will take in the Alaska-Yukon-Pacific exposition to be held here the coming summer. If Utah's wonderful and varied resources, her magnificent school systems, and the Tabernacle Choir, could be seen and heard, it would result in much good in paving the way for the elders to reach the homes of the people and get a respectable hearing.

Seattle is a great and growing city, and no doubt the fair will be one of imposing grandeur and contain many exhibits of great educational value.

H. C. Mortensen,
Conference president.

NORTHERN STATES MISSION.

Arrivals and Transfers.

Elders C. W. Bodily, J. L. Shaw, O. U. Hyer, A. F. Wade and Orson A. Iverson, lately arrived from the West.

Elders Chas. J. Sorensen of Northern Indiana, J. C. Sorenson of East Iowa, and Don F. Riggs of Southern Illinois have been transferred to Northern Illinois. Elder F. A. Richards of Northern Illinois has been transferred to Northern Indiana.

In Muncie, Indiana.

Muncie, Ind., Mar. 22, 1909.

Yesterday was a time of rejoicing for the elders, Saints and friends here in Muncie. President Ellsworth met with us and was privileged to speak to a large audience both in the afternoon and evening.

Eight elders have been laboring here all winter. The result of their labors is shown by the many friends who have become interested enough to attend our meetings.

At the close of our priesthood meeting, Dr. Fair, a local physician, gave us a splendid talk on the proper care of our bodies.

The Liahona is helping us very materially in our work.

Elder W. L. Wanless,
Pres. Northern Indiana conference.

Manitoba Conference.

We are sorry to report the death of our dear sister, Dinah McManus, who departed this life March 16th in this city. Sister McManus had a firm testimony of the gospel, and her last request was for the elders to bury her. The funeral was held at 215 Nena street at 10 a. m. Wednesday, March 17th. The hall was filled with Saints and friends. Elder Parrish and Pres. Henderson spoke of her faithfullness and kindness.

On the 17th six of the children of the Lord were added to his kingdom. Prospects are very bright for several more during the coming summer.

Pres. W. W. Parrish, who has presided in this conference for nearly a year, has been released to return home. Elder H. W. Henderson succeeds Elder Parrish.

Pres. H. W. Henderson.

Wisconsin Conference.

Elder D. A. Latimer writes the following: Just a few lines to let you know of the success of our advertising in the Milwaukee papers. The advertisement was put in the All Day Sentinel on Friday which issues nine times in one day. Friday morning, after the first issue a representative of the News came up here to speak for their paper. Last evening we received a letter from another paper and this morning we were visited by a solicitor of the third paper. We also received a postal from a newsdealer asking what we could let him have the Book of Mormon for.

From all indications we feel this one advertisement has done a wonderful amount of good. Things never looked more encouraging before and we earnestly pray the Lord to help us to succeed.

Southern Illinois Conference.

Decatur, Ill., March 24, 1909.

Last November our elders were refused the privilege of holding meetings and selling books in the city of Danville, by the city council, and accordingly left for other fields. The local papers were not slow in informing their readers of the fact and we left feeling a battle had been lost. About ten days ago Elders D. F. Riggs, J. F. Flake, Ira Markham, J. J. Gibson, W. O. Ashcroft, and Warren Barid were appointed to go back to the city and do the desired work. One week's work results in the sale of 37 Books of Mormon and nearly 100 small books.

One of the elders was asked by a prominent lawyer why they had returned, and if they had obtained permission to tract the town? Elder Riggs replied: "The other elders asked permission and were refused, leaving the city untracted; but we expect to tract the city then ask for permission." The lawyer laughed and bade them go right ahead saying, "The city cannot molest or stop you." Advertising is our best friend. Opposition apparently hinders the work, but in the long run does good. The elders are very energetic and we feel much good is being done in this part of the vineyard. The Liahona is indeed appreciated.

Elder P. J. Ricks,
Conference president.

Michigan Conference.

It has been some time since the readers of the Liahona have had a chance to learn anything of the progress of the cause of truth in the state of Michigan; nevertheless the "little stone cut out of the mountain without hands" is rolling forth here as elsewhere. The immediate results of our labors may not be as apparent here as in some other places, but we expect to have some baptisms in the near future.

March 17th and 18th we held a confer-

ence at Flint, Pres. Ellsworth being with us on the latter date. We held four meetings, two public and two priesthood. In the evening of March 17th we held our first public meeting at which a number of Saints and investigators were present to hear what the elders had to say. Elder B. W. Dalton very ably addressed the congregation, taking as his subject "Apostasy and Restoration." He was followed by Elder E. J. Alder, who spoke very forcibly on the necessity of complying with the gospel ordinances.

The second and public meeting was held in the evening of March 18th, Elder E. W. Weed and D. A. Johnson, being released to return home, were called on to speak. They each spoke a short time and admonished the people to give heed to the gospel and the testimonies of the elders. Pres. Ellsworth then addressed the Saints. He told how God had inspired the different reformers in order to bring about favorable conditions for the reestablishment of the true Church of Christ upon the earth. Each reformation was a stepping stone to that great event, the restoration of the gospel.

In our two priesthood meetings we indeed had a time of rejoicing. Each elder bore strong testimony and briefly discussed the plans for our future work. Pres. Ellsworth commended the elders for their faithfulness and then outlined the plan that we were to follow for the next three months. Brothers Reuben Van Curen and Burton Ritenburgh were present at our priesthood meetings, and they each bore testimony to the truth of the gospel.

The Liahona is a welcome visitor in many homes in Michigan and the elders, realizing more and more its value and importance, have renewed their determination to increase the number of subscriptions.

R. J. Murdock, Sec'y.

Northern Illinois.

The elders of the Northern Illinois conference met at Chicago, Thursday, March 25th, to receive instructions from Pres. Ellsworth, before he went to Utah for conference, and to transact some important business concerning the conference. At 8 o'clock a. m. all the elders met at headquarters, and the forenoon was taken up by them in giving reports of their labors. All reported that they were well and enjoying the spirit of their mission, and that they had been well received by the people among whom they had been laboring. During the past few months many friends have been made and some have applied for baptism. Prospects are that a large number, in this conference, will be baptized during the summer. The branch at Joliet is in a flourishing condition under the direction of Elder Eyre. This city with Chicago and Rockford has been the winter quarters for the elders.

Conference continued Friday March 26th, at 8 o'clock when Pres. Ellsworth occupied the time giving suggestions and instructions. They were, as usual, timely and gained the confidence of all the elders, who pledged themselves to follow out to the best of their ability, his advice. Pres. Ellsworth promised to meet us again when he returns from the west.

The afternoon meeting was occupied in transacting the business pertaining to the conference. Elder Jos. Campbell, who has presided over this conference for the past 17 months, was honorably released. During his administration he has accomplished untold good, and was praised highly for his sterling character and his energetic, progressive labors in the mission field by the mission president. Elder C. Hermansen, Jr., in behalf of the elders, presented to him a silver cup with their names engraved on it, and extended to him thanks for his labors, and best wishes and blessings for future happiness. Elder Campbell and wife left for Zion Saturday, March 27th. Elder W. D. VanDyke, who has labored as mission secretary since Aug. 30th last, was chosen to succeed Pres. Campbell. Elder VanDyke is well fitted for the position and will be faithfully supported by all the elders.

Elder R. J. Murdock, who has been bookkeeper for about eight months, was appointed secretary of the mission, and Elder D. A. Banks was appointed bookkeeper.

Altogether we think the conference is in as good a condition as it can be, and we look forward to much success in the future. Four elders under the direction of Elder W. N. Eyre were assigned to Joliet; and four under the direction of Elder C. Hermansen, Jr., were assigned to Rockford.

DEATHS.

Andrews—Brother Taylor Andrews, of Starke, Florida, died Feb. 14, 1909, after a long illness.

March 27, Sister Tuckett of Marlow, Okla., died in giving birth to a baby girl, which is, however, alive and doing well. The unfortunate woman leaves a sorrowing husband and a large family to mourn her demise.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.—Doc. & Cov.

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.—Doc. & Cov.

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THE EVERLASTING GOSPEL.

BY ELDER PARLEY P. OLESON, CENTRAL STATES MISSION.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Rev. 14:6.

There is in the world today, and has been for years past, an idea extant that the gospel as revealed by Jesus Christ was never upon the earth prior to his manifestation in the flesh; and that at his coming all things pertaining to the salvation of mankind were changed or done away. Because of the widespread acceptance of this proposition many give it credence without further investigation. But the almost universal acknowledgement of a thing does not always establish it a fact, as is found in this case, both from scripture and reason.

John saw the angel having the everlasting gospel to be preached to them that dwell on the earth. Paul tells us that Christ is "the author of eternal salvation to all them that obey." Titus speaks of "the eternal life, which God that cannot lie, promised before the world began." Again we learn that Christ was in the beginning with the Father and that the worlds were framed by him. Furthermore, the Lord in speaking to Job gives us to understand that when the foundations of this earth were laid all the sons of God were present and shouted for joy (Job 38:4-7). And Luke reminds us in 3:38 that we are all descendants of Adam who was the son of God. Therefore we were all present on that important occasion.

Modern revelation says we were all present at a grand council held in the heavens before this earth was organized and saw the Savior chosen, the plan of salvation mapped out; and that we santioned it. Thus far I have only presented scripture relating to promises that the gospel was to be preached from the beginning of the world. That it was given to the ancient patriarchs Adam, Enoch, Noah and Abraham can be learned from a perusal of sacred history. In the Pearl of Great Price, Book of Moses 6:51-52, we read: "And he called upon our father Adam by his own voice saying: I am God; I made the world, and men before they were in the flesh. And he also said unto him [Adam]: "If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which will be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name and whatsoever ye shall ask, it shall be given you."

By reading the same book (6:43-48) we gather that the everlasting gospel was given to Enoch and that through obedience to its teachings both he and his city were so far perfected that God took them from the earth.

In Book of Moses 8:19 we have: "The Lord ordained Noah after his own order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch." That Noah

performed this task faithfully we are assured from the writings of Paul which say that through his teaching Noah condemned the world.

That Abraham also had the salvation plan is evident from Paul's letter to the Galatians in which he states that "The scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham saying, In thee shall all nations be blessed." (Gal. 3:8). And so the matter may be followed from one dispensation to another even till the advent of the Messiah when he re-established this same everlasting gospel upon the earth.

There is an established institution known as the School of Natural Science. From thence comes the declaration to the world that they have demonstrated beyond the shadow of a doubt that salvation and progression come only by obedience to eternal laws, founded on truth, and that all men. black or white, whether on land or sea, and at whatever period in the world's history they have been in the flesh, must obey the same laws to gain salvation; and further, that without strict observance of those laws mankind cannot attain that desired goal, worlds without end. Or more briefly stated: The same cause will always produce the same effect.

All this is but in accord with the declaration of our modern prophet, Joseph Smith, made about seventy years ago: "There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. & Cov. 130:20, 21). Now what is the use of all this discussion? Simply this: God is an impartial being who dwells in the heavens, who loves his children as none but a perfect parent can; that he is not willing that any should perish, that he has created of one blood all nations for to dwell upon the earth, that he is no respecter of persons, but that you and I, Jew or Gentile, bond or free, have our free agency either to choose to obey those laws that will bring us blessings in this life and in the world to come eternal life, or to disobey those laws and thereby invite condemnation upon our own souls.

The laws upon which the promise of life eternal is based are, in short: first, a real, active faith in the Lord Jesus Christ; secondly, repentance of our evil deeds, turning entirely away from them, doing that which is good; thirdly, baptism by immersion for remission of sins; and fourthly, to receive the Holy Ghost, which is the Spirit of truth and will guide you into all truth, being obtained by the laying on of hands by those having authority.

This is the everlasting gospel, which has been delivered to the earth in these the last days by the angel whom John saw fly in the midst of heaven. It is here for the last time, never more to be taken from the earth or given to another people and it is for the benefit and uplifting of all of our Father's earth-children.

THE GOSPEL OF JESUS CHRIST.

SERCON BY BRIGHAM YOUNG, APRIL 24, 1870, TAKEN FROM JOURNAL OF DISCOURSES, VOL. 13, PAGE 378.

We delight in the spirit manifested by our young friend who has just spoken. He advocates the use of the sword of the Spirit, or the principles of the Gospel of Jesus Christ, backed by the spirit of that Gospel, to convince people of the error of their ways. We, as a people, or the Elders of this Church, have carried that over the face of the earth; we have offered it to the people in nearly all parts of the earth, without money and without price.

We delight to meet together to worship God; we delight to have our brethren and sisters come together for this purpose, and we also esteem it a pleasure to have strangers of age and experience, who have the spirit to discern, meet with and preach to us. In our community we have very few from the heathen world; but from the Christian world thousands have gathered here. They understand and know the effects of what is called Christianity. But it is otherwise with our children.

They have been brought up here; and, except in a few instances, they have heard nothing but the Gospel as taught by the Latter-day Saints. They are not capable of judging what the outside world is until they have had it exhibited before them, which has been their privilege occasionally; and I always feel to urge our youth to attend meetings when strangers preach, that they may be able to understand that which is and that which is not of God, and learn the difference between the doctrine taught by us and others. We believe a great many things that the Christian world cannot believe. If their eyes were open and they had the spirit to see things as they are, they could understand them. There is not a man or woman on earth but what, if they understood God and the things of God, would yield obedience to his requirements. Those who set themselves up against the truth do it in consequence of not seeing things as they are—in consequence of ignorance, and were it not for this ignorance with regard to God and his Gospel they would be able to believe in the Gospel. The Latter-day Saints believe in the Gospel of the Son of God, simply because it is true. They believe in baptism for the remission of sins, personal and by proxy; they believe that Jesus is the Savior of the world; they believe that all who attain to any glory whatever, in any kingdom, will do so because Jesus has purchased it by his atonement.

The Christian world says, "We are going to the kingdom of Heaven:" but what is to become of those who have died, not believing as they do, or who have died without hearing the Gospel? Millions of them have passed away, both in the Christian and in the heathen worlds, just as honest, virtuous and upright as any now living. The Christian world say they are lost; but the Lord will save them, or, at least, all who will receive the Gospel. The plan of salvation which Jesus has revealed, and which we preach, reaches to the lowest and most degraded of Adam's lost race. Is he going to save all in the same glory and bring all to the same state of felicity? Will they who refuse to obey the Gospel of the Son of God be saved and exalted in the same kingdom and glory as they who have obeyed? No, never, never! It is impossible. Do you suppose that a person can see the kingdom of heaven without being born of the Spirit? Jesus said not. Shall we say to the contrary, and maintain that we can see the kingdom of God without being born of the Spirit, and say that Jesus is a liar? Jesus said to Nicodemus, "Except a man is born of the spirit, he cannot see the kingdom of God." Shall we admit that Jesus spoke the truth, or shall man say that his doctrine is true and Jesus spoke that which is not true? Which shall we do? There is no alternative but to admit that Jesus is true, and will save on no other condition than that laid down in the Scriptures, and that all who preach any other doctrine take the testimony of men instead of the testimony of Jesus, or that the Christian world with their varied opinions and creeds are true and that Jesus is untrue.

This is plain talk, my friends. Can you mistake it? Can you gain any idea from what I say except what I mean—let God be true, if it makes every man a liar. I think my words are so pointed and emphatic that no person can mistake them. Did Jesus say, "Except a man is born of the water and of the spirit, he cannot enter the kingdom of God?" Yes, all Christians will admit that. Then do you think there was one plan of salvation for Nicodemus and another for you and me? It is all folly for any person to expect any such thing! Come with the sword of the Spirit! Let the whole world of Christendom come with their arguments and Scriptures, and let us argue these things together! Let us lay them before the people and see who is right and who is wrong.

Let me say to you, if it is true that no man can enter the kingdom of God unless he is born of the water and of the Spirit, God must provide a plan by which those who have died ignorant of the Gospel may have the privilege of doing so, or he would appear to be a partial being. Has he provided that way? He has. The Christian world have taught, preached, contemplated,

meditated, sung about and prayed for the Millennium. What are you going to do during that period, Christians? Do you know what the Millennium is for, and what work will have to be done during that period? Suppose the Christian world were now one in heart, faith, sentiment and works, so that the Lord could commence the Millennium in power and glory, do you know what would be done? Would you sit and sing yourselves away to everlasting bliss? No, I reckon not. I think there is a work to be done then which the whole world seems determined we shall not do. What is it? To build temples. We never yet commenced to lay the foundation of a temple but what all hell was in arms against us. That is the difficulty now: we have commenced the foundation of this temple. What are we going to do in these temples? Anything to be done there? Yes, and we will not wait for the Millennium and the fullness of the glory of God on the earth; we will commence as soon as we have a temple, and work for the salvation of our forefathers; we will get their genealogies as far as we can. By and by, we shall get them perfect. In these temples we will officiate in the ordinances of the Gospel of Jesus Christ for our friends, for no man can enter the kingdom of God without being born of the water and of the Spirit. We will officiate for them who are in the spirit world, where Jesus went to preach to the spirits, as Peter has written in the third chapter, verses 18, 19 and 20, of his first epistle:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient; when once the longsuffering of God waited in the days of Noah, while the ark was preparing," etc.

In the next chapter, Peter, alluding to this same subject, says—

"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

What will we do for and in behalf of the dead? We will be baptized for the remission of sins, as Paul has said, in his first epistle to the Corinthians, 15th chapter and 29th verse:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

We will also have hands laid on us for the reception of the Holy Ghost; and then we will receive the washings and anointings for and in their behalf, preparatory to their becoming heirs of God and joint-heirs with Christ. Are you going to do this, Latter-day Saints? Yes. What will the Christian world do with their dead? Let them sleep an eternal sleep, for there are no provisions made for them in the gospel they believe in and have taught to them.

This is one item of doctrine believed in by the Latter-day Saints that the inhabitants of the earth are opposed to. Why? Because they are governed and controlled by the spirit of darkness. This may seem harsh, but it is true. They are opposed to Jesus, to God, and to the salvation of the children of men, and are controlled by this evil spirit, and they know it not. They say:

"Latter-day Saints, let your dead and ordinances for their benefit alone, we will pass laws forbidding you the observance and practice of the ordinances of the house of God."

We trust in God. I reckon he will fight our battles and we will be baptized for and in behalf of the human family during a thousand years; and we will have hundreds of temples and thousands of men and women officiating therein for those who have fallen asleep, without having had the privilege of hearing and obeying the Gospel, that they may be brought forth and have a glorious resurrection, and enjoy the kingdom which God has prepared for them. The devil will fight hard to hinder us, and we shall not take an inch of ground except by obedience to the power of, and faith in, the Gospel of the Son of God. The whole world is opposed to this doctrine. But is there any harm in it? If they could only see it as it is in the Lord, they would rejoice in it, and instead of fighting it,

they would praise God for having revealed so glorious a doctrine. Suppose that the notion entertained by some is true, that after the death of our bodies our spirits sleep an eternal sleep, and I am baptized for my father, grandfather, and so on, does it injure them? Answer, all ye intelligences on the face of the earth, above, beneath, or around about the earth! All will admit that no harm would be done in practicing these ordinances. Then let us alone if our practices will do no harm, why oppose us in their observance? The result might possibly affect beneficially our progenitors, and then you who oppose would be found fighting against God. Better let the Gospel have its course.

We have had a nice discourse this morning from the Rev. Mr. Andrews, exhorting all to believe in Jesus. His text was as good a one as ever a man quoted, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto all them that believe; to the Jew first, and then to the Greek," or to the rest of the world. Jesus says, pointedly, "If ye love me, keep my commandments." This is the test! Are there any commandments? Yes, plenty of them, and the only way to prove our belief in and love for the Lord Jesus is by observing the sayings that he has left on record.

They are coming from the East and from the West, from the North, and from the South to sit down in our Father's kingdom; but no man can sit down there unless he gain admittance through the faithful observance of the commands of God, and obedience to the ordinances of his house. Then why not repent and obey the ordinances and commandments? Why not be believers in the Lord Jesus Christ? Is there any harm in it? I say to every being on the face of the earth, Christian, Pagan, or Jew, supposing my doctrine is not true, and that there is no necessity for believing in Jesus, being baptized for the remission of sins and having hands laid upon you for the Holy Ghost, will it do you any harm? Pagan, will it do you any harm? Believers or unbelievers, will it do you any harm? Universalism, will it do you any harm? Apostates, will it do you any harm? Wise man, will it do you any harm? Fools, will it do you any harm? What is your answer? "No; it will not." Well, then, let me alone. I may be right, and you wrong; and if I should be right, you are cut off, and I have the advantage of you; but if you are right, and I am wrong, I am with you and will share in all the blessings that you can get.

This Gospel will save the whole human family; the blood of Jesus will atone for our sins, if we accept the terms he has laid down; but we must accept those terms or else it will avail nothing in our behalf.

I have talked long enough. I bid you all welcome to the Gospel. Jesus Christ has commissioned me to say to the whole human family, "You can have this Gospel without money and without price." We have traversed the world over and offered it to the human family and asked them to receive it. We are still saying to them believe on the Lord Jesus Christ, keep his commandments, and obey his ordinances, that it may be well with you. God bless you. Amen.

THE MARKET.

I will buy your Long Ago,
  I will purchase Golden Dream;
Bring me Memories till they glow
  With the light of April gleam;
Lift your pack, O peddler Time,
  Let me see your treasures rare;
I would buy a silver rhyme
  Labeled "Childhood," if 'tis there!

I will buy your Used-To-Be,
  I will buy your Days of Old;
For their light is more to me
  Than the glitter of all gold;
I will buy your Make Believe,
  And your Once-Upon-a-Time,
With the little airs that grieve
  Where the young lips blow their
    rhyme.

I have looked on all the stalls,
  I have gazed through all the aisles;
I have heard the hucksters' calls,
  I have weighed the merchants' smiles;
But the thing that I would buy,
  Ah, in lavender 'tis laid,
And ye'll find it, if ye try,
  When the sexton brings the spade!

—Baltimore Sun.

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Editorial

SEMI-ANNUAL CONFERENCE.

On Sunday morning, April 4th, at ten o'clock the Seventy-ninth semi-annual conference of the Church of Jesus Christ of Latter-day Saints, opened in the Tabernacle at Salt Lake City. There were present all of the First Presidency and ten members of the quorum of Apostles, the other two members, Reed Smoot and Charles W. Penrose, being absent on account of duties in distant fields. Of other general authorities of the Church, all or nearly all were present.

The attendance of Saints was very large. At the first session of the conference the vast auditorium of the Tabernacle was densely packed; probably two thousand persons occupied standing room; yet so rapt was the attention given to the speakers that they were distinctly heard by the entire audience. At least two foreign countries, Canada and Mexico, contributed to swell the vast assemblage, and many states in the Union were represented, aside from organized stakes of Zion. At the second session, that of Sunday afternoon, the Tabernacle was again densely filled and one over-flow meeting crowded Assembly Hall, while another was held in the open air just outside the Tabernacle.

President Joseph F. Smith delivered the opening address of the conference. It was a comprehensive view of the scope and nature of the great work the Latter-day Saints are doing in the earth, and its language was impressive and eloquent, while its spirit was majestic. In an early issue of Liahona The Elders' Journal, this grand address will appear in full.

Other topics made prominent during the conference were the divine authority of the Book of Mormon and the payment of tithing. A calm, sweet spirit of light, love and union rested in power upon the conference, and the souls of the Saints in attendance were refreshed with the rich spiritual food with which they were abundantly fed. At this mighty gathering of the people of God the truth that Zion is growing in numbers and influence was again demonstrated.

BURYING THE HATCHET.

When the first European colonists located in America they found a very

peculiar and significant custom prevailing among the aborigines. The singular appropriateness of this custom for the purpose which it expressed, and the element of poetic beauty in it, have elicited a great deal of admiration from the more highly civilized and cultured races of mankind. The ceremony of "burying the hatchet" is here referred to.

The principal weapon of war known to the American Indian of the sixteenth and seventeenth centuries, and doubtless from a much earlier period, was the tomahawk or stone hatchet. It was made of stone chipped into shape by a crude process and lashed to a handle by means of a thong. On the conclusion of a war between two tribes, an event of frequent occurrence, a treaty of peace was signalized by the burial of a tomahawk in the earth, the act being accompanied by a display of solemn pomp. It can hardly be denied that for foes to meet in council and confirm a peace compact by sinking in the earth the weapon with which they have been trying to slay each other, is an impressive and appropriate ceremony.

What is the origin of a rite so singularly expressive and symbolical? Was it at first devised and adopted by savages, or was it handed down from a generation that possessed a degree of civilization? Recently, in our department headed "Ancient American Prophets," we have reproduced from the Book of Mormon an account of a missionary labor performed by certain Nephite teachers among the Lamanites. These were two populous nations that flourished in the northern part of South America at the time this religious movement occurred, which was about eighty years before Christ. The Nephites were a civilized people who had a knowledge of the true God and were led by men who were divinely authorized and inspired, while the Lamanites were barbarians, and had long pursued a course of rapine and slaughter towards the Nephites.

Under the preaching of these Nephite missionaries a large number of the Lamanites became converted to the true Christian religion and a belief in the Christ who was to come, and adopted civilization. Their conversion was attended with such horror of their former murderous course of life that they entered into a solemn vow never more to shed human blood, even that of their enemies. By becoming Christians they incurred the intense hatred of a part of the Lamanite nation, who declared war upon them. The believers were led by a Christian king who commanded them not to resist the onslaught that was about to be made upon them. In an eloquent address which is a wonderful expression of piety, and contrition for past crimes, he exhorted his people to suffer themselves to be slain rather than ever again to stain their hands with the blood of a human being. Here is a quotation from his words:

> And now behold, my brethren, since it has been all that we could do, (as we were the most lost of all mankind), to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God, that he would take away our stain.
>
> Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.
>
> Behold, I say unto you, nay, let us retain our swords, that they be not stained with the blood of our brethren: for perhaps, if we should stain our swords again, they can no more be washed bright through the blood of the Son of our great God, which shall be shed for the atonement of our sins.
>
> And the great God has had mercy on us, and made these things known unto us, that we might not perish: yea, and he has made these things known unto us beforehand, because he loveth our souls as well as he

loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations.

Oh how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us hide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his words unto us, and has made us clean thereby.

And now, my brethren, if our brethren seek to destroy us, behold, we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall go to our God and shall be saved.

Following the above address, the record, given in the twenty-fourth chapter of Alma, says:

And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth.

And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren, they would give up their own lives; and rather than take away from a brother, they would give unto him; and rather than spend their days in idleness, they would labor abundantly with their hands.

Believers in the Book of Mormon will readily be convinced that the quotations from it given here recount the true origin of the ancient Indian custom of "burying the hatchet" in token of peace; and investigators into the authenticity of that record will find in this same Indian custom a proof of its divinity which they cannot refute.

It is proper to add here that the policy of non-resistance adopted by the converted Lamanites towards their unconverted and murderous countrymen was successful. The barbarians rushed upon the Christians, who prostrated themselves in prayer, being without weapons and offering no defense. At first the savages did not comprehend the situation and they slew about one thousand of the Christians. But to butcher their unresisting countrymen in cold blood was more than even these savages could do after they came to realize the truth, and the slaughter ceased.

Then many of the barbarians were seized with remorse and became penitent and converted to the Christian faith; and the blood of the thousand martyrs proved to be indeed the seed of the Church. It was a memorable development in the history of ancient America, and might well be preserved in the custom of "burying the hatchet."

GENIUS FOR ORGANIZATION.

The Latter-day Saints have developed a genius for organization that commands the admiration of the world, and this trait has begun to bear fruit in unexpected quarters and of a kind which occasions some surprise. Some months ago an elder visited a small town in the northwest part of Kansas where he made the acquaintance of a number of people, some of whom were wealthy and influential. At the request of several prominent persons, he proceeded to organize and put in active operation a Sunday school, and recent information from the place is to the effect that this Sunday school is in a flourishing condition, and is growing in numbers, and yet there is not a Latter-day Saint in the town nor within reach of it. Literature issued by the Deseret Sunday School Union is used in this school, which means that its members are being instructed in the gospel as taught by the Latter-day Saints, and that this

instruction is being imparted by officers and teachers who are not members of the Church.

In another town in southwestern Kansas a young lady who is a staunch Latter-day Saint has been chosen superintendent of a union Sunday school, whose members and supporters belong to different denominations or none at all. She has held the position for nearly a year, and is so popular in it that a change would be opposed by practically all who are interested. This young lady has had a thorough training in Sunday school work in our Church, and gladly gives to the people where she resides the benefit of her knowledge and experience in relation to the subject, and they appreciate her labors.

Recently in a rural district in Missouri, a number of residents expressed the wish that the "Mormons" would organize a Sunday school there, and with this wish coupled the belief that if this move were made the roads in that locality would be improved. The connection between a "Mormon" Sunday school and an improved condition of the roads may not at first be apparent; but when it is remembered that good roads are generally the result of intelligent and united effort, and that the "Mormon" religion has become famous the world over for its wonderful power in giving rise to this sort of effort, the connection becomes less remote.

There are many Sunday schools in the different missions of the United States whose membership consists largely of persons who have never been connected with the Church. In thousands of cases parents who have never been baptized are more than willing to have their children taught and trained in a Latter-day Saint Sunday school; in fact instructing such children in Sunday schools has become an important feature of the missionary work of our elders in many states.

We believe that the demand for the aid of Latter-day Saints in establishing organizations of different kinds among people not of their faith will increase at a rapid rate from now on; and that the ability of elders of this Church as leaders of thought along social and philanthropic as well as religious lines, will yet be extensively employed among people who are not ready to receive the fulness of the gospel. We further believe that kings and rulers will be glad to secure the aid of the wisdom and inspiration of Latter-day Saint elders in dealing with the dangers, difficulties and perplexities that will beset them. The Saints and servants of the Lord will be placed in positions where they can and will glorify the name of their God in the eyes of all nations.

A VIGOROUS REPLY.

The Newark Star, which claims the largest circulation of any morning paper in New Jersey, recently gave space to the following communication in which several false statements respecting the Latter-day Saints, which a certain class of persons are fond of repeating, are refuted with vigor and effectiveness. The slanders which he nails will not much longer find credence among intelligent people:

To the Editor of the Morning Star:

Dear Sir—In a bitter attack made upon Mormonism at the High Street Presbyterian Church last week Hans. P. Freece, of New York, made a number of false charges that should not be left unanswered.

Among the many other things he said that the Mormon Church is stronger today than ever before in its history and that it has 2,000 missionaries preaching its doctrine, and that the missionaries and President Smith were in it for all the money they could get. The larger part of the statement is true. Mormonism is stronger

than ever and has that many missionaries, but not one of them get one cent of salary and they (or their families) pay their own expenses. Mormons pay tithing as charged and would kindly ask whose business is it if they do?

The main charges, however, were:

That polygamy is being practiced more now by the Mormons than it ever was in their history.

To support this charge no evidence was given; the people are expected to believe it without evidence.

The same charge was made at Washington during the Smoot investigation a number of years ago, and was proven to be utterly false. The national Senate accepted the minority report of the investigating committee, which stated in substance that the practice of polygamy had stopped, and that Mormonism is in no sense a peril to the country. This report was adopted by a vote of 47 to 22.

Over $100,000 was spent by the government in investigating these charges. Utah, Idaho and surrounding states were raked from end to end for evidence of new polygamy, but none was found. Who are we to believe, Mr. Freece or the United States Senate?

V. S. Peet, a non-Mormon resident of Utah, backed by C. E. Loose, non-Mormon and Republican committeeman from Utah, has offered rewards aggregating $13,000 for evidence that the Mormon Church has solemnized or sanctioned a polygamous marriage since September, 1890. Mr. Peet published these rewards in The Star last spring. Up to date no evidence has been offered nor have the rewards been claimed. Before 1890 a number of Mormons were convicted of polygamy, and it logically follows that if it is being practiced more than ever it would be an easy matter to prove one case. Why don't the defamers of Mormonism claim Mr. Peet's rewards? Polygamy is dead and no one knows this fact better than Mr. Freece. The people of Utah will pay well for evidence to the contrary.

Mr. Freece asserts that Senator Smoot is helping the Mormon cause in Washington. Admitted, but in this way: Senator Smoot conducts himself as a Christian gentleman, looks after the interests of his State and country, minds his own business and lets his enemies howl themselves hoarse with rage. He helps the Mormon cause by overcoming prejudice against his people. President Taft is helping Unitarianism in the same manner.

Again, it is asserted that Mormonism is a peril to Christianity and to American institutions. Mr. Freece has a fatal defect, he presents no evidence or any truthful cause why Mormonism is a peril.

What are the facts in the matter? The Church of Jesus Christ of Latter-day Saints has existed as an organization nearly seventy-seven years. During that time it has preached the gospel of Christ to millions of people in all parts of the earth. The people of Newark who have Mormon literature know whether there is anything of an evil nature in the doctrines of Mormonism. Mormonism is not polygamy, that principle was only an incident in the growth of the Church. Mormonism is the simple gospel of Christ restored to earth again. It teaches that the Constitution of the United States is an inspired document and its framers were men of God; that this nation was raised up and protected by God. Mormons have proven by their deeds in the war with Mexico and with Spain that they are true to the flag. Their deeds speak louder than the words of calumniators. Mormons "claim the privilege of worshiping Almighty God according to the dictates of their own conscience and allow all men the same privilege."

"Pray much, but work more," is a cardinal principle of Mormonism.

"Mind your own business," is a part of their creed, the emulation of which would prove beneficent to many self-styled Christians. Sincerely,

ARTHUR V. WATKINS,
An Elder in the Church of Jesus Christ of Latter-day Saints.

Our work on the earth is strictly of a religious character; and when I use the term "religious," I mean it to apply not only to spiritual things, but to all other things that pertain to the welfare and happiness, improvement and progress, of the people of God. We are not all spiritual, neither are we all temporal. The temporal and the spiritual are blended together. One is inseparable from the other, in this sphere of action. Therefore the religion that we have espoused not only affects us in prayer and praise and songs of gratitude to God, but it affects us in our daily walk and conversation. "Pure religion and undefiled before God and the Father is this," says the Apostle James, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is the religion of the Latter-day Saints. Therefore, when we speak to the people, we desire to speak in such a practical way that the fact may not be lost sight of that we are both temporal and spiritual, mortal and immortal and that we are in this probation to lay the foundation for ourselves of eternal life and exaltation in the presence of him from whom we came, the Father of our spirits.—Joseph F. Smith.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And now it came to pass, that after the people of Ammon were established in the land of Jershon, and a church also established in the land of Jershon; and the armies of the Nephites were set round about the land of Jershon; yea, in all the borders round about the land of Zarahemla; behold the armies of the Lamanites had followed their brethren into the wilderness.

2. And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

3. Yea, and also there was a tremendous slaughter among the people of Nephi; nevertheless the Lamanites were driven and scattered, and the people of Nephi returned again to their land.

4. And now this was a time that there was a great mourning and lamentation heard throughout all the land, among all the people of Nephi;

5. Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother; yea, the brother for the father: and thus the cry of mourning was heard among every one of them: mourning for their kindred who had been slain.

6. And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer;

7. And thus ended the fifteenth year of the reign of the Judges over the people of Nephi.

8. And this is the account of Ammon and his brethren, their journeyings in the land of Nephi, their sufferings in the land, their sorrows, and their afflictions, and their incomprehensible joy, and the reception and safety of the brethren in the land of Jershon. And now may the Lord, the Redeemer of all men, bless their souls for ever.

9. And this is the account of the wars and contentions among the Nephites, and also the wars between the Nephites and the Lamanites; and the fifteenth year of the reign of the Judges is ended.

10. And from the first year to the fifteenth, has brought to pass the destruction of many thousand lives; yea, it has brought to pass an awful scene of bloodshed.

11. And the bodies of many thousands are laid low in the earth, while the bodies of many thousands are mouldering in heaps upon the face of the earth; yea, and many thousands are mourning for the loss of their kindred, because they have reason to fear, according to the promises of the Lord, that they are consigned to a state of endless woe;

12. While many thousands of others truly mourn for the loss of their kindred, yet they rejoice and exult in the hope, and even know, according to the promises of the Lord, that they are raised to dwell at the right hand of God, in a state of never ending happiness.

13. And thus we see how great the inequality of man is because of sin and transgression, and the power of the devil, which comes by the cunning plans which he hath devised to ensnare the hearts of men.

14. And thus we see the great call of diligence of men to labour in the vineyards of the Lord; and thus we see the great reason of sorrow, and also of rejoicing; sorrow because of death and destruction among men, and joy because of the light of Christ unto life.—Alma 28.

The people of Ammon, spoken of above, were the inhabitants of three cities and four provinces of the Lamanites, who had been converted to the faith of the Nephites. The main body of the dusky people, however, remained unmoved from the traditions of their fathers. And it aroused their ferocious natures all the more to think that part of their tribesmen should be decoyed away, as they thought, by their enemies, the white men. So they had twice fallen upon the defenceless Lamanite converts and butchered them, which resolved the Nephites to take them into their own domain and put them under the wing of the Nephite

government. Consequently these people of Ammon were allowed to occupy the eastern portion of the white men's territory, called the land of Jershon. The Nephite soldiery was stationed between them and the murderous savages.

As might be expected, this decamping of the Lamanitish Christians into the Nephite domain stirred the hordes of the red natives to the depths; it precipitated the most terrific onslaught against the white nation that their swarthy foes had ever made. It might be said to have been the climax of the conflict between error, false tradition, rebellion and savagery represented by the Lamanites on the one hand, and truth, faith, righteousness and industry represented by the Nephites on the other. Right won. And this though its fight was made by tremendously inferior numbers—against the hosts of the savages.

But at what cost!

The struggle was a collosal one. The carnage was dreadful, especially on the Lamanites' side. "Tens of thousands of the Lamanites were slain and scattered abroad," says the ancient chronicler. In point of loss of life, this battle of the antique Americans might be compared to the conflict at Gettysburg between modern Americans, which was the climax contest of the strife between the North and the South.

But light and right prevailed, as they must always do in the end.

While the nation is weeping for the slain, let us look at a statement made by the prophet-historian in the thirteenth verse. Musing upon the wide gulf betwixt those who died righteously and the wicked that went to their death, he says: "And thus we see how great the inequality of man is because of sin and transgression." This assertion is made just incidentally, and yet what a truth of marvelous depth it contains, when we come to think about it. Our national government is built upon the principle that "all men are created equal." That means, of course, that every soul is born into the world with equal social rights. When we come to measure human beings, however, we readily discern certain inequalities in them. For illustration, there is a wide difference in them in intellectual force, moral force, spiritual force, and even physical force. To be sure we do not suppose any observing person will take issue with this proposition, for it is clearly apparent that if there were not these inequalities, we would not see one man highly educated and another a dullard, one man that we can depend upon to serve us honestly in the face of the greatest temptations and another none of us would trust out of our sight; one would not become great and good and wise and his neighbor slothful, foolish and reprobate.

Why this inequality? God being just, he must have started us all out with equal chances when we came from under his hands. But when was that? It must have been ages before we came to earth even, as some of us are born with greater aptitude to become good and great than others. But especially in this life, why is it some men and women grow in power, righteousness, intelligence, while their fellows lag behind, or go backward—become weaker as men? When we sift the whole matter to the bottom, does it not resolve itself into this one simple proposition: The strong characters and personalities have become strong and uplifted by obeying good impulses and good counsel and the weaklings have become weak and depraved by disobeying, disregarding good impulses, good counsel? To dress the same thought in other garb, "the inequality of man is because of sin and transgression," for "sin" or "transgression" is nothing more nor less than disobeying good impulses, disregarding law. Juggle with the question as long as we may, we must arrive each time at the same conclusion—that the difference, the inequality of the moral and spiritual stations of souls, in this world and in the world to come is because of some having hearkened to the right, obeyed law, while others heeded not the right, or have transgressed law.

In giving voice to such deep-seated truths as this, and only stating them in an inadvertent way (and they can be

found on nearly every page), does the Book of Mormon impress you as being a shallow fraud, or does it seem to bear the impress of God, who knoweth all things, upon it? Could the unschooled boy Joseph Smith or his lowly associates have concocted such a work of truth and power that every page of the book itself proclaims it to be? Or is his own declaration that he translated it by the power of God from ancient records revealed to him by an angel from on high, probable? Which?

When Columbus had formed his theory, it became fixed in his mind with singular firmness, and influenced his entire character and conduct. He never spoke in doubt or hesitation, but with as much certainly as if his eyes had beheld the promised land. No trial nor disappointment could divert him from the steady pursuit of his object. A deep religious sentiment mingled with his meditations, and gave them at times a tinge of superstition, but it was of a sublime and lofty kind; he looked upon himself as standing in the land of Heaven, chosen from among men for the accomplishment of its high purpose; he read, as he supposed, his contemplated discovery foretold in Holy Writ, and shadowed forth darkly in the mystic revelations of the prophets. The ends of the earth were to be brought together, and all nations and tongues and languages united under the banner of the Redeemer.—Washington Irving.

The body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance; that it is material, but that it is more pure, elastic, refined matter than the body, and that it existed before the body, can exist in the body and will separate from the body, when the body will be mouldering in the dust, and will, in the resurrection, be again united with it.—Joseph Smith

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Another Talk on Temperance.

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

And, again, strong drinks are not for the belly, but for the washing of your bodies.—Doctrine and Covenants 89:5-7.

In these columns last week our po-

sition on the strong drink question was set forth; the need of being temperate in all things was pointed out; it was told why we deem it advisable and for the best that the sale of alcoholic beverages be prohibited. We considered it would be almost a thankless task to point out the ill effects of spirituous liquors upon the human system, as its effects are so generally known. Almost any work on hygiene, or a medical dispensatory contains these facts in detail. But inasmuch as the Word of the Lord to Joseph Smith which heads this article declares wine and strong drink to be "not good" for man we just pause to bring forward one thought that might, we think, be emphasized more than is usual.

Most of us understand pretty well the baleful immediate effect of the continued use of intoxicants upon the lungs, brain, stomach and blood-circulatory system. But do we as fully realize that the effect upon the human machine as a whole is one of the strongest objections to the habitual use of alcoholic drinks? They so impair the vital organs and processes of life generally that when the system is called upon to undergo some great ordeal, it is not equal to the task, hence sinks beneath it. For example, a toper may get along fairly well for a time, occasionally a long time, till a siege of some withering malady like typhoid fever or pneumonia comes on, then his life-forces are found to be so sapped and his whole body so enfeebled by drink that it cannot bear up through the ordeal but sinks under the strain and goes down to a premature grave; whereas, a body unabused by intemperance would have finally conquered and thrown off the disease, would have come out from under its heavy hand —the victor.

As we have observed, the intemperate man may get along fairly well, if he does not fall prey to one of the severe, taxing diseases of which all flesh is heir, in which case he falls before the sickle of the grim reaper and is untimely ushered into eternity to answer to his Maker why he thus destroyed his body. He may determine to steer clear of such an attack, but how can he when mankind all are subject; and how does he know when this test may be made, how does he know but that when he feels himself the most secure a dread disorder may lay hold upon him and require him to undergo the trial of his strength? It may be in the bloom of young manhood, it may be a little later, at the age when man is at his prime. But it *will come,* that is the point, if indeed he is not cut off by some more peremptory means growing out of the rum bowl which often occurs.

No drunkard ever survived *very* long at the best. Who ever heard of one living to old age? How many attain to middle life?

But as hazardous a thing as is strong drink to the physical man, its blight upon the moral man is greater. We need not elaborate upon this phase of the subject either: the details are so well known. The joylessness of homes and the extreme misery of wives and children of homes where rum rules have all been depicted over and over. We will but note the general moral effect upon a nation or people who are intemperate.

Alexander the Conquerer and his empire were very stable while temperance obtained; but having conquered the world and seeing nothing else to do, the people fell into intemperance and the empire decayed. Babylon, the mighty, fell through the same cause. Iron-handed Rome at last crumbled through indulgence in various forms of intemperance. Well did Isaiah describe the condition of a part of backsliding Israel, when even the leaders, priest and prophet, had succumbed to the lure of strong drink:

> But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.—Isaiah 28:7.

Many nations and peoples once great are now "out of the way through strong drink."

The trouble with tampering with wine at all is that you are liable to be "swallowed up" of it, the drink be-

comes your master, not you the master of the drink.

Alcohol has a use; it is sometimes invaluable as a medicine when administered by a physician or other understanding person. An alcohol bath is also beneficial. Observe that the quotation that begins this article says alcoholic liquor is "for the washing of your bodies." And let it also be remembered that this use of alcohol was not recognized and generally known till long after Joseph Smith wrote this revelation from the Lord. Not till very lately has alcohol been much used for washing the body.

As we are not among that class that say alcohol has no use, neither do we brand it as the one monster with which it is dangerous to meddle. There are a number of ways we may indulge in intemperance. Some there are who would be greatly shocked if a spirituous beverage were offered them, while the same persons practice very harmful intemperance in other ways. Some who would be scandalized if accused of even so much as tasting of the sparkling goblet, who habitually over-eat themselves and so weaken their organs by the surfeit that their health is positively impaired. If drinking is intemperate there must also be a place to draw the line on the eating question, is there not? The difference appears to be that the drink is much the swifter agent of destruction, as it is like handling fire.

But if it is true that the vital human machinery can be rattled out by stimulants, among which are also tea and coffee, so can it be overburdened and thus broken down. The dray-horse, may be whipped and spurred day after day without being much loaded, till he is fagged out and drops dead. He may also be overburdened habitually and continually till at length he succumbs from sheer exhaustion. Had he been loaded in moderation he might have continued useful to his owner for perchance twice as long. Precisely so with the digestive organs of man. The thing that we ought to keep in mind is moderation. To supply the needs of the body only, should be our object. not to feed our appetites. One physician declared: "The majority of us mortals take too much food. One-third of what we eat keeps us; the other two-thirds we keep at the peril of our lives." This probably represents the radical view, but it is a fact that the greatest achievements are made by men who eat sparingly, with a view only to sustain life.

As the scriptures have it:

Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!—Eccles. 10:17.

"For strength and not for drunkenness." The Jews of old were very strict in some matters, and supposed that sufficed, while they were very immoderate in others. So has it always been and is now with many people who think themselves strictly temperate. The Savior, in charging the people to prepare themselves for the coming of the Son of man, says:

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.—Luke 21:34.

Here is a warning to not only guard against drunkenness, and all kinds of surfeiting, but the spirit of it is that we should beware of immoderation in all other things for which we mortals care in this life.

No, the temperate man or woman does not confine himself or herself to abstaining from alcoholic liquors, but has a care about feeding as well.

Neither do abuses of the body, that is to say, intemperance, stop here even. Habitual tobacco-users, habitual tea- or coffee-drinkers, are not strictly temperance people. For these things have been found to be injurious to the human body, similarly as are strong drinks only not to such extent. He or she of the unbridled tongue, of the wrathful spirit, are not temperate.

And so we could go on.

The question of some of these sundry forms of intemperance will be handled in following papers.

Yea, if they will come, they may, and partake of the waters of life freely.—Doc. & Cov.

THE FIRST RESURRECTION.

BY GEO. F. WEBB, SUGAR CITY, IDAHO.

What teaching of the Church, what doctrine of Christ, extends to us a broader field for progress, possibility, and for hope than does the doctrine of the resurrection of our Savior? It is the hope of the world around which clings the fondest of human desires or expectations, and the most sacred of human thoughts. It entrenches us, ofttimes, against many sins we might otherwise commit. And we could scarcely live through this world, full of trouble and woe, were it not for the hope of a better and happier existence based upon the advancement we make here because of our experiences in and with life. "For if there be no resurrection of the dead then is Christ not risen, etc." So great would be our loss if these hopes and expectations were gone that we might just as well be gone too, for they stand as great "milestones" to us on our journey through this probation. And were it not for a relief, now and again, we could not endure through this life's mission. But with the hope of a future exaltation always before us, life becomes rather a pleasure than otherwise.

Springtime, too, suggests to us the thoughts of the first resurrection and forces upon us more clearly and with greater appreciation the significance of that important day. For what could better typify the resurrection than the unfolding, in the springtime, of the long-closed seeds and buds which shoot forth in answer to the cheerful beckon of the sun's warm rays and the refreshing invitation of April showers, the closing of the dull winter and the opening of the beautiful spring?

At such a time our Lord came forth from the grave. Amid the most awful gloom that ever enveloped the earth's surface or penetrated the soul of man, there hung upon the cross, the dying Savior,—dying for the sins of the world. Can we picture that dreadful day when just previous to his going Golgotha's deadly hill, the hot sun of Palestine poured down its strong rays upon that spot which was so soon to become the place of such intense gloom and blackness, and was destined to leave its mark in history? Can we see the throngs of angry Jews who crowded around, ever willing to lend a helping hand in that awful deed? Can we imagine the scoffing and even the brutality of that wicked crowd? Are we able to conceive the thought of what that sufferer had to undergo at the hands of that murderous mob? No lips can speak, nor tongue can tell; for it is beyond mortal man to understand the fulness of the suffering of Christ at that important period of his life.

However, we are informed that there stood nearby, a few of Jesus' followers who might have expected, because of their great faith in him, to see him, even at the last moment, come down from the cross and save himself, taking vengeance upon his murderers. But alas, their expectations if such they had were blighted, for along toward evening the dead body of their Lord was taken down from the cross and placed in the tomb of the rich Joseph. And the most they could do, after witnessing the laying away of their master's earthly remains, was to leave with broken hearts wondering to themselves how it all happened.

Under the guard of the soldiers, lay the body of Jesus in the grave until the third day. There were no churches with all their modern splendor awaiting his rising on that first day; no one but a lone watching woman and the soldiers who had been stationed there. Even his chosen ones had gone back to their homes with heavy hearts and their faith shaken.

Yet it was to be; and so it happened. And if it be that he did not rise, if the doctrine be not true, then our faith, hope, and life are vain, and we are drifting hopelessly on through this existence with but little to expect. But attested history, both sacred and profane prove to us beyond reasonable doubt that the events connected with the resurrection actually transpired. And then above and beyond all other agencies, the Spirit of God testifies and bears witness to our spirits that Jesus truly came forth from the grave and

has thus made it possible that we may all do likewise. So then our hopes need not be crushed nor our faith blighted, for what God hath decreed, that will he do.

The influence, too, of that first resurrection upon the many who cherish what it teaches, will ever grow and enter into their lives and become a source of profound joy unto them. It will be inspiration to them; it will ever present a high goal for which to work. And after all, success in life comes from having an ideal and working to it.

"And each heart will have its cross," and each human soul will some day experience within itself those feelings, in part, which are associated with the suffering of Gethsemane. Each life must be brought to realize the all-importance of the work of Christ's redemption.

So then, let all rejoice in their testimony of this great work, and carry with them in each hour of gloom and temptation the golden thought that behind every cloud there beams the sunshine, even as following that terrible death on the cross at Calvary, there came in all its attendant splendor, with all its vivified hopes, the resurrection of Jesus Christ.

WHY ALCOHOL IS CONDEMNED.

From all sides, a chorus of scientific voices joins in condemning the use of alcohol beyond those minimal doses which are theoretically allowable, but to which few people have the power to limit themselves, and beyond its therapeutic employment in certain diseases. The bacteriologist assures us that alcohol paralyzes the protecting powers of the blood, which act as a sort of sanitary guard, removing dead matter and destroying the micro-organisms that produce disease. The pathologist, or student of the morbid states of the body, proves that it is a great factor in the degeneration of muscles, nerves and other cells; that it interferes with immunity against specific infectious diseases; that it predisposes to the production of both acute and chronic pulmonary tuberculosis and other diseases.

The neurologist warns against it on the ground that it poisons the brain and the nervous system, and, when long continued, leads to paralysis, neuritis and other disturbances. The physiologist has proved that all skillful and accurate motions of the hands or of other highly trained muscles become awkward and unreliable and slow after even small doses of alcohol. The psychiatrist charges alcohol with being directly responsible for about 20 per cent of insanity in men, and, directly or indirectly, a factor in producing about 40 per cent of all insanities; that it creates distinct types of mental disease peculiar to itself, such as alcoholic paranoia, alcoholic epilepsy, alcoholic hallucinatory insanity.

The embryologist asserts that alcohol poisons the reproductive glands and injures the embryo, thus tainting with mental disturbance germs that were previously healthy, and producing mentally and physically crippled descendants in spite of good ancestors. The criminologist adds his somber judgment that alcohol is responsible for about 60 per cent of crimes of violence, 50 per cent of crimes of lust, and that the suicide rate increases in proportion to the increase in its consumption.

It is clear, then, that alcoholism presents a problem which is too complex for any one mode of treatment. It demands the united resources of the physician, the psychologist, the clergyman, the teacher, the legislator and the sanitary reformer.—Samuel McComb, in April Everybody's.

CORRECTION.

I have felt the pain and smart,
Of thy. blows upon my heart,
Ringing like an anvil stroke
Till I thought my heart had broke.
Then I cried, "O. Father spare!
Hast thou for Thy child no care?"
Came the answer while I spake
"Yes. I do it for love's sake."

Sharper, swifter than they fell,
Of all hope the seeming knell,
Growing then, so weak and faint
I could make no more complaint.
Mute, and with closed eyes I lay
Waiting what Thou next woulds't say;
When Thy words rose sweet and clear
"Child, thou art to me most dear."
—The Watchman.

THE PROPHET'S LAST DREAM.

[The following was first published in an almanac issued by W. W. Phelps in Utah in 1863. It was reproduced in the Deseret News, and again in the Millennial Star, vol. 39, p. 837. It is given here as it appeared in the latter publication.—Editors.]

By request we publish the last dream of the Prophet Smith, as he related it two days before his martyrdom, to W. W. Phelps, according to the latter's account, which he inserted in his Almanac for 1863, copies of which are exceedingly scarce. Whether the dream is correctly repeated or whether it has any significance we leave for our readers to determine for themselves. "The wise shall understand."

"In June, 1844, when Joseph Smith went to Carthage and delivered himself up to Governor Ford, I accompanied him and while on the way thither he related to me and his brother Hyrum the following dream:

"He said: 'While I was at Jordan's in Iowa the other night, I dreamed that myself and my brother Hyrum went on board of a large steamboat, lying in a small bay near the great ocean. Shortly after we went on board there was an alarm of fire and I discovered that the boat had been anchored some distance from the shore out in the bay, and that an escape from the fire in the confusion appeared hazardous; but as delay was folly I and Hyrum jumped overboard and tried our faith at walking upon the water.

"At first we sank in the water nearly to our knees, but as we proceeded we increased in faith, and were soon able to walk upon the water. On looking towards the burning boat in the east we saw that it was drifting towards the wharf and the town with a great flame and clouds of smoke; and as if by whirlwind the town was taking fire, too, so that the scene of destruction and horror of the frightened inhabitants was terrible.

"We proceeded on the bosom of the mighty deep and were soon out of sight of the land. The ocean was still; the rays of the sun were bright and we forgot all the trouble of our Mother Earth. Just at that moment I heard the sound of a human voice, and turning round saw my brother Samuel H. approaching toward us from the east. We stopped, and he came up. After a moment's conversation he informed me that he had been lonesome back there, and had made up his mind to go with me across the mighty deep.

"We all started again, and in a short time were blest with the first sight of a city, whose gold and silver steeples and towers were more beautiful than any I had ever seen or heard of on earth. It stood, as it were, up on the western shores of the mighty deep we were walking on, and its order and glory seemed far beyond the wisdom of man. While we were gazing upon the perfection of the city a small boat launched off from the port and almost as quick as thought came to us. In an instant they took us on board and saluted us with a welcome and with music such as is not on earth. The next scene, on landing, was more than I can describe; the greeting of old friends, the music from a thousand towers and the light of God himself at the return of three of his sons soothed my soul into a quiet and a joy that I felt as if I were truly in heaven. I gazed upon the splendor; I greeted my friends. I awoke and lo it was a dream!

"While I meditated upon such a marvelous scene, I fell asleep again, and behold I stood near the shore of the burning boat, and there was a great consternation among the officers, crew and passengers of the flaming craft, as there seemed to be much ammunition or powder on board. The alarm was given that the fire was near the magazine, and in a moment suddenly it blew up with a great noise and sank in deep water with all on board. I turned to the country east, among the bushy openings and saw William and Wilson Law endeavoring to escape from the wild beasts of the forest, but two lions rushed out of a thicket and devoured them.

"I awoke again.'"

I will say that Joseph never told this dream again, as he was martyred about two days after. I relate from recollection as nearly as I can.

Phelps.

The Missions.

SOUTHERN STATES MISSION.

March Arrivals and Appointments.

Robert Andrus of Idaho Falls, Ida., to North Carolina; Geo. B. Carr of Manassa, Colo., to Florida; Geo. Arnold Parkinson of Beaver, Utah, to Ohio; Jos. F. Nielsen of Hyrum, Utah, to Alabama; Leo C. Nielsen, of Hyrum, Utah, to Mississippi.

March Achievements.

The following work has been done during the month:
Standard Church Works sold, 449; other books sold. 2,765; tracts distributed. 24,486; Liahonas distributed, 3,184; Liahona subscriptions taken. 95; families visited and revisited, 19,290; number of gospel conversations, 13,453; meetings held, 938; children blessed, 53; baptisms, 47.

In General.

The elders throughout the mission are in excellent health and spirits, and the reports of missionary work done are very encouraging. During the month, President Callis has visited the cities of Dalton and Atlanta in Georgia, and Knoxville and Northcuts in Tennessee, in the interest of missionary work. On March 29, Pres. Callis left Chattanooga for Salt Lake City to attend the April Conference.

March Releases.

J. Hobson Stewart, Wellington B. Richins, Geo. F. Emett, Joel W. Hiatt, Carl Viehweg, Jno. S. Hill, Franklin F. Tuckett, Wm. K. Soelberg, Wm. Decker, Wm. S. Laney, Jno. W. George, Parley P. Johnson, Henry M. Hodgson, Wilford W. Clark, Jr., Michael Johnson, Earl A. Edwards, Walter G. Burke, F. Marion Guymon, Stephen L. Radford, W. Louis Perkins, Geo. H. Johnson, Frank Paskett, David W. Deans, Jas. A. Weaver, Geo. Shaw, Joshua A. Crosby, Daniel C. Alleman and Geo. J. Taylor.

Alabama.

Henry A. Gardner, president, box 705, Montgomery, Ala. Elders Bert L. Pope and Jas. W. Hartley held a very successful cottage meeting in Phoenix City. At the close of the services, one who had previously been very bitter toward the Latter-day Saints remarked, "If that is Mormonism, it is all right; it is Bible doctrine." March 21, a baptismal service was held at Nellie. Three converts were baptized. One person was also baptized on the same date at De Funiak Springs, Fla., by Elders Alma O. Stoker and Jno. M. Peart. Elder Jos. F. Nielsen of Hyrum, Utah, joined our ranks March 17.

Atlanta.

O. W. Hyde, president, 29 Connally st., Atlanta, Ga. The elders are enjoying good health, and opportunities for meetings throughout the conference are good. Many churches and school houses are being thrown open to the elders.

East Kentucky.

G. Franklin Ellsworth, president, box 422, Lexington. March 14, a Sunday school was organized at Stinson by Elders G. F. Ellsworth and R. L. Cook. Brother Jno. Perkins was appointed superintendent. Sunday, March 21, Elders Ellsworth and Cook had a very interesting conversation upon the principles of the gospel with a clergyman of Lexington. That evening at his meeting, the minister made several very kind references to the elders and their work. Elders Wm. F. Larkin and Jesse B. Lofgreen called for their mail at Saxton, and found to their surprise that the postmaster was afraid to keep it, so returned it as fast as it came. After fourteen months of excellent work in Kentucky, Elder David W. Deans has been released to return to his home.

East Tennessee.

Elder W. H. Larson, president, box 688, Knoxville. A very successful branch conference was held at Northcuts, March 20-21, twelve elders being in attendance. Two priesthood and two public meetings were held. President Callis very ably expounded the principles of the gospel to large audiences at the public meetings. President Wm. K. Soelberg was released from his activities in the mission. Elder Soelberg has faithfully presided over the East Tennessee conference during the past six months, and elders, members and friends are unanimous in their appreciation of his efficient services. Elder Soelberg has also spent several months in the mission office, where he won the love and confidence of all his associates. Elder Wallace H. Larson has been appointed to succeed Elder Soelberg. Elder A. W. Keller and H. Jas. Maxwell report having had to wade a swift, icy stream waist deep in order to get to their new field of labor.

Georgia.

L. L. Myers, president, 454 Oak street, Macon, Ga. While Elders Wm. C. Green and Thos. L. Richardson were holding a street meeting in Dexter, they were interrupted by men who endeavored to prove to the crowd that the Bible and the Book of Mormon do not agree in doctrinal teachings. These men were soon convinced by the elders that their arguments were not well grounded. Elders F. A. Lamont and E. C. Walker sold the postmaster of Mauk a Book of Mormon. After a few days this gentleman remarked that the book, as a volume of scripture, is unrivalled, and that Joseph Smith had indeed been a light in the world. Elders Robert Furniss and J. C. Healey held a series of street meetings in

Sandersville. These services were well attended; and at the close of the last meeting, a gentleman brought his horse and buggy and took the elders to the place of their next appointment. Three baptisms were performed in Toomb county dnring the week ending March 25, by Elders Geo. M. James and Henry Humphreys. Elders L. L. Myers, Wm. C. Green, and Thos. L. Richardson, while holding a street meeting in Cochran, were accosted by a Mr. Peacock who some few years ago was a visitor in Salt Lake City. This gentleman spoke very highly of Utah and her people, saying, "If courtesy is due any people, it is due the 'Mormons.'" He introduced the elders to the leading business men of Cochran and has been instrumental in allaying much prejudice in that city.

Kentucky.

T. E. Secrist, president, box 554, Louisville, Ky. Elders A. T. Willis and N. M. Stewart while canvassing Shelbyville met two ministers who treated them very cordially and invited them to return and explain more of the doctrines of the Latter-day Saints. With sorrow we report the death of Sister Minerva Bodkins of Christian county. Sister Bodkins was a true Latter-day Saint and leaves many friends and loved ones to mourn her loss.

Middle Tennessee.

J. Elmer Johnson, president, box 269, Memphis. Elders Geo. D. Rainey and W. D. Harris report that several meeting houses were opened to them in Rutherford county, something quite unusual in that district. Elder Jno. L. Bushman while canvassing in Memphis, returned to a house where he previously had found no one at home but had left a tract. The lady was anxious to see him, and purchased a copy of each book that he had. She remarked, "I want the truth and don't care where it comes from." Through the administration of Elders W. A. Walker and Christian Bandley, Sister Henderson of Jackson was instantly relieved of a bad fever.

North Carolina.

R. B. White, president, box 547, Wilmington. Elders N. M. Feik and C. W. Moss conducted a well attended baptismal service at Chinquapin. Three converts were there added to the fold. Two meeting houses have been completed during the past week, one at Gilreath and the other at Albertson. The following elders have been released to return to their homes: F. F. Tuckett, Geo. H. Johnson, Jno. S. Hill, Wm. L. Perkins, F. Marion Guymon, Stephen L. Radford, and Walter G. Burke. All of these brethren have been faithful and energetic heralds of the glad tidings.

Mississippi.

D. Wm. Stowell, president, 416 George street, Jackson. A local conference was held at Speed on March 13, 14, by Pres. D. Wm. Stowell. Company work was inaugurated for the coming spring and summer. March 21, Mrs. Julia Dassett of Speed was baptized by Elder F. M. Morris. Elders Roy Oler and W. F. Gibbons, who have been laboring in Harrison county, report two baptisms. March 21, a baptismal service was held at Redstar, at which six persons were joined to the church. A large crowd witnessed the ceremony; among them were many who had never before heard the elders. Two baptisms were performed at Darbun on the same date by Elder A. L. Broderick, at the close of a successful branch conference. March 16, our ranks were strengthened by the arrival of Elder Leo C. Nielsen of Hyrum. Utah.

Ohio.

Paul E. Nelson, president, box 41, station D, Columbus. All the elders report good health. A singing class has recently been organized in the Cincinnati branch, with Elder Hyrum Brown as director. Much good is being accomplished in teaching the members and friends the songs of Zion.

South Carolina.

Jas. H. Moore, president, box 276, Columbia. The elders throughout the conference have been successful in holding meetings. One convert was baptized at Long Island by Elders L. M. Belknap and H. S. Robinson.

Virginia.

H. A. Shupe, president, box 145, Lynchburg. Elders L. C. Parker and J. B. Thatcher visited the "Gospel Mission" in Norfolk, and sold to the gentleman in charge some doctrinal books. After a pleasant conversation, they were requested to return and address the congregation upon the doctrines of salvation.

EASTERN STATES MISSION.

Maine: W. H. Steed, president, 385 Cumberland Ave., Portland. In Auburn, Elders A. J. Miller and A. R. Southwick are finding friends in their tracting. Elder Cox, in company with Elders E. Kohler Geo. A. Hogan, and W. W. Farrer attended some cottage missionary services. The gentleman at whose home they were being held asked the elders to take charge, which they gladly did. The same courtesy was extended to them the following week. The impression made was favorable. Elders Steed and A. G. Jewkes, Jr., were hospitably received by a very prominent gentleman of Portland with whom they took dinner and had a very pleasant and profitable conversation. In Biddiford, a once prejudiced Methodist minister, received elders W. W. Farrer and Geo. A. Hogan very kindly. Reports for March are very encouraging and show the work to be progressing nicely.

New Hampshire: John G. Allred, president, 31 South street, Concord. Elder J. H. Russell was interrupted by a lady to whom he was talking on the subject of the Book

of Mormon, who said that the Book of Mormon belonged to her, that she was the great granddaughter of Solomon Spaulding from whom the "Mormons" stole the book. After Brother Russell explained further, the lady concluded that she was mistaken and purchased a copy of the book, remarking that she was going to study it for herself. President Allred called twice upon Mr. Mecham, editor of the Patriot, one of Concord's leading newspapers, and had a very pleasant conversation with the gentleman on gospel points. Elder Allred had another pleasant experience while making some purchases in a store. The mayor, whom he had met a few days previously, came up to him, shook his hand warmly, and turning to the clerk said, "Treat this man right; he is a particular friend of mine." After hearing the elders laboring in Concord preach, Rev. John M. Wilson asked one of the elders if he would not become a preacher of his denomination, to which the elder replied that he would, provided they would adopt the teachings of the Bible. The gentleman said, "You certainly have collected many truths and I am glad to know that the 'Mormons' are a better people than I have always thought." A Book of Mormon and a Voice of Warning were left at his home, and the elders given an invitation to join his Sunday school class. The elders throughout the conference are working effectively, especially in the distribution of literature. During the month they have disposed of 138 Books of Mormon, 479 small books, and 3,594 tracts.

South West Virginia: Frank Leavitt, president, box 686, Huntington. During the month of March, fifty-one meetings were held in Logan county, with an average attendance of one hundred and twenty-five: and twenty-two baptisms have been performed. A branch of the Church has been organized with Elliot Thomson, Miles Curry, and Robert Ellis as presidency. There are now sixty members in the branch with prospects of one hundred before the close of the year. A Sabbath school has been organized with seventy-five enrolled. Mrs. Betsy Ellis, a non-member, took up a subscription and succeeded in getting sufficient means to purchase a new organ. Work will be commenced at once, on the erection of a beautiful house of worship, to cost $2,000.00. Mr. Simpson Ellis, a tried and true friend, has donated a piece of ground for a building spot, and the necessary timber for the completion of the house. Eight first-class carpenters have offered their services and many other friends have expressed a desire to help. Elders Leavitt, Orville Harris, Jos. H. Swapp, Elmer Bomar, and August J. Johnson during the past two months have had many interesting experiences. The Lord has been very good to them and the people, insomuch that a great many sick have been healed through the administrations of the elders. Notable among these instances, is the case of Jno. Sheapard, a non-member, who was administered to for deafness. His ears were unstopped, and today he hears as well as ever he did. The success that has been attained in Logan county, has incited the opposition of the ministers, which as usual is resulting in good. Recently, Pres. Leavitt spoke, by request, to a very large congregation of people upon the subject of "Salvation for the Dead." At the conclusion of his very able discourse, one of the ministers arose, stating that if the people would remain seated, he would show the falsity of such doctrine. He denounced the Latter-day Saints, and their doctrines. However, he had scarcely got started, when the people commenced to withdraw from the building, being disgusted with the remarks, and very few people remained till the close. On each of the three succeeding evenings the elders held well attended meetings. The mimister attempted to draw the crowd to his meeting on the third night, but in vain. The next day (Sunday) the elders held a baptismal service with an attendance of one hundred and fifty.

North West Virginia: Oscar F. Rice, president, box 371, Fairmont. Successfuf cottage meetings are bing held in Fairmont. Considerable agitation has been caused at Liverpool. A short time ago Elders Thomas J. Oldroyd and Chester Johnson baptized five converts, causing considerable agitation. Since that time the evil one has been busy, but the elders are holding their own, and many friends are becoming interested in the gospel. A baptismal service was recently held at Holly, Baxter county, by Elders Jos. C. Grant and Grover C. Udall, with a large attendance. It is evident that the people here are less prejudiced than formerly. At Centralia, where the people have been so much opposed to "Mormonism," the elders upon invitation held six successful meetings. The prospects seem bright. Elder E. R. Haslam and Wm. Bradfield have just completed a thorough canvass of the southeastern portion of the county of Ritchie, where they have met many good people and held a number of successful meetings. Street meetings are held in Cairo. A marked difference is noted in the feelings of the people with regard to "Mormonism;" people who formerly would have nothing at all to do with an "Mormon" elder are now quite interested in the literature. Elder Wm. Bradfield, who has labored with love and energy for the last twenty-nine months has been released.

East Pennsylvania: Wm. R. Dredge, president, 3528 Sydenham street, Philadelphia. Elders Emil L. Huber and John F. Moody, who are laboring in Trenton, N. J., have made many good friends, most of whom are earnest investigators of the truth, and some have already signified their intention of being baptized. Elders B. Cecil Gates and J. Alma Ure are meeting with success in their labors in Camden, N. J. These brethren enjoyed responding to a courteous invitation from a mission

minister to visit him at his home. Last week the elders were given a special invitation to attend a prayer meeting in one of the prominent churches of Camden, by a member of that church. During the "experience" part of the meeting, a friend arose and told who they were, and asked that they might be given the privilege of speaking. The minister immediately said that he did not believe in "Mormonism" and did not care to hear their doctrine. One of the elders replied that they had not come to be heard, but to hear. In the minister's prayer, he prayed that the two young men who were in the city teaching deceiving doctrines, if they were ignorant, might be led to see the light, and their hearts touched that they would no longer go about teaching false doctrine. At the conclusion of the meeting, many people gathered around the elders and shook hands with them, expressing the regret that their minister should do as he did. One gentleman stated that he had been to Salt Lake City, and was treated well by the "Mormons." The Camden branch has doubled in numbers during the past year. March 27, its number was increased by five. The progressive branch in Baltimore also rejoices in two more baptisms. Elder Geo. S. Heiner, who has presided over it with signal ability, is released, and was tendered a farewell party, and presented with a gold watch and chain by the members and friends, in appreciation of his labors. Elder Wm. A. Whitehead has been transferred from Philadelphia to succeed Elder Heiner.

New York: Chas. H. Owens, president, 148 Pearl street. Albany, N. Y. The Sunday school at Albany has been reorganized and methods advanced by the Deseret Sunday School Union Board are being used with marked success. Through a letter of introduction from a friend in the West, Elder H. C. C. Rich, Jr., made the acquaintance of some very prominent people whom he has succeeded in interesting in the gospel. The above named elders report much better treatment among the business and professional men than they receive at private residences. In the near future a branch of the Church will be organized in Steuben county in the western part of the state. The conference headquarters was formerly located in this county.

New England: Samuel Gerrard, president, 57 Worcester street, Boston, Mass. The elders laboring in and about Lynn, Mass., have many friends who have opened their homes to them for the purpose of holding cottage meetings. The services are well attended. Elder Thomas Spackman met Mr. Colbridge, a journalist, and had a pleasant hour's conversation with him, receiving much respect and consideration.

West Pennsylvania: A. E. Jacobson, president, 1212 Boyle street, Allegheny, Pa. The conditions in Allegheny county are very favorably reported. The other day Elder S. E. Lewis, Jr., met a family by the name of Dunn, who gave him a very hearty welcome. The good lady told him that she was blessed, when a babe, by a "Mormon" elder in Scotland; that her mother had died about six years ago, a faithful Latter-day Saint, and her last request was that they always be kind to the "Mormon" elders. The Evening Times of Lonaconing, Md., among other things says, speaking of the elders there, "The missionaries are gentlemen of refinement, and the Times' reporter spent a very pleasant half hour with them." J. F. Creager, superintendent of the Fairview Sunday school, reports splendid progress. They have a membership of seventy, many of whom are non-members.

Rhode Island: Frank A. Thorley, president, 315 Broadway, Providence. On Sunday evening, March 21st, Elders Earl Hawks, W. D. Hammond and J. F. Facer were called to the home of Sister Alice Smith of Greystone, to administer to her. They found her suffering much pain brought on by a very severe cold. After the administration the pain immediately abated, and the next morning she was able to be at her work. Pres. Thorley and Elder Jas. E. Anderson were called to administer to Sister Thos. Moore, who was suffering from an acute attack of nervous asthma. She was relieved of her pain immediately after the administration, and before the elders left her that evening, she had fully recovered. These two sisters add their testimonies to the thousands of others that have been borne to the goodness of the Lord, and that the blessings of the gospel do follow them that believe. The elders are canvassing Providence for the third time, meeting people who are kindly disposed toward us as a people. Throughout the state the elders are having much success, owing to the rapid decline of prejudice. The newspapers show a tendency to be fair. Last month the six elders laboring in this conference distributed 1554 tracts, sold 180 small books and 24 Books of Mormon.

WESTERN STATES MISSION.

Changes.

During the past few weeks there have been several changes made in the mission Elders Geo. H. Bennett of Syracuse, Utah, and Alvin J. Christensen of Robin, Ida., were released to return home. Elder Bennett for the past few months has been presiding over the Pueblo conference where a good work has been accomplished. Elder Joseph F. Neilson was appointed to succeed him as head of the conference. Elders I. W. Winward and R. E. Harris were transferred from the Denver to the Nebraska conference, and L. O. Bingham and A. J. Draper were assigned to labor in the Pueblo conference.

General Spring Gathering.

The conferences that were held by Elder

David O. McKay, of the apostles, and Pres. J. L. Herrick in the various parts of the mission were a success in every instance.

The Nebraska meetings were held at Omaha. Here the elders secured a good hall and some well attended meetings ensued. The brethren reported that a good work is being done and that the people as a whole are receiving them much more courteously than ever before. Arrangements were made and a hall rented for permanent use. The Saints of the district together with the missionaries are fixing it up so that it will be very convenient for the purpose of worship. After receiving much encouragement and some good instructions from Brother McKay and Pres. Herrick the elders were assigned to their various fields of activities.

Similar reports come from the Pueblo and West Colorado conferences, where the elders met to receive some good spiritual food. On account of the unusually stormy weather they are all still laboring in the cities. People who have spent several years in Colorado say that this is the most severe winter they have ever witnessed in the state.

Brother Winslow Smith called at headquarters April 4, and spent the afternoon and evening with us. At our evening services it was our pleasure to listen to a very profitable sermon by him which seemed to be enjoyed by all who had met to hear the word of truth and to receive encouragement along the line of their duty.

CENTRAL STATES MISSION.

Elder Alma Williams reports one baptism at Marlow, Ark.

Two more baptisms were performed in the Rock school district, in eastern Missouri April 4. both of the subjects being young men and each the head of a small family.

Pres. Peter Mortensen, of the East Kansas conference together with part of his corps of elders reached the town of Hallowell just as a great revival terminated. The elders continued the meetings two nights longer and the people came and shook their hands and assured them thus: "We have to admit the "Mormons" have more truth than any others."

Elders A. L. England and Walter Stevens say they had two rooms full of listeners at a cottage meeting in Gravelton, Mo., and as many on the outside that did not gain access to the building, so the people there are going to fit up an old mill room for the elders to preach in the next time they come. The brethren think that they can see the indications of a harvest in that part.

Change of President.

Pres. G. E. Cahoon, of the Missouri conference has been released and took train from Independence Apr. 4, for his home in Leazitte, Alberta, Can. Elder Cahoon has given an efficient service to his district; his administration has been marked by increased results in the way of rousing the people to a consciousness that here is something in "Mormonism" for them. Elder L. John Nuttal succeeds Brother Cahoon as leader of the East Missouri elders.

Mar. 28, there were five more people initated into the fold at St. Louis with a good prospect for a few more to follow, according to a letter from Elder C. R. Walter.

"At present we are holding forth in the Tompson school house on Sinking Creek," writes Elder T. F. Corbett under date of Gila, Mo., Apr. 3. Continuing he says: "We have held six meetings and will continue until Monday. We are surrounded by friends. There is a schoolhouse on the north and one on the south of us with open doors for all "Mormons." If God permits we expect to hold in both districts."

Too Whole-Souled for Prejudice.

Elder J. W. Knapp, writing from Columbus tells of the Christian-like treatment he received at the hands of a physician. The writer had an eruption on his neck which called for the doctor's knife. After the treatment was complete, including two lancings, Brother Knapp asked the amount of the bill. This brought forth the reply from the good man that he believed in charity and would consider the bill paid already. As the elder was about to depart the doctor added: "If any of your elders are sick send them to me and it won't cost them anything. Don't wait till you get sick, but come and see me anytime. Elder Knapp presented him with a Book of Mormon.

Seed on Good Ground.

To illustrate how the gospel "fishers of men" may at any point come upon a person whose heart is ripe for the greatest truth on earth, Elder H. M. Bishop relates this incident: Two elders were making a house to house canvass in Parsons, Kan., leaving a taste of "Mormonism" wherever opportunity afforded. They got into a conversation with a lady who was stoutly opposed at first, but at length bought the booklet, "Cowley's Talks on Doctrine." Three days later another pair of elders was passing her home, one of which was Elder Bishop, and the good lady hailed them with the query as to whether they were "Mormons" or not. She said she had read the "Cowley" and wanted more so the brethren sold her a Book of Mormon. A few days later a cottage meeting was held

at her house, after which this truth-seeker said she believed all that had been said and that the Book of Mormon was the word of God and that she expected to number herself among the "Mormons" in the near future.

According to a communication from Pres. C. E. Bronson a good conference of the western Kansas elders was held Mar. 28, with Pres. S. O. Bennion in attendance. Two priesthood, and two public meetings were held and the elders divided into two companies for the purpose of letting the west half of Kansas know this summer what "Mormonism" is.

While we have been here (Madisonville, Texas) we have held over 20 meetings that averaged from 30 to over 100 in attendance at each meeting. We have baptised seven into the fold of Christ and blessed six children. One year ago there was not a member here and today there are seventeen and a Sunday school in good running order.

Once I went out to give one of the Saints a helping hand in putting up his fence. His neighbors saw us, and considered it was to his benefit also, and after the job was through, he handed me $2.50 to help the cause along. We also had the privilege of preaching the gospel to a large congregation at the funeral of Lula R. Decker, daughter of Brother and Sister J. C. Decker, who died March 26. Her parents were baptized the 18th of last October. The intention of the deceased was to be baptized also by the next elders who happened this way but on account of sickness was unable to do so, and the parents are heart-broken.

The above is the gist of a letter from Elders Niel Christiansen and Alma Nielson.

MISCELLANEOUS.

Wants Information.

J. S. Braddock of Bennetsville, S. C., would appreciate any information concerning Jas. A. Braddock, who left Newport News, Va., four years ago for Denver, Colo., and who was last heard of in McGhee, Ark.

DEATHS.

Pickett—Lucy A., of Marlow, Okla., died Mar. 24. Sister Pickett was a faithful worker in the relief society of the Church branch at that place. She leaves a husband and nine children to mourn her demise.

Fear not thine enemies, for they are in mine hands, and I will do my pleasure with them.—Doc & Cov.

HEAVEN.

Beyond these chilling winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
Where love becomes immortal;

A land whose life is never dimmed by shade,
Whose fields are ever vernal;
Where nothing beautiful can ever fade,
But blooms for aye eternal.

We may not know how sweet its balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there,
Through those enchanted bowers.

The city's shining towers we may not see
With our dim earthly vision,
For Death, the silent warder, keeps the key
That open the gates elysian.

But sometimes, when adown the western sky
A fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by unseen fingers.

And while they stand a moment half ajar,
Gleams from the inner glory
Stream brightly through the azure vault afar,
And half reveal the story.

O land unknown! O land divine!
Father, all wise, eternal!
O, guide these wandering, wayworn feet of mine
Into those pastures vernal.

—Nancy Amelia Woodbury Priest.

Seek ye and keep all your pledges one with another, and covet not that which is thy brother's.—Doc. &. Cov.

The world is getting better. There is only one church that still hangs to that frightful dogma founded by the Westminster catechism. The preacher who takes eternal woe into his pulpit today is a 2x4 and does not know any better. The Universalists, the Unitarians, the Mormons, the Christian Scientists and a few other religious sects were never guilty of terrorizing young children; and many of the orthodox churches are utterly ashamed of the frightful work they did in early days. The coming church is the one that teaches its children a love that casteth out fear and that stands on a platform of intelligence, reason and justice.—V. S. Peet.

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DARK DAYS AND THEIR LESSONS.

BY LESTER E. BYBEE, PORTLAND, ORE.

Dark days are seemingly no respecter of persons, but come to all alike—the rich and the poor, the proud and the humble—at one time or another. They are produced by many causes, and the lessons they teach us are as many and varied as are the different natures and their different causes.

There is always danger that those who are put into hard places and are obliged to bear many afflictions will develop a kind of doggedness which may degenerate into bitterness and persecution. While it may and ought to develop patience, it has also a tendency to embitter the life; but Paul's trials seemed to bring him more and more into close union with Christ. and so to mellow him in the midst of his afflictions. The Apostle always saw the crown awaiting him, and his belief in Christ was so strong that he fully expected that every one of his trials would further the gospel which he preached. But not so with us all. Trouble tends to "kill or cure;" to make or mar a character, and it depends upon ourselves and the way we bear it whether our pain will bring a blessing or a cross. It may be one or the other, for no soul ever passed through deep sorrow without being either the better or the worse for it,—one can never come out the same. It can never go back to its former state for it has learned lessons that, though painful, were good, and the lessons that experiences teach us we never forget—whether they be good or evil.

It has always seemed to me that there are three ways in which men bear their sorrows. The weaker part of them fall at once to desperation, to recklessness, to drink, to a reckless kind of despair; they have no nobility. Others harden themselves; they shut out all love and sympathy from their hearts; they grow cold, proud and hard so that no kindly influence reaches them, and seem to live alone in a marble atmosphere of their own, miserable, joyless creatures that they are though their unhappiness may be hidden from the world by a mask of pride and indifference. Others, and those are the truly noble ones, accept sorrow as a part of their discipline of life and as a gift sent from God; and while they accept it with humility they bear it with dignity: it makes them grander, nobler and better; it is an education that prepares the soul for heaven. It is very truly said that the life that has not known and accepted sorrow is strangely crude and untaught, is cold and hard; it can neither help nor teach, for it has never learned the life that has spurned the lessons of sorrow, but failed to read them aright. But the life that has been disciplined by sorrow is courageous and full of holy and tender love. There is no new sorrow we shall be called upon to bear—nothing that has not been borne before.

Does not this thought still impart the wild clamor of life? Shall we murmur at our lot when unnumbered moaning hearts as sensitive, as true, as loving as our own have been breaking under the weight of the same sorrow that oppresses us today? Shall we not rather now in turn try to bear the

cross more bravely than any who have gone before, that we may give strength and courage to the weary ones who must bear it after us? Every day of meeting sorrow superbly makes the life more grand. Every tear that falls from one's own eye gives a deeper tenderness of look, of touch, of word, that shall soothe another's woe. Sorrow is not given to us alone that we may mourn. It is given us that, having felt, suffered, wept, we may be able to understand love and bliss. There is something weak and cowardly in the idea of being beaten by trouble. The world is a battlefield and we must fight bravely. Disappointments in life are inevitable; pain is the common lot of humanity; short sorrows, at one time or another, will come to us all, if indeed they have not already come, but the same are a faithful teacher and reveal many things that otherwise we could not understand. Suffering unites us to, or separates us from God, just as one chooses, for it is through pain, whether of mind or body, that all which is most beautiful and strong in the soul is developed.

Let us learn that the mission of pain is to make not only the one who suffers tender, loving and sympathetic, but to draw the same feeling from others; so if we must suffer let us not be in a spirit of bitterness and rebellion, but in that spirit which brings us closer to him whose life on earth was so full of suffering.

The mystery is, Why must men all suffer? But that we shall never fathom. We only know that God sends pain even to his most beloved, and that "Christ also suffered, leaving us an example that we should follow in his steps." Sorrow should teach us that life here is but short and all those material, temporal things are weak and flattering at the best, "as a wind that passeth away and cometh not again." We are sent into the world to be useful and to build up character.

Life is our school, experience our teacher, and we should remember that God is too wise to err and too good to be unkind; so when affliction is needed. to perfect our characters he knows just what is best and what is for our eternal good, and we should take whatever he sends as a gift and an allowance from a loving father, who doeth all things well, and trust in humble submission. His ways are not our ways, nor his thoughts our thoughts, so when the way seems dark and our souls are overshadowed with clouds of earthly care, when the burden laid upon us seems greater than we can bear and no light seems to pierce through the dense darkness of our night, let us look up to him, remembering our case is not closed in this world, and knowing that God's idea of life is longer and higher than ours, and it is for us simply to trust and obey till we see it as it is, in the clear light of eternity. Then some time when we stand on the threshold of the new life—in the presence of that Light into which no mortal approaches—we too shall understand and see that there was a purpose for all our pain, for all our dark days and for every hard lesson. And until that time let us pray humbly and earnestly for a faith that will not shrink, though oppressed by every foe, that will not tremble on the brink of an earthly woe.

OPENING CONFERENCE ADDRESS.

BY PRESIDENT JOSEPH F. SMITH, DELIVERED IN THE TABERNACLE, SUNDAY MORNING, APR. 4, 1909, AS REPORTED IN THE DESERET NEWS.

My heart is filled with gratitude to the Lord for the blessing of standing before you this morning, at the opening of our seventy-ninth annual general conference. I feel to thank him for all his mercy and loving kindness towards all his people, and for that matter, his mercy and kindness to all men. I feel thankful that we meet this morning under such favorable circumstances, enjoying the blessings of life, of peace and a desire in our hearts to honor the Lord in our gathering on this occasion. My heart is full of gratitude to the Lord and of love for the Latter-day Saints throughout the world.

To me there is nothing in life that can compare with the work that the Lord is doing in the midst of the children of men in these latter days. While we are but a handful of people, comparatively speaking, yet we may be compared to the leaven that the Savior said would leaven the whole world. We have satisfaction in the growth and development of this work since its inception. It has grown from a mere half

dozen members until its members can be numbered by the hundreds of thousands.

We have passed through the stages of infancy and to responsible childhood and are indeed approaching the condition of manhood and womanhood in the gospel of Jesus Christ. It has become one of the necessities that the people of God uphold and sustain the principles of righteousness against all the world; against their own individual likes and dislikes. Man is insignificant in his poor and powerless condition in comparison with the glory which envelops the salvation of the children of men, living and dead, and those that will yet live in the earth. Men must set aside their own prejudices, and their own personal desires and preferences in deference to the great cause of truth that is spreading in the world and the cause of Zion. To my mind there is nothing in the world so great or so glorious as the work the Lord is doing in these latter days, and I am grateful for the part that I have been able to do and to take part in my humble way, and I sincerely hope and pray that I may be able to continue in the work through all my life.

I have lived too long to think of faltering in the least now; I have put my hand to the plow, and it is too late to turn back or to look back, and I see no reason why I should look back. Thus far everything has pointed to the good, my duty and the course that I should pursue have been and are plain and I will follow them, with the help of God. I desire to go on and continue true to my duty and prove faithful so far as lies in my power, that I may give a good account of my stewardship.

To me, as has been said many times in the past, it is the kingdom of God, or nothing; Zion first and foremost; to seek God and his righteousness that all other things may be added in the due time of the Lord and in accordance with his pleasure, are the things which should concern mankind and the Latter-day Saints. We should have acquaintance sufficient with the principles by this time to realize that no man, no clique, or no secret organization can combine with force and power sufficient to throw down the purposes of the Almighty, or change the course of his works. Many an individual has arisen in times past, impressed with the idea that he would give to the work a great reformation, in the hope that the people would desert their leaders and follow them instead. But the children of the Lord knew the voice of their shepherd and they were not deceived by false doctrine.

Opposition of Error.

The Latter-day Saints know the spirit of the gospel and they will stand by the truth, no matter what comes. We have had to face the whole world. The majority of which has been arrayed against us, not always because they wanted to fight the truth, but because many of them have been misled by ignorance and false reports concerning us. This was true from the day that the Prophet Joseph Smith established the Church. The enemy of truth, the enemy of God, has arrayed himself against this work. You have never found the friend to righteousness, the friend of truth and of purity and those who comprehended truth from error arrayed against Zion.

For to be arrayed against Zion is to be arrayed against God and against the inspiration of God; against that principle which brings men together and causes them to forsake their sins and to love their neighbors as themselves. This spirit causes men to do good and not evil and to avoid even the appearance of sin, and what is more, to avoid sin itself. This is the spirit of the gospel and the hope of eternal salvation in this life and in the life to come. Will any set of men who love righteousness and love God array themselves against the object which they themselves seek? The principles of the Church of Jesus Christ of Latter-day Saints are given for the attainment of righteousness, and the Saints know that they have received revelations to this end from the Almighty in the age in which they live.

Duty of the Saints.

What shall we do? Our duty is so plain that none can, or none should misunderstand it, is to live in the spirit of humility and love of God, rather than for ourselves. The Savior told the young man who asked what he should do, to sell all he had and give to the poor and follow the Son of God. There is a principle in this, and it is to put the Lord and his work before all else. Every man and every woman should have it in their heart to do all that the Lord requires. We should have reached that point where we can give up the comforts of home and the desire of making money, to go and labor, for years if necessary, for the spread of the truth, until it shall be said that we have done enough.

Occasionally we come across an individual who thinks he could not sacrifice his time and business to perform a mission; that he could not leave his personal business and profits to go into the world and preach the gospel, and who asks to be excused. I fear that in such cases, if he were called upon to make such sacrifices, that he would be found wanting in his willingness to comply with the requirements of other rules of the gospel. For my own part, I hope to be able to be found ready to go to the ends of the earth in the cause of the gospel, or if I were called upon to give up all I possess for the purpose of advancing the cause of the work, that I would be able to give it freely for that cause. I should like to live so that this would be my desire and determination, to comply with the request and give it up without regret.

Hope in the Gospel.

There is no salvation but in the way in which God has mapped it out. There is no hope but in the way that has been fixed by

the Father. We may obtain that hope and that light, which will lead us to salvation. These things are fixed in my mind, and I know them to be true. I know, my brothers and sisters that the Lord lives, and that his Son lives, and that he sits upon the right hand of the Father. It is necessary that we call upon Jesus Christ; let us call upon him and let the desire of our hearts be to live in righteousness, that we may desire to go back into his presence. Let no sort of envy or malice or evil be in our hearts, but let love and peace dwell in our breasts, that righteousness may reign.

I want to live so that no matter what any man may say, no matter what any one may do, I shall feel that there is but one thing for me to do, and that is to remain true and faithful to the covenants that I have made with God and with my brethren. I want to live so that I can have the spirit in me to forgive my brethren their trespasses, as I would have them forgive me my trespasses, so that differences that arise from day to day may sink and disappear; that whatever the circumstances may be, there shall exist love and peace between brother and brother and between man and man.

I know that this work is the truth of God. I need not enter into a lengthy discussion on the principles of the gospel, for you are well conversant with them. I know that the Church as established by the Prophet Joseph Smith is true, and that it will stand forever. I know this because God has revealed it to me, and I know that the Almighty will accomplish his purposes, no matter how many may turn from the truth or fall away. Hundreds or thousands may leave the Church, but the work of the Lord will never fail, never cease; nothing can hinder its progress.

Progress of the Work.

In the purpose of this latter-day work, in its inception was an almost imperceptible but mighty power which makes for righteousness and the advancement of the cause of Zion; and that same power will become stronger and stronger and will work with greater rapidity in the future than it has done in the past, in proportion to the faith of the people; and the work will spread more rapidly in the world than it has done. The Lord has said it and the Spirit bears record and I bear my testimony that it is true. No other sect in the world possesses a single principle of truth which we do not accept; we are willing to accept of any truth, no matter in what form it may come. We seek to spread the truth, and we are willing to accept truth.

Truth must be the foundation of any structure or it will fall. Truth is at the foundation of this great work established by the Prophet Joseph Smith, and it will succeed, no matter what the opposition may be. We look at the opposition that the Church has experienced, and we wonder that men and women in the beginning of this work stood so firmly and that so few faltered. Most of them remained true and would have given their all for the work of God. Will we be as true? God help me to stand as faithful as they stood, and this wish is expressed for all the Latter-day Saints, as well as for myself.

THE ANCIENT OF DAYS.

BY ORSON PRATT, IN TIMES AND SEASONS 1841-3, PAGE 204.

Who is the Ancient of Days? This is a question frequently asked by the biblical student, especially those who have studied the prophecies of Daniel with any degree of attention. The most careless reader will have observed that the Ancient of Days is one of the most prominent personages introduced before Daniel, while he was wrapped in his prophetic visions. Daniel had previously become extensively acquainted with the future history of the world. He had seen the rise, progress, and downfall of nations and kingdoms. Four great and powerful monarchies, which should bear rule over all the earth, and hold universal empire, had successively passed before him. In a former vision he had seen the last of these monarchies divided and subdivided into smaller kingdoms; and finally, after having viewed earthly governments in their various forms from his own day down for many generations, and having seen their corruptions and great wickedness, his mind was carried on to a time when another or fifth kingdom was established, bearing rule in righteousness over all the earth. He saw this last kingdom, instead of originating from those which had formerly held dominion, through the vain aspiring ambition of men, was established by the God of heaven, before which all other kingdoms wasted away till no place was found for them. These grand events of future time which opened to his astonished vision, were calculated, no doubt, to excite an intense desire to become more extensively informed in relation to futurity, especially concerning the organization and establishment of the kingdom of God, which he saw was eventually to sway a universal scepter over all the earth. The God who is ever willing to satisfy the desires of those who honestly serve him, was pleased to unfold

to him more of the particulars concerning the introduction of that glorious era when the saints were to bear rule. The prophet was again enwrapped in a vision of the Almighty, and saw the same things which he had formerly seen; and being more prepared by experience, and more enlightened by the spirit of truth, his views were greatly enlarged. In this wonderful vision he saw the Ancient of Days sit, clothed with great power and majesty; he was attended by unnumbered millions from the heavenly worlds—a grand council was organized on earth, over which he presided—the books were opened, and among the most important business which came before them, was the condemnation and judgment of some of the corrupt powers of earth, and also the comfirmation of more power upon the saints, that they might be prepared for the reception of the Great King—the Son of Man, who was to come to take the kingdom, and reign in the greatness of his splendor, in the midst of his people forever. The Great King having sent forth the Ancient of Days, with the grand council of heaven, as messengers to set all things in their most perfect order, at length, appears in the clouds of heaven. He comes in royal splendor, and in the greatness of his strength, to the Ancient of Days who delivers up the kingdom unto his hands, and henceforth all people, nations and languages serve and obey him. O glorious period! O happy time! How these glorious visions must have cheered the heart of Daniel in his long captivity! And how blessed and inexpressibly happy will that people be who inherit the earth in that day.

But who is the Ancient of Days, that is to act this glorious and conspicuous part in the grand councils of the last days, and finally deliver up the kingdom organized and prepared, into the hands of the Great King? It cannot be the Son of God, for he afterwards comes to the Ancient of Days. It cannot be the father, for if the saints were prepared to meet the Father and sit in council with him they would also be prepared to meet the Son, for the glory of the Father is equal to that of the Son. Who then can it be? Let us reflect for a moment,—The Ancient of Days! It must needs be a very ancient personage, and probably the most ancient personage that ever lived, in days, and hence is called by that name, in distinction from all others that lived after. But thanks be given to the Most High God, for he has not left his Saints in uncertainty about this matter, but has raised up a prophet, through whom he has revealed this mystery thus the Saints will not be left in the dark in regard to the great purpose and events of the last days. The Ancient of Days then, is ADAM—the great progenitor of the human race. He has a mission to perform for the benefit of his children, in the last times. He has performed the first mission on the earth in the beginning of the first dispensation, so he will perform a mission in the ending of the last dispensation. In the first he presided over a few; in the last he will preside over unnumbered millions.

BETHLEHEM.

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by,
Yet in thy dark streets shineth
The everlasting light.
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary
And, gathered all above
While mortals sleep, the angels keep
Their watch of wondering love.
Oh, morning stars, together
Proclaim the holy birth
And praises sing to God, the King.
And peace to men on earth!

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

O Holy Child of Bethlehem,
Descend to us, we pray!
Cast out our sin and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell—
Oh, come to us, abide with us,
Our Lord Immanuel.

—Phillips Brooks.

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Editorial

WHEN WILL THE TEMPLE BE BUILT?

The organization of the Church in the western part of the state of New York was a preparatory step for the location of the Saints in what was soon after designated by revelation as the Land of Zion; and their assembling in that land would have been speedily followed by its complete redemption, and the building of a holy city, and of a glorious temple within that city, had they kept the commandments of the Lord.

The organization of the Church took place April 6, 1830, at Fayette, Seneca county, New York, which is in the western part of the state. Soon thereafter the Prophet Joseph Smith began to give out imitations that a central gathering place for those who should unite with it, would shortly be designated. As early as July and within about three months after the Church was organized a revelation was received by him conveying such an intimation. It was addressed to his wife Emma Smith, and in it these words occur:

> A revelation I give unto you concerning my will, and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion.—Doc. and Cov. 25:2.

In a revelation given in September, 1830, it was declared that the place "where the city should be built" had not been revealed, but should be given thereafter, and that it would be "on the borders by the Lamanites." At that time the eastern boundary of the Kaw Indian Reservation intersected what is now Greater Kansas City, and formed the western boundary of what is now Jackson county, Missouri; consequently this county was literally on the western border of civilization "by the Lamanites."

About one month after this revelation was given, in October, 1830, the memorable missionary party consisting of Oliver Cowdery, Parley P. Pratt, Peter Whitmer and Ziba Peterson, left Fayette for the west for the purpose of preaching the gospel to the Lamanites, a move made in obedience to a commandment given by revelation. Great and mighty results attended this expedition, among which was the conversion of Sidney Rigdon and a sufficient number of his followers to comprise a thriving branch of the Church in and near Kirtland, Ohio, where a temple was built and a stake of

Zion organized within a few years, The destination of this party of missionaries was the Kaw Indian Reservation, and they reached Independence, Mo., a few miles from its eastern boundary, in February, 1831, after a journey of about four months, remarkable for its hardships and achievements.

On the 9th of February, 1831, near the date of the arrival of these missionaries at Independence, the Prophet Joseph, in the presence of twelve elders, received a revelation relating to the law of the Church, in which this passage occurs:

> And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region,
>
> Until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God.—Doc. and Cov. 42:8, 9.

Here was another assurance that the site of the city of the New Jerusalem, which should be a gathering place for the Saints, was in the west and should shortly be revealed. This same revelation presents the principle of consecration, and concerning the uses to which means consecrated by the Saints should be put, says:

> And for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed.
>
> That my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people.—Verses 35-36.

This same revelation contains another promise that the site where the New Jerusalem should be built, should be revealed:

> Thou shalt ask, and it shall be revealed unto you in mine own due time where the New Jerusalem shall be built.—Verse 62.

On June 6, [7?] 1831, which was the day following the close of a very important conference at Kirtland at which the Prophet presided, he received a revelation which appointed the place of the next conference to be in Missouri, made it known that the land which the Lord would consecrate unto his people was in that state, commanded the Prophet and Sidney Rigdon to go there as soon as they could arrange to do so, and promised, on condition of faithfulness, that the land of their inheritance should be made known. We quote:

> Behold, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the voice of his Spirit.
>
> Saying, I, the Lord, will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and them who are heirs according to the covenant.
>
> Wherefore, verily I say unto you, let my servants Joseph Smith, jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri.
>
> And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do;
>
> And it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance.—Doc. & Cov. 52:1-5.

On June 19 the Prophet, accompanied by Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe and A. S. Gilbert and wife, departed from Kirtland to go to Missouri. They had been told already that "the place where the city should be built" was "on the borders by the Lamanites," and they bent their course towards the Kaw Indian Reservation, whither the above named missionary party had preceded them. About the middle of July the Prophet and party arrived in Independence and held a reunion with the missionaries; and a joyful occasion it was.

The Prophet and his companions had strong reasons for believing that they had halted near the site of the future

gathering place and holy city of their people, yet its precise location had not been made known to them. The Prophet says in his journal:

The meetings of our brethren, who had long awaited our arrival, was a glorious one, moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were many, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity, and jealousy of a people that were nearly a century behind the times, and to feel for those who roamed about without the benefit of civilization, refinement or religion; yea, and exclaim in the language of the prophets: "When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will thy temple stand, unto which all nations shall come in the last days? Our anxiety was soon relieved by receiving the following revelation, given in Zion, July, 1831.

This revelation is section 57 in the Doctrine and Covenants, and we quote the first five verses:

Hearken, O ye elders of my Church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints;

Wherefore this is the land of promise, and the place for the city of Zion.

And thus saith the Lord your God, it you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the center place, and the spot for the Temple is lying westward, upon a lot which is not far from the court house.

Wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward even to the line running directly between Jew and Gentile.

And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

In specific language the village of Independence, then containing a population of about one thousand souls, was declared to be the "center place" in "the land of promise" which the Lord had "appointed and consecrated for the gathering of the Saints." The site for the Temple is also given: "And the spot for the Temple is lying westward, upon a lot which is not far from the court house." It is a plateau of some acres and the highest plot of ground in the vicinity.

The dedication of the land of Zion and of the Temple site occurred on Aug. 2 and 3, respectively, and the Saints began to gather rapidly to their new home. A little more than a year later, namely, on the 22d and 23d of September, 1832, at Kirtland, a revelation was given which conveyed a declaration of great importance in relation to the "city of New Jerusalem" and the Temple to be built there. We quote:

A revelation of Jesus Christ unto his servant Joseph Smith, jun., and six elders, as they united their hearts and lifted their voices on high.

Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jun., and others with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation;

For verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.—Doc. and Cov. 84:1-5.

Here is a distinct statement that the "Temple shall be reared in this generation." No qualification to this statement is expressed in the revelation which contains it; and growing out of it are several questions that have been much discussed among the Saints ever since they were expelled from Missouri, among which are the following:

Was the assurance that the Temple would be built within "this generation" a decree without conditions, or was it in the nature of a promise based, as the Lord's promises generally are, on the condition of obedience? What is a generation?

In a revelation given in Jackson county, Missouri, April 26, 1832, the Lord told his servants that he had forgiven them because they had forgiven one another, though some of them had "sinned exceedingly;" and he laid down a general principle or condition on which are based the promises he makes to his children:

> I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—Doc. & Cov. 82:10.

If the assurance that the Temple would be built within "this generation" is to be regarded as a promise based upon the general law here laid down, it was rendered nugatory by the failure of the Saints in Missouri to obey the commandments and instructions which the Lord gave them; and consequently the Lord is not bound by the limit of time named within which the Temple should be built, but may, with perfect consistency, postpone that great work as seemeth him good, and his people have no cause to complain. In the revelation which commands the Saints to build a "house for strangers" and a Temple at Nauvoo, the Lord says:

> And it shall come to pass, That if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord.—Doc. and Cov. 124:47.

This passage strengthens the conclusion that obedience on the part of the Saints is a condition on which promises made by the Almighty in regard to a Temple will be fulfilled. But was the assurance that the Temple in Zion should be "reared in this generation," a promise or a decree? Without attempting a specific answer to this question at this time, let us consider its companion inquiry, What is a generation?

In the Book of Mormon, in two or more instances, "generation" seems to mean one hundred years. Thus Alma, prophesying of what should follow the birth of Christ, says: "The Nephites * * in four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in unbelief; * * even the fourth generation shall not all pass away, before this great iniquity shall come." (Alma 45: 10-12). Samuel the Lamanite, prophesying, five years before the birth of Christ, of the destruction of the Nephites, said: "Four hundred years passeth not away save the sword of justice falleth upon this people * * and four hundred years shall not pass away, before I will cause that they shall be smitten. * * And there shall be those of the fourth generation, who shall live, of your enemies, to behold your utter destruction." (Helaman 13:5, 9, 10.). These passages do not specifically declare a generation to be one hundred years, but they seem to imply that one is the equivalent of the other, at least substantially.

Does the revelation which states the time within which the Temple is to be built use the word "generation" as synonymous with a hundred years? The exact language is: "For verily this generation shall not all pass away until an house shall be built unto the Lord." The words "shall not all pass away" would seem to refer to people rather than to years, and tend to convey the impression that the Lord meant that there were people living upon the earth at the time the revelation was given, 1832, who would still

be living when the Temple should be built.

But without dwelling longer on the technical significance of words and phrases, let us adopt a broader rule of interpretation, which is infallible when applied to prophecies that fortell works and achievements to be accomplished by the people of the Lord. Such works and achievements are always entered upon as soon as the people are prepared for them. This rule is here laid down in the confident belief that few if any exceptions to it will be found in the entire history of God's dealings with his children on the earth.

Therefore, instead of asking whether the statement that the Temple should be reared within "this generation" is a promise contingent on the obedience of the Saints, or an unconditional decree; and whether a generation is a hundred years or an indefinite period, let us ask if there is a people anywhere on the face of the earth who are preparing themselves to build and administer in that holy edifice. If no such a people can be found, we may conclude that the revelation under consideration is of uncertain interpretation; but should we find a people who are making preparations to build it, and the city of which it is to be the crowning glory, we shall have a concrete and tangible basis from which to draw conclusions. We can ask, How long a time will be required for the people who are engaged in such preparations to carry them far enough to actually enter upon the work, and how long will it take them to build the city and the Temple?

When the Lord gave the revelation that specified the time within which the Temple was to be built, he knew that before his chosen people would be ready to build it they would have to pass through a severe and prolonged preparation. There were prophecies of great importance that had to be fulfiled. The Saints must witness the martyrdom of their leaders and be driven out of their city, Nauvoo, as foretold by Micah; they must wander in the wilderness and settle in the desert where the dry ground should become water springs for their sakes, as foretold by David; they must establish the Lord's house in the tops of the mountains and cause all nations to flow unto it, as predicted by Micah and Isaiah; the Latter-day Saints were to be driven to the Rocky mountains where they should become a mighty people, as prophesied by Joseph Smith the Seer.

All these predictions have been fulfilled. God has gathered his elect from the four quarters of the earth to the valleys of the Rocky mountains, to the number of hundreds of thousands. There he has taught them so thoroughly in his ways, and they walk so faithfully in his paths, that they are today more perfectly organized and trained in the gospel than any people that have ever lived upon the earth since the days of Enoch, with the possible exception, so far as we know, of the Nephites on the American continent during the first two centuies after Christ.

The people thus gathered have had a great deal of experience in building Temples and laboring in them. They have become very proficient in the science of Temple work, for it is a science; and the Lord has given them manifold testimonies in many ways, including miracles, revelation and the ministry of angels, by which they know that their labors in erecting and min-

istering in Temples are accepted by him.

In paying tithes and offerings, in gathering and caring for the poor, in educating their children, in sending missionaries abroad, in keeping the Word of Wisdom, in maintaining chastity and purity of life, in obeying all of the commandments of God and building up every department of his kingdom, the Latter-day Saints have reached a plane of advancement which fully warrants the belief that thousands upon thousands among them are both ready and worthy to begin to build the city of Zion and the Temple of the Lord in the promised land; and that very soon, sooner than many Saints expect, the redemption of Zion will be in progress and the corner stone of the Temple will be laid. How long will it take the Saints to build the city and the Temple after the Lord gives them the signal to begin? With their faith, wealth, numbers, training, organization and leadership, the time might be counted in days.

The Resurrection is not the revelation of an extraordinary truth; it is the outburst into flower of an ordinary truth. In what spirit shall we find that which endures, that which withstands, that which is immortal? In what does the secret of strength lie? Where shall we find everlasting life? Not in the inefficient sentimentality of the disciples, not in the dull ambition of Judas, or the intellectual convictions of Peter, or the orthodoxy of the Pharisee, or the liberality of the Sadducee, or the materialism of Pilate, or the impulse of the mob. The life that lasts and never dies is the life of service. The life of power is the life like that of the Nazarene. The seer on Patmos wrote: 'One of the elders saith unto me, 'Behold, the Lion of the tribe of Juda.' And I beheld, and, lo. .. .. a Lamb."—The Outlook.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

2. Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

3. But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

4. I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, according to their will; whether they be unto salvation or unto destruction.

5. Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

6. Now seeing that I know these things, why should I desire more than to perform the work to which I have been called?

7. Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

8. For behold, the Lord doth grant unto

all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

9. I know that which the Lord hath commanded me, and I glory in it; I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God, to bring some soul to repentance; and this is my joy.

10. And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me; yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me:

11. Yea, and I also remember the captivity of my fathers; for I surely do know that the Lord did deliver them out of bondage, and by this did establish his church; yea, the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob did deliver them out of bondage;

12. Yea, I have always remembered the captivity of my fathers; and that same God who delivered them out of the hands of the Egyptians, did deliver them out of bondage;

13. Yea, and that same God did establish his church among them; yea, and that same God hath called me by a holy calling, to preach the word unto this people, and hath given me much success, in the which my joy is full;

14. But I do not joy in my own success alone, but my joy is more full because of the success of my brethren, who have been up to the land of Nephi.

15. Behold, they have labored exceedingly, and have brought forth much fruit; and how great shall be their reward.

16. Now when I think of the success of these my brethren, my soul is carried away, even to the separation of it from the body, as it were, so great is my joy.

17. And now may God grant unto these my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labors that they may praise him for ever. And may God grant that it may be done according to my words, even as I have spoken. Amen.—Alma 29.

What servant of God and man has not, at some time or other, strongly felt the desire that the Book of Mormon prophet-historian expresses in the first verse above? How many men, who have felt they have had a message from above to the people, have not strongly desired the trump of God with which to herald it! But being uplifted by the inspiration of their mission, such men have concluded that it would not be a good thing after all. And it most assuredly would not be well, else would the Lord work that way.

But why is it undesirable to Omnipotence that messengers of good tidings should not be able to get the ear of the whole world, or any large portion of it, at once? There are at least two good reasons. One is that the job would soon be finished and the message-bearer in idleness, as also his fellow-laborers, which would most likely result in their own undoing. For "an idle brain is the devil's workshop." It follows, then, that the reason why the Almighty wills that men, not angels, do his work among mortals is that the army or workers be benefited, strengthened by hardship and hard work, and developed thereby into powerful personages, fit to be joint heirs with Christ, the mighty One, in a heavenly brotherhood and kingdom. Anyone who undertakes to be a servant of the Lord, whether his task is to spread what is usually termed the gospel of Jesus, or whether his work is designed to make for civic or political righteousness, soon finds he must toil diligently and that, often, in the face of discouragement. He finds the task an arduous one. To be sure, this is his own salvation, it makes a man out of him, he grows rapidly under it, toward his measure as a man-God—by being compelled to endure.

The other and also very cogent reason why just the plain man, without the angel's trump, is Jehovah's agent of truth in the earth is that all parts or kindreds of the earth are not ready for certain truths at the same time. There may be but a corner of a nation, only a small people, in fact only a community or an individual or two, whose minds and hearts have been ripened by circumstances for the particular message a particular messenger of righteousness may have to sound to the children of men.

To illustrate this we will cite an instance in the life of an early elder of this Church. Wilford Woodruff went

to England to declare the tidings of restored truth known as "Mormonism" to the subjects of that kingdom. In his travels, he found sometimes nearly a whole community, or society, who readily embraced these doctrines with joy. At one time he baptized nearly the whole of a society of "United Brethren," numbering about 600 souls. Apparently the minds of these people had been long in preparation, and when the pearls of great price were laid before them they immediately recognized them as such and eagerly laid hold on them. Another place, however, in that vicinity did not respond to this same teaching at all.

But this principle holds true especially in regard to nations. Of what use has it been to preach Christ in China and some other pagan countries? Christ has been too strong for these peoples. They must be nurtured long upon milder principles. The Father of all families of the earth has seen to it that these milder doctrines of religion have been given to heathen nations, because they were not yet able to bear the stronger truths of the Savior's gospel. As the Nephite writer very aptly explains:

For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

The Creator provides instructors for each nation, "of their own nation and tongue, to teach his word." The Book of Mormon stands for the doctrine then that Confucious, Buddha, Mohammed, Zoroaster, etc., were raised up and God-appointed to teach the people of India, the Chinese, Japanese, Arabians, Turks, etc., the rudiments of truth,—because they were not ready for the weightier matters of Jesus Christ and him crucified. This is surely a liberal enough view, and one worthy of God. It makes all families of the globe, the children of one Parent, who exercises just as vigilant a care and tutorage over the people on one quarter of the globe as another, without respect to race or color. St. Peter here is the exposition of your doctrine that "God is no respecter of persons."

Here is also a good reason why men are not given the tongues of angels, to sound a message to all the people at once, is it not? Is not God's wisdom here greater than men's great zeal?—great as that is sometimes?

And what about this Book of Mormon philosophy? Does it not meet all the requirements of logic as we peruse it and analyze it chapter by chapter? Could a more lucid and simple explanation of a problem that is much speculated upon among Christians be presented than this?

What is the Book worth?

The American people use up the enormous total of 700,000,000,000 matches a year. It is the general belief that matches are the by-product of planing mills and other wood working factories, but as a matter of fact the best grade of two inch lumber is used for matches, while sash, doors and blinds are the by-products of the match timber sawmills. In a single year the manufacturers cut 225,000,000 feet (board measure) of pine in the Great Lakes region, and one of the 150 odd factories used up 200,000 feet of sugar or yellow pine logs every day. The deduction is that in common with other industries of the United States depending upon existing forests the matchmakers are within sight of a shortage in the wood supply. When the present timber holdings have been depleted they of course cannot be duplicated in a generation. and the people of this country may have to get along with fewer than 25 or 30 matches a day each, as at present. In their insistent way they will probably demand that the practise of Germany and France be followed, that foresters plant and grow timber especially for matches.—Technical World.

In the eyes of a wise judge, proofs by reasoning are of more value than witnesses.—Cicero.

Judgment and reason have been grand jurymen since before Noah was a sailor.—Shakespeare.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Tobacco Intemperance.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. —Doctrine and Covenants 89:8.

Many chains are lying loose about us, waiting for us to step into them. Then they tighten about our ankles and we are carried whithersoever the captor will. We have spoken of one of these, the whiskey chain, and have shown how the sentiment of the people of this country is ripening against it. And sentiment isn't all it amounts to; the people are slowly but surely rising and demanding the removal of this chain that it may not close around and shackle the feet of our unwary young men. One state of the Union after another has been and is joining the liquor-prohibition ranks, including Utah years ago, while it was yet wholly a "Mormon" commonwealth; and had it not been for the betrayal of trust of twelve men in the Utah Senate this year, the voice of the great majority of the people would have been heeded and again the fair name of that state would have been clear of the strong drink stain.

But this is only one of the grimy chains that beset us. There are several more, all varying in their power of enslaving the individual. The cigarette chain is going to be the next one removed from the path of the youth by the American people, after "finis" is effectually written over the gruesome form of the Alcohol Monster. Also by other nations. Of course the liquor evil is generally conceded to be the worse. But cigarette-smoking, especially to an inordinate degree, follows not so far behind.

Someone says, "Yes, cigarettes are very bad when used to an inordinate degree, but I see little or no harm in using them in moderation." But how many use them in moderation—who use them at all? Perhaps a little tobacco taken two or three times a week would not produce much injury. The trouble is we do not use it that way. Tamper with it at all and almost invariably the tobacco *habit* fastens itself slowly but surely upon you. Like alcoholic beverages, the first little calls for a little more next time till at length you are a frequent and confirmed user of the weed. Almost as well suppose you could get the water to dribble through a sea-shore sand dyke without its soon increasing in force and volume till it becomes ungovernable. It is like one writer, a reformed drunkard if we remember right, said of the saloon, that "myriads of people can pass such a den and the smell of the beer is no temptation to them, but

the toper comes along and he cannot resist it and enters; it is the beer *in* the man calling for more of it, not the call of the beer on the outside." That is the pith of the matter. Just so with tobacco; it is the call of the tobacco already *in* the body, not that which is outside of it, that constitutes the danger.

The cigarette habit, as it impairs the health, early begins to cripple the powers of the young man, soon reducing a first-rate workman to a second rate, then to a third rate, and so on till he is relegated to the scrap-pile, so to speak, by his employer. Just to what extent tobacco fiends are thus ruined has been dealt with by writers in many of the great magazines, especially of late years. For it is in fact but comparatively recently that men have become fully awakened to the magnitude of the cigarette peril. An article in Success Magazine by its editor, O. S. Marden, about a year and a half ago, very ably depicted the utter downfall of young men so frequently wrought by the cigarette. Many managers and foremen of great industrial concerns and of railroads have come to discriminate against employees who smoke cigarettes.

And they undoubtedly soon will, and some now do, refuse employment to the user of tobacco in any form. For what can make so *very* much difference between tobacco smoked in a pipe, or chewed in the mouth, and tobacco smoked in a paper roll? Undoubtedly the cigarette is the worst, actual experience has so declared. Logically, however, one must suppose that the chasm between that and the other modes of tobacco-using cannot be so very wide.

Why? Because the tobacco itself is poisonous. Let us see how and how much so.

The first we have any account of this weed is that Columbus, in 1492, in exploring the island of Cuba, saw the natives take long, narrow wisps of it, make a fire brand and place the end of the brand to their lips and inhale some of the smoke. Soon after, the European explorers of the New World began to take some of it back home in their ships, where the people soon commenced to learn to use it. Not till a century ago, 1809, however, was the real cause of its injurious effect upon the human system discovered. A chemist separated an active principle from it in an impure state. In 1822, two other chemists, succeeded in abstracting from the tobacco, some of this same substance in a pure condition and found it to be a colorless, oily liquid. This drug has been called nicotine, and it has been found by later experiments to be one of the most powerful poisons known; how powerful, let us just note from what actual experience has taught. Dr. John A. Widtsoe relates the results of some experiments as tabulated in Wormley's book on "Micro-chemistry of Poisons," 2nd edition, pages 436-437 thus:

> The intensely poisonous nature of nicotine is illustrated by a number of cases on record. One drop placed on the tongue of a cat caused immediate prostration, and death in seventy-eight seconds. A smaller drop was placed on the tongue of another cat, which resulted in death after two minutes and a half. A third cat to which a similar quantity had been administered was dead after seventy-five seconds. A man who was accustomed to smoking took a chew of tobacco and after a quarter of an hour accidently swallowed the mass. An hour later he became unconscious and died. In another case, in which an ounce of tobacco had been swallowed, death resulted in seven hours. In still another case, one ounce of tobacco was boiled in water, and the solution drunk as a remedy for constipation. The patient died in three-quarters of an hour.

The tobacco-user in any form, necessarily has more or less of this virulent poison accumulating in his system all the time. The reason why it does not kill him outright or at least bring on swift and dire consequences is evidently because the amount of the drug that finds lodgment in the system at each smoke or chew is so small that nature tends to adapt herself to it. Nature is very good to us in this way, in that the system tries to adjust itself to hurtful substances taken into it unless they be taken in too large quantities. Were it not for this, how great and swift would be the slaughter of liquor and tobacco users!

But what must be the final result of the constant taking into the body of even small quantities of so violent a poison? Could we wonder that the health of the habitual user of the noxious weed is impaired and that a breakdown at last comes, or that when some malady like pneumonia, or typhoid comes along that the tobacco-user's vital organs are found to be so weak that they easily give way under the pressure and he goes down to premature death? Yet if you are slowly saturating your body with nicotine from the incense of tobacco-smoke, continually being taken into the lungs or swallowed from a cud in the mouth, most likely that is what you are bargaining for. Tens of thousands of young men and middle-aged men die every year from some complaint or other, but when the cause is sifted to the bottom it can be traced to this very thing, that the bodily vitality is so paralyzed by tobacco (as well as by strong drink) that the system is helpless to throw it off.

"Tobacco is not for the body," declared the Lord to Joseph Smith, "but is an herb for bruises and all sick cattle, to be used with judgment and skill."

This was in 1833. Hence the peril of its use has been constantly impressed upon the minds of the Latter-day Saints for three-quarters of a century, while it is but very recently that the detrimental effects of tobacco have been generally realized among other people. In truth could we say unqualifiedly that Christian people *generally* even now are educated to the harmful nature of tobacco. It would probably be nearer the truth to say that only the upper stratum, or best informed class, sense this fact. Is there not an advantage in believing in modern revelation from God? Had not the "Mormons" been willing to hear the modern word of the Lord as well as the ancient, they, too, might have been in the dark as to this widely used poisonous weed, three-quarters of a century after 1833, as well as the vast majority of other Christians have been. "Mormons" during the most of that time have been taught to consider tobacco bad because God said it is bad, not because they knew of its physiological effects, the danger of its use from a scientific standpoint. In fact, it is most probable that Mr. Smith himself did not know anything about the poisonous nature of nicotine, or of its existence in tobacco even, a young man of twenty-seven years, unschooled in worldly knowledge as he was, at that early date when he announced the doctrine.

Seventy-six years of the research of scientists has surely vindicated what the "Mormon" Prophet claimed Jehovah said to him about tobacco. It will be noted that this "Word of Wisdom," as the revelation is called, says that even in its application to bruises and administration to sick cattle it should "be used with judgment and skill." That indicates its powerful nature. Chemists have found that it is often dangerous to apply too much tobacco to an embrasure of the skin or other wound as evil results have sometimes followed from the poison of tobacco being absorbed through the surface of the body.

By actual demonstration it has been found that tobacco will cure sick cattle.

But it is the habit, friends, wherein lies the danger of meddling with this narcotic. The first smoke or chew is a snare to you. Its tendency is to lead you toward a pitfall. The tobacco hab it is a chain. It will enslave you. No one can say he is a free man who is addicted to the use of the narcotic; it enthralls him. Young man, let it alone. Tobacco-user, call up all your courage and quit it today. Throw off the chain whose links are daily growing stronger and will yoke you down to ill health, to intemperance, and peradventure early, or at least premature death.

Look for the day when temperance will mean cigarette-prohibition as well as rum-prohibition. There is the whiskey chain; there is the cigarette chain. The people will one day remove them both, that there will not be the hazard of our young peoples' feet running into shackles that there is today.

"AS CHRIST WOULD RUN A STORE."

There seems to be an increasing dissatisfaction in circles of orthodox sectism with the existing regime. Ever and anon we notice accounts of very conscientious men bolting from the established church of their fathers because they cannot reconcile the faith, spirit and practice of the latter with the faith, spirit and practice of primitive Christianity.

Some years ago the Rev. A. E. Clark, now of London, quitted the Church of England. He is now heading what he calls the "Christian Business association," a concern which proposes to carry on merchandising "as Christ would." The Kansas City Star of March 14th contained an article under the above caption, which, besides describing the method of procedure of this organization, tells why Rev. Clark left the church. We give the article in full to our readers because what Mr. Clark says is the matter of sectarianism is about the same as what "Mormonism" says about it.

There is, however, a point or two of his criticism that is probably the result of reaction; as for example, the idea of doing away entirely with church edifices. This was doubtless called forth by the hypocrisy that in times past has been perpetrated within their walls. We heartily agree with his statement that "every man should be a walking church in himself;" in other words, that a person ought to be a religionist every week day fully as much as on Sunday. His stand for strict honesty, in common dealings with fellow-men, for methods of business that are open and above board. is in accord with the reputation of the average Latter-day Saint in commercial affairs. Along that same line of thought the gentleman's contention "that all ministers of the gospel should actually earn their own living from some separate occupation, like St. Paul did" is Mormonism's contention exactly and what our elders have always taught and carried out.

Without further comment, we append the article with the simple statement that in the main it is good "Mormon" doctrine:

"We are running this business as Christ would run it were he on earth today," was the exclamation made by the manager of the "Christian Business association" just started in London, when asked for an exposition of his peculiar methods. The idea may not be altogether novel, but it is certainly new to London. Crowds daily gather outside the various shops opened up by this originator, and watch with interest the sale of goods.

In East Ham—beyond the Whitechapel district—the Christian Business association recently has opened a vegetable emporium, and though there are plenty of other businesses of a like character in the district, it is safe to say that the "C. B. A."—as they call themselves for short—have monopolized the largest slice of public attention. As an advertising dodge, pure and simple, running a business on "Christ-like" lines should certainly pay, for most of the newspapers have taken up the subject. and almost every day there are notices of the novel concern which is attempting to buy and sell potatoes by the Apostolic pound.

Opposed to "Graven Images."

The Christian Business association has its own way of looking at things. For instance, when they were asked to "stand for" a photograph of their shop. the manager strenuously objected, saying that it was "certainly against religion that any graven image should be made of anything on the earth. under the earth, or in the waters beneath the earth." As even vegetable shops run on Christian business lines seemed to be included in this somewhat sweeping category. there was a hitch in the picture line until the manager had temporarily removed his presence from the scene.

The originator—at least in England—of the Christian business idea is the "once-Reverend" A. E. Clarke, who some years ago shook the dust of the Established Church of England from his feet in dramatic fashion. For a number of years the "Rev." Clarke suffered much over his position in the church. He had come to the conclusion that all church organizations were working for "Churchianity" rather than Christianity. Though he occupied a fairly lucrative position, and had dependent upon him a wife and family, he decided to leave the church and become of the world, though, as he puts it, "not in it."

"Far from being an apostate," said Mr. Clarke, "I consider those who at present conduct the churches as having departed from the Word of God. They have construed 'divine service' into saying a few prayers once a week, whereas we of the brotherhood, believe in perpetual 'divine services;' and that the entire life of man should be spent in the holy offices.

Believes Ministers Should Work.

"When I made up my mind definitely to leave the church," he continued, "the decision was a momentous one for me. I had to make a living somehow, and, at that time, I had spent many years in the church.

That 'profession'—for so I call it—was my only means of livelihood. I began spreading the idea that all ministers of the gospel should actually earn their own living from some separate occupation, like St. Paul did and to put this into operation we began—that is myself and a few friends who joined me in what we called the 'Bible Brotherhood'—by opening up in Glasgow a shop for repairing watches, clocks, bicycles and things of that kind. We attempted to run our business on early Christian lines, that is, trying to inculcate what President Roosevelt has called the gospel of the "square deal." The Glasgow general repairing business worked fairly well, and then we came to London, in the neighborhood of which we opened some vegetable shops.

"In a vegetable shop—especially in very poor districts—it is most important that the poor shall receive good value for their money. In many shops of this description it is the custom to mix bad vegetables with good, and often a poor woman who is buying a farthing's worth of potatoes (one-half cent's worth in American money) will find that she gets two potatoes, one of which is bad. This will represent a serious loss to her. Again, in the matter of weight, it is quite the customary thing for shopkeepers to give underweight.

"Against all these 'tricks of the trade' we of the brotherhood at once set our faces and, even though we may not be able to show so great a profit on our trading, we are satisfied with a smaller margin, feeling that we are compensated by being true to our principles.

Honesty Impossible in Business.

"We admit that there are a number of persons in business whose intentions are good, but modern business is so strenuous with its 'dead line' at 35 years of age, that it is almost impossible to be honest and make a living. People in these days seem compelled to resort to all sorts of questionable subterfuges in order to make both ends meet. With us, we stick to absolute honesty. We never represent anything as being better than it is. It is true we use ordinary business sagacity in making our ventures pay, such, for instance, as buying in markets where we can obtain the most advantages, and selling at a fair profit—though not at the 'highest' which we might obtain. We deliver our goods when we say they will be delivered, and we make no lying promises in order to capture trade.

"Our operations have been described as 'new,' but, as a matter of fact, we are only following out early Christian methods, and we consider that it is only by a return to these old paths that true ways of doing business are to be found.

"The first object of every member who joins the brotherhood is to get into some honest occupation in which the labor of the hands is involved. We are already running a farm of 120 acres not far from London, and all the brothers on this estate have to do manual labor. We do not consider anyone as working unless he is actually performing some task in which the sweat of his brow is involved. To those who have moved as 'gentlemen' in this world and who are brought by grace into the brotherhood, there is and can be no greater test of faith than to forsake the armchair of quiet ease and genteel aloofness and go behind the busy counter, or ply the shovel or the spade.

"We do not believe that the spirit of Christianity is to be found in doctrinal discussions, bookish dissertations or ecclesiastical ceremonies, but in providing things honest in the sight of men, and letting the light of a Christian life shine in the dark places of commercial corruption and greed.

"Our conception of modern business methods is that from the very nature of things they must be evil. Where there is buying and selling there you will find lying and cheating, and until human beings get rid of these evils, we consider that there is no Christianity on earth.

"As to actual worship, we do not believe at all in building manificent places of worship. There were no such temples in Christ's time. Furthermore, we believe that each man should be a walking church in himself. You don't have to go to a place of worship in order to pray, and there is no necessity for any material edifice for the purposes of religion.

"We have aroused a tremendous amount of opposition everywhere. Tradesmen in the districts into which we move look upon us as interlopers, and our principles as a reflection on theirs. Perhaps they are; but we can't help that. One or two of our places have been raided or 'burgled' and we have had to ask for police protection. Though we try to follow the early Christian injunction as to not returning evil for evil, we do not refrain from an 'appeal to Caesar' in cases where we consider that we have been deliberately treated with injustice."

The "Rev." Clarke is a native of Calcutta, India, and is about 37 years old. He evidently thoroughly believes in himself and his "C. B. A." idea.

CATHOLIC VIEW OF THE BIBLE.

In the belief that many of our readers will be interested in reading an authoritative statement of the views of the Roman Catholic church respecting the Bible, we reproduce part of a lecture upon this subject delivered recently before a select gathering in Boston by Rev. James A. Supple, D. D., of St. Cecilia's church, in that city, under the auspices of the archbishop, and reported in the Pilot, the leading

Roman Catholic organ of New England.

Following the paragraphs here reproduced is a lengthy defense of the genuineness and divine inspiration of the books of the Bible:

In appearing before you this morning to inaugurate this series of Lenten Conferences on Faith, it becomes my privilege to unfold to you, as best I may, the nature, the meaning and the excellence of the greatest gift which God in his infinite bounty has vouchsafed to man. For if we glance over the history of the ages that have past and note the various movements and achievements that have come in the course of time from the minds and hearts of men, we shall find that above and beyond the other forces which exerted their influence and did their share in giving them birth, the revealed word of God stands supreme.

* * *

What Is Revelation?

Let us clearly define what we mean by revelation. To reveal is to manifest, to make known. Hence a revelation is a manifestation of some truth. Thus we reveal our thoughts by means of words; the historian reveals the facts of history through his writings.

Revelation, if we consider the manner in which it is communicated to us, is either natural or divine. Revelation is natural when it is made known through nature, thus from the order that exists in the universe we infer that there is a being whom we call God; revelation is divine, when God speaks to us either directly or through his authenticated messengers.

We are not concerned with natural revelation; no one can doubt that God has revealed himself in the world he has created, for the psalmist sings, "the heavens are telling the glory of God." We are seeking for a higher revelation, a revelation that is supernatural and divine. Has God ever spoken to men either directly or through his messengers? Have we learned anything from God, except that which we draw from nature? In other words, have we any right to believe in a religion other than the religion of nature that tells us that God exists, that he is wise and good and infinite?

To answer this question, let us see if we can find any document that tells us of such a revelation. Have we any records that speak to us of God's manifestations to mankind?

The Church's Position on the Bible.

Pondering over the books that spell the story of the ages, we find the book of books, the Bible. As we have mentioned the Bible and shall draw our facts from it to prove the existence of a divine revelation, let us at the very outset define our position concerning the Sacred Narrative, in order that we may avoid any possible misunderstanding. We do not believe that the Bible contains all the truths which God has revealed. The Bible contains some of them, while others are contained in sources which we call tradition, as we shall prove in our last conference. Secondly we do not hold that the Bible is the teacher and guide in matters of faith; even in the Old Law besides the scriptures, there were the doctors to interpret them. The Bible is a book and needs an interpreter, just as the laws of the nation are submitted to the interpretation of our judges. The teacher in matters of faith must be a living voice, speaking with the power and the authority of God. This teacher we shall show to be the Catholic church speaking with the authority which Christ gave to his apostles and drawing the truths which she teaches from the two sources of Divine Revelation, the Sacred Scriptures and Divine Tradition.

At present we use the Bible, not as a source of divine revelation, but merely as an historical document, just as we would refer to the histories of Rome and Greece for the facts related about them. We think it wise, however, to define our position, lest one might think that we accept the Bible as the teacher in matters of faith and the one source of divine revelation.

What then is the Bible, considered as an historical work? The records which it contains are by far the oldest in existence; its first five books, called the Pentateuch, were written more than three thousand years ago, almost a thousand years before the date of any authentic history that is known to us, while some of its latest historical records, those of Esdras and Nehemias, are as old as the works of Herodotus, justly styled the father of history and of Thucydides, his esteemed contemporary.

This book contains the only authentic record of the creation of the world and all things therein. While other accounts of the world's beginning baffle the understanding and perplex the mind with their doubts and their speculations, the Sacred Scripture traces the origin of the universe clearly, simply, sublimely. It reveals what study and research could never attain, that man through his obedience to his Creator fell from that greatness to which God had raised him, and in his fall sacrificed those blessings which God had intended for him and brought upon himself and his descendants the ruin and misery that humanity has since experienced.

This book speaks the inspired language of the prophets who thunder forth their awful denunciations against the errors and vices of their people and hurl against them the vengeance of Jehovah; it gives voice to the inconsolable lamentations poured forth by God's chosen people on the day of their captivity, and the doom and desolation with which their country had been visited. It is the history of the human race; it details in succession the principal facts upon which the story of the world revolves: the dispersion of the human race after the deluge; the formation of nations and kingdoms; the history of the Jews, the

Egyptians, the Chaldeans; the fate of Babylon and Nineveh, the fortunes of other great kingdoms of which now little more than memories remain.

And then it chronicles the words and deeds of him who came as the Son of God; his lessons of virtue; his new commandment of love, which was to remove forever the distinction of Jew and Gentile, Barbarian and Greek, and bind the whole human family in the bonds of charity. It narrates the work of man's redemption on Calvary, the maxims and preaching of the Apostles, their trials and their successes, their wanderings and journeyings to convert the whole world with the cross of Christ.

This is the record which time has left us of God's intervention in the lives of men. And this record, is it true and can we accept it? We shall see.

The Bible a True Historical Record.

Leaving aside the question of inspiration, we shall merely consider these books of the Bible as human, historical documents, and we ask, can they be accepted as genuine works? We shall consider the books of the New Testament only, as it is from them that we intend to draw our arguments. These books were written by the Apostles and their disciples, to whom they are attributed, because they were accepted as theirs by Christian antiquity and venerated as Apostolic writings. An imposture would be impossible during the life time of the Apostles, and equally impossible afterwards; surely the Apostles and the Christians after them would object to any introduction such as this, as may be inferred from the solicitude with which the sacred books were guarded. Moreover, if we examine the books themselves, we find that they bear evident marks of their genuinity; the facts are narrated by eye-witnesses; this is shown from the exact knowledge of persons, places and events; besides the language used is the language which was then common to the Greek-speaking Jews with its various Hebraisms.

The books which were written by the Apostles and their disciples have not been altered since; that would be impossible on account of the number of copies extant and the watchfulness of the Christians; then, too, we have copies and versions of different centuries that agree exactly in essentials, showing that as a matter of fact no changes have been made. Finally the writers speak the truth; they had a knowledge of the facts they narrated; they had no motive for deception; the books show the greatest sincerity; while they agree in essentials, the manner of speaking is entirely different, proving that no conspiracy existed between them; they revealed facts that were to bring them no material gain, but on the contrary trials and humiliations; such facts are not related by men unless the truth forces them. Even though they wished to deceive, that were impossible; the facts were too well known, and the enemies of Christianity would have cried out against them; on the contrary, they admitted the facts, but sought to explain them through natural causes.

These books, then, from which we shall take our arguments, are historically genuine and true; they were written by the Apostles and their disciples, who tell the truth, and they have not been corrupted since. Do they tell us anything of a divine revelation? Do they show us that God has ever spoken to us directly or through his messengers?

Let us examine first the criteria of a divine revelation, and then apply these criteria to the revelation at hand.

A LETTER WITH A POINT.

Carey, Idaho, March 22, 1909.

Dear Liahona Editors:

In your article on "Domestic Phase of Marriage," which was read with pleasure and profit, you allude to the "terrible situation" brought about by mistakes in choosing companions, which is supposed to be the chief factor in so many divorces. There is also another great cause which is responsible for so much misery and divorce, blasting the life of many bright, rosy-cheeked, sunny-hearted maidens and youths. True happiness in wedded life is seldom attained in the first days, months or years; those charms that seemed to be all that heart could desire in each other, when the stern realities of life's burdens are to be borne, can only be kept alive by a strong living faith in each other's integrity and righteous life. This living faith can best be kept aglow by a knowledge that they are both acknowledged of God as man and wife, and joined together by his authority. It should not be expected by either party that his companion can adapt himself immediately to all the peculiar ways and habits or customs of the other, but if each knows the other will try to live a life of purity, and each will try to live a blameless life before God, each will then try to overlook the other's apparent shortcomings, mistakes, or quick temper. Each will seek to throw a mantle of charity around the other, screening him from the rude criticism of meddling friend or acquaintance, each will pray for God's blessing on the other;

and, as the years come and go they will grow alike in looks, actions and words and love, divine love for each other will grow and blossom in their hearts, and they will then begin to understand the meaning of the words of Adam, "Bone of my bone, flesh of my flesh," and the words of Jesus, "What God hath joined together, let not man put asunder." The wise will understand.

The mad infatuation that passes current for love, is the love which the tiger has for its prey; viz. to destroy it, to satisfy its passion. True love seeks the happiness of the object of its love and would rather sacrifice its own happiness than do anything to cause misery to the object of its adoration.

Edward Davis.

GREATEST AIRSHIP FLIGHT.

Chicago, March 22.—The Tribune today prints the following special cable from Berlin under date of March 21:

"Soaring like a mighty bird, Count Zeppelin's dirigible airship, the largest in the world, yesterday created a world's record for weight carried in cruising the sky.

"The huge dirigible ascended from its quarters at Lake Constance bearing Count Zeppelin with 10 aeronauts of the German army and 15 soldiers. Never before in the brief history of aeronautics has an airship made a successful flight with a crew of 26 persons. A great throng witnessed the ascent. The airship rose as majestically as an eagle. Its flight covered 150 miles and the dirigible was in the air four hours.

"As a result of the trip the kaiser will in all probability ask a large appropriation from the reichstag to build an aerial navy which will surpass all others in existence."

There are few beings, however, so destitute of reflection as not to be impressed with the conviction of an overruling deity. A nation of atheists never existed.—Washington Irving.

He that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive. —Doc. & Cov.

KNOWLEDGE APPLIED IS POWER.

"Knowledge is pow'r," it has been said
By one now numbered with the dead;
But is it true, I ask you, when
'Tis hoarded up by selfish men?
To me 'tis pow'r, if understood
That it must serve the world for good;
For in life's lexicon, forsooth,
Knowledge *applied* is pow'r in truth.

* * * * *

A doctor versed in worldly lore,
Went through a town from door to door,
And warned the people living near,
Against the water, cool and clear;
For he had found the water main
Did loathsome, deadly, germs contain.
It was a time when fevers spread,
And filled the village with their dead.
Now those who did the warning heed
Believed the doctor wise, indeed,
For they escaped by wisdom's guide,
While all who drank the water died.

As time passed on, the doctor grew
In worldly fame and riches, too.
When once again the funeral dirge
Proclaimed anew the dreadful scourge.
The doctor, prized, as very dear,
His knowledge of those waters, clear;
He'd made his tests time and again,
And proved that they were death to men.
"I learned my knowledge in the schools;
Then why should I inform the fools?"
And thus he mused, nor warning gave
By word or sign their lives to save.

He failed his knowledge to apply,
And let his fellow mortals die;
His talent, though a sacred trust,
Was left to canker, waste and rust;
His brain once active now grew weak;
His friends came less his light to seek.
One day he thought his thirst to sate,
While passing by the garden gate,
And drank a draught fresh frôm the pool,
Never dreaming himself the fool;
O'er fever germs he once held sway—
At last he fell an easy prey.

His boasted knowledge learned at school
Served not his fevered brow to cool;
But in deleriums he saw
A sight that filled his soul with awe;
Appeared the dead he failed to warn;
They seemed to come, but came to scorn.
Then spake the doctor to the dead,
"Blame not the heart, it was the head."
One moment passed and all was o'er;
His life went out like those before.

* * * * *

Is knowledge pow'r? O yes, indeed!
Whene'er it bear the royal seed
From which will grow a wisdom-tree
To bloom and bear eternally.

—Elder M. A. Stewart, Mesa, Arizona.

The Missions.

EASTERN STATES MISSION.

Elder S. S. Green, laboring in Malden, Mass., reports that the authorities of that city have extended them much courtesy in issuing permits to preach on the streets and licenses to sell books.

The New Branch at Providence.

Elder F. A. Thorley was appointed president of the Rhode Island conference, with Elders L. E. Waldron, James E. Anderson, Clarence Duffin, Earl Hawkes, and J. V. Facer to labor with him. Elder Hammond was lately transferred from the Brooklyn conference to assist there. Providence has occasionally been visited by elders for many years. Ten years ago a branch was begun there, but later the Saints were left without an organization. A branch was again organized last September. The members though few in number, are generous and loyal and deserve much credit for the support they give the elders. They are faithful in paying their tithes and offerings, in helping with the rent of the hall, and do considerable missionary work among their friends. With the guidance of our heavenly Father, the elders hope to build up a strong branch in Providence.

In a communication containing the above information Elder Thorley adds the following historic items about Providence and the religious activities of Roger Williams:

On the shores of the great Narragansett Bay, just where the Providence river winds its course to the ocean, lies the beautiful city of Providence. Over these rolling, wooded hills once roamed the powerful Indian tribes that made life so hazardous for the New England colonies. Every school boy and girl has read with a thrill the stories of pioneer life in this section. You remember the pictures in our old histories of the Indians surrounding the lonely cabins at night; how stealthily they would crawl from tree to tree and peer into the little window pane, watching for a favorable moment to attack. How often have we sat around the fire on a winter's night and listened to some one while he told us of the early settlers of New England. And now as we walk over these rolling hills, densely covered with hard-wood and pines, we reflect that it was here where the Narragansett and Wampanoag Indians once roamed and fought, before and after coming in contact with the white man. It was here where the great chief Massasoit once held sway, and his powerful son, Alexander, ruled in his turn. At the sudden death of Alexander, whom the Indians claimed was poisoned by the settlers, his brother Philip came into power. With all the inborn cunning of the savage he formed an alliance with the neighboring tribes and then tried to strike simultaneously one decisive blow against all the English settlements. This resulted in the King Philip's war, so thrillingly told in history.

The first settlement within the limits of Rhode Island was made in 1636 by Roger Williams, who had been obliged to leave the neighboring colonies on account of his religion and political opinions. He obtained a large tract of land from the Narragansett Indians, by friendly negotiations, and gave the name of Providence to the first settlement in grateful remembrance of God's kindness to him in his distress. Struggling in a fight for a "survival of the fittest" the colony slowly grew. At one time during King Philip's war, it was partially destroyed and many of its settlers were killed.

Providence is the largest city and capital of Rhode Island, and both in wealth and population, ranks next to Boston among the cities of New England. It is built on both sides of the Providence river at the head of Narragansett Bay, 35 miles from the ocean, and has the Seekonk river and the harbor as its eastern boundary. It has a population of about 225,000 and is rapidly growing.

On the outskirts of this city, sheltered by a giant, drooping elm, is a quaint little cottage, which the present owner prizes very highly. He proudly tells his friends that this was once the home of Brigham Young. This giant tree, he said, was once a little shoot planted there by the first wife of the great "Mormon" leader, the Moses of the latter days. It now reminds one of that indomitable pioneer who once was its protector. It has triumphed over all obstacles of its growth and, towering above its neighbors, seems to beckon them on and offers something by which greater growth and development may be obtained.

Another very interesting place is the Roger Williams Park, named after the founder of the Providence Plantations. This is a beautiful place, containing something over one hundred acres of wooded rolling land with a winding water-way throughout. In the midst of this primeval scene is the rustic ivy covered cottage on the site of the old home in which lived Roger and his sister, Betsy, by whom it was deeded to the city of Providence, ever to remain as a park. It was in this city where Roger Williams began the first Baptist church in America, and later declined to continue longer as its pastor on the ground that there was "no regularly constituted church, nor any person authorized to administer any church ordinance, nor can there be until new apostles are sent by the Great Head of the Church, for whose coming I am seeking."

NORTHERN STATES MISSION.

Elders E. H. Scovil and Geo. Swenson write from School Craft, Mich., that they are meeting with success there. During the last two weeks they have sold twelve Books of Mormon and fifty-four small

books. The last two Sundays they have had the opportunity of preaching in churches, and the people were quite cordial.

East Iowa Conference.

The East Iowa elders met in Rock Island for conference March 27, 28. Priesthood meetings were held at 10 a. m. and 2 p. m.

All rejoice in the work being done in the conference. Many new friends have been made who are investigating the gospel and prospects for baptisms were never brighter. The Saints rejoice in the gospel and assist in every way they can in spreading the message of life and salvation. Since last conference the elders have spent much of their time revisiting, which has been appreciated by friends and investigators.

President Ellsworth gave us some good instructions in which he made use of this language: "When we are called on a mission we are called until our mission is finished and we are honorably released. It has been customary in the past to release the elders at the end of two years. The elders need not expect this precedent to hold good longer. Three years will be nearer the standard from now on. Pres. F. O. Green has been in the field three years and still continues his labors. There is much work to be done, 'the harvest is great but the laborers are few, and we must devote our lives if necessary in the active ministry of the Master." A public meeting was held at 7:30 and the hall was filled with Saints and friends. A short priesthood meeting was held Monday afternoon and elders were assigned to their new fields of labor.

Sisters Sarah Lindholm and Nell Sumsion have been transferred to the West Iowa conference. They have been laboring in the Tri-Cities for the past month assisting in relief society work, and visiting friends and Saints. They were very successful in their efforts and made many friends. The sisters are to be commended on the work they have done and we wish them success in their new fields.

Monday night the elders, Saints and friends met socially in the hall. A very good program was rendered and was enjoyed by all. The relief society sisters then served a delicious lunch.

WESTERN STATES MISSION.

Mrs. Alpha L. Wright, of 2024 K St., Lincoln. Neb., says she is a stranger in that place and would appreciate a call from any missionaries that might be passing through.

A Youthful Defender.

Elder Z. N. Skousen, a returned missionary residing at Raymond, Alberta, Canada. recently received a letter from the fourteen-year-old daughter of a friend made in the mission field, part of which is here reproduced:

Florence, Colo., March 12, 1909.

Dear Mr. Skousen:

I told you that next time mamma wrote you I would write you too. I have just finished playing hymns from the Song Book you gave me. We are going back east and I am going to play and sing "Utah the Queen of the West" for the folks back there. It seems as if I can sing these songs with more feeling than any others. One day in school we were talking about the "Mormons" our teacher was making remarks about them. The next day she told us to write a composition on a man mentioned in history that we liked and to tell why we liked him. Most of the others wrote about Lincoln or Washington, but I wrote of Joseph Smith. I wrote a longer one than I meant too, but she told so many things that I thought were stories, that I had to let her know that I knew they were stories. She took up our papers to grade them, but I never heard her say any more about "Mormons" or those papers. I suppose she thought I was one. Well, I can't think of any more to write, so I will close.

Your little friend,

Nova Lovel.

CENTRAL STATES MISSION.

Elder Jerry Reece, writing from Hannibal, Mo., says that he and his companions are holding meetings every night in the week.

In Oklahoma, there are only two cities where the elders are denied the privilege of selling books, according to Elder T. G. Rowland writing from Mangum.

Elders A. L. England and Walter Stevens have held several good meetings in the sawmill town of Greenvill, Mo., and were given to understand that "Mormon" doctrine is not unappreciated by the people there.

Elder K. S. Barton says that upon the arrival of himself and companion in the town of Alpha, Ark., the good townsfolk received them well, treated them hospitably and secured a chapel for them in which to hold a series of gospel meetings.

Finding Hearers in North Texas.

Here is an extract from a letter written by Elder H. M. Humphries, dated Roxton, Texas:

The work of God is being spread far and wide in the Lone Star state. For some time Elders Wm. L. Johnson, R. H. Andrus, J. E. Reid and myself have been traveling through the northeastern part of the state delivering the grand restored gospel message in school houses, meeting houses and on street corners. We are leaving a great many Nephite Records and other doctrinal books in the homes of the people. Last Saturday we entered into the little city of Roxton, LaMar county, and held two very successful street meetings with congregations of about 500 people. They were

pleased with our message and invited us back.

These brethren baptized one person in Roxton.

How a New Convert Feels.

To give an idea of the emotions that well up in the heart of the average baptized convert to "Mormonism" we reproduce in full a letter from Mrs. M. Wortham, of St. Louis, dated April 11, as follows:

I wish to bear my testimony to the world although I have been a "Mormon" only two weeks. O, what joy, what reverence, what adoration, what humility, fill my heart! I sometimes wonder if I will wake up and find it all a dream. God forbid! I was reared in the Baptist Church, and it was hard for me to be convinced that I had been instructed wrong; but I put all prejudice aside and investigated with fasting and prayer and was convinced beyond doubt that the doctrine taught by the Latter-day Saints is the true and only gospel. I know it to be the truth, and I know that Joseph Smith was a prophet of God.

Since I embraced the gospel, I bless the day that Elder Cornnell and his companion came to my door. I am not ashamed to be called a "Mormon," in fact I am proud of the name. Its sound makes my heart thrill with gratitude. O, but no one knows what a sacrifice I have made! Only those that have experienced the same can sympathize with me, and I thank God each day for the courage that he gave me. Flossie and I are the first and only "Mormons" on either side of the family. Our relations may disown us, but I care not if they do; it will only give me more strength and courage in my faith. What do I care for the opinion of the world, so God is for us?

I can't find words to praise "Mormonism," and I will leave that for some one to do who is more competent than I am. I ask all the Saints to remember me in their prayers, that I may grow in grace and be faithful to the end.

NORTHWESTERN STATES.

A Farewell to Pres. Pratt.

March 28 a conference at Butte, Mont., was held, Pres. Nephi Pratt and twenty elders laboring in Butte, Anaconda, Great Falls and Bozeman being in attendance. Three sessions were held, during which Pres. Pratt and several elders spoke. On the evening of the next day all attended a farewell social given in honor of Pres. Pratt, who is released from service in the mission field. The Saints showed their great respect for their retiring leader by presenting him with a gold headed umbrella; and the elders presented him with a gold watch. The following forenoon was occupied by a priesthood meeting of the elders in which transfers were made and other business was transacted. The entire gathering of the Saints and elders was very enjoyable.

SOUTHERN STATES MISSION.

Complimentary.

We present again an excerpt from a sample complimentary letter, of which we receive many. Brother Geo. W. Fuller, of Berea, N. C., says:

"I have been reading the Journal ever since it was first printed. I don't see how I could do without it. It is the best companion I have at nights, as I cannot hear so well now. I bear my testimony that if anybody will read Liahona The Elders' Journal, trying to find the truth, he will truly find it. For it contains the gospel as taught by Christ.

DEATHS.

Heki.—Mrs. Sabre Stringham Heki died April 1 at Eddyville, Iowa. Sister Heki was born Sept. 1, 1821, and was baptized at Kirtland, Ohio. She leaves behind, her husband, Balder Heki, now aged 94, who knew the Prophet Joseph Smith in Nauvoo.

THE PRAYER OF A PROPHET.

Long ago in bygone ages,
On a morning bright and fair,
When sweet springtime's flowers were blooming,
Wafting fragrance on the air,

Then the youthful prophet Enos,
Filled with mighty truth and love,
'Mid the solemn forest kneeling,
Sought in prayer his God above.

For the light his soul was yearning,
He was hungered for the word,
And in earnest, prayerful pleading
His petition might be heard.

Earnest prayer with faith implicit
Did at length prevail with heaven,
And a voice so full of comfort
Said, "Thou art blest—thy sins forgiven;"

"Because of thy faith implicit
In Him whom thou ne'er hast seen,
And ere he shall come as promised
Many years must intervene;

"And much joy shalt thee be given,
And great comfort to thy soul,
For the Lord hath seen thy labors,
And thy faith hath made thee whole."

But unto the God of heaven,
He continued yet to pray,
That his people might be guided
In the straight and narrow way.

One great promise he received
On that great eventful day;
That his record should not perish,
But come forth in God's own way.

O what rapture filled his bosom
When through earnestness and grace,
Enos saw the blessed Savior,
And talked with him face to face!

—Annie G. Lauritzen.

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WHERE YOUR TREASURE IS.

BY ELDER LAFAYETTE OLSON, NORTHERN STATES MISSION.

After one has read the sermon on the Mount, one cannot help but admit that it embodies the grandest truths ever uttered by man, for surely no man ever spoke as did our Lord upon this occasion. The sermon throughout breathes out mercy, benevolence, and peace. Jesus opened with blessings and repeated the most important ones. But on whom are they pronounced? And whom are we taught to think the happiest of mankind? The meek and the humble; the penitent and the merciful; the peaceful and the pure; those that hunger and thirst after righteousness; those that labor and faint not under persecution. How different are these maxims from those of the children of the world! They call the proud happy, and admire the gay, the powerful, the arrogant and the rich. This is not in keeping with the teachings of the Savior who said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."

How many are the people we meet who disregard this injunction of the Master. Their time seems to be wholly occupied in amassing a fortune. You approach them and they have no time to devote to discussing the principles of the gospel, for they say their entire time is required to look after their business interests. They are seeking to gain riches in this life, only to rise in abject poverty in the hereafter. The Lord Jesus declared that such "layeth up treasure for himself, and is not rich toward God."

As we look about us every day, we see men who, ambitious to gain fame and wealth, are devoting their time to this end; they prize the things of this life to a far greater degree than the treasures of heaven. And though they have accumulated their millions of money they will go away with nothing. They belong to the class that the Lowly One spoke of, that would seek this world's goods at the expense of eternal life, "For what shall it profit a man if he shall gain the whole world and lose his own soul?" The wise Solomon exhorted: "Labor not to be rich, cease from thine own wisdom." He fully comprehended the fact that wealth is not always the boon it seems to be. Of course the possession of wealth does not necessarily indicate cruelty, unkindness or rascality, any more than poverty always accompanies worth, virtue, or honesty. A man can be judged only by what he is and not by what he has or what he has not.

Paul, in writing to Timothy, expresses in forceful language the evil effects of the desire for money-getting. "But they that will be rich," he avers, "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "For," continues he, "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced

themselves through with many sorrows." A man of God will see these things and follow after righteousness, the fruits of which are joy, peace, and contentment in this life, and the next, while the fruits of unrighteousness are misery, grief, sorrow, and death. Men bank too much on riches, and hence live in a narrow groove of existence. Many a man born to wealth has used it to isolate himself from contact with his fellowman—has done for his spiritual development what the Chinese woman does for her feet by cramping them into iron shoes to prevent their growth. Wealth which hedges itself from contact with humanity is to be pitied rather than envied, for it tends to soul-pauperism. Only a knowledge of our fellowmen and an understanding of their trials and needs, a comprehension of their joys and sorrows, can develop in us that sympathy which is a part of spiritual growth.

"In my Father's house are many mansions," said the Master. We believe that in the hereafter we will be given just such a mansion as we, by our actions here, have merited. "Mormonism" teaches that to whatever degree of excellence we attain in this life, with just that knowledge will we meet our Maker when we are permitted to come forth from the grave. What an incentive for a man or woman to become familar with the word of God and lay up treasures in heaven! Love, sympathy, charity, kindness, patience, desire for growth and knowledge of the universal life principle through all nature —these are the things which will be of worth in our home beyond. Worldly wealth is not going to aid us in the enjoyment of life where money is not known. If you are rolling in affluence and have built a wall around your soul, you are poor with respect to heavenly (real) treasures. Many men and women of wealth do we meet, whose minds have been hopelessly crippled by their narrow, limited views on all subjects; by their mechanical religious forms; their worldly, gold basis idea of love and marriage; their ignorance of the trials and the pleasures of their brother man. Whether you are now in poverty or opulence, it matters but little in the spirit world. Character development is the thing of importance. The question will not be asked of us there, "How much money did you succeed in accumulating?" but rather, "What have you done for the betterment of humanity?"

Those who have lived merely for worldly honor and preferment are soon forgotten and left to sleep in the dust of oblivion, while they who have exerted an influence for good upon the minds of their fellow men, will live on forever. By doing the will of our Father in heaven, by being spiritually minded, we may lay up for ourselves treasures in heaven where there is neither moth nor rust, and where thieves cannot break through and steal.

HOW WE ARE SAVED.

FROM MILLENNIAL STAR. VOL. 44, PAGE 424—1882.

The salvation of the human soul is a process of graduation. Like the growth of a garden tree, from seed to shoot, from shoot to blossom, and from flower to fruit, it is something to be done by degrees, a course of continuous progression which cannot be completed in a day. The most durable works are those which require most time in their accomplishment, and since the salvation of the soul is to endure forever, it is but reasonable to expect that it should be slowly, surely and gradually attained.

Reasoning upon these premises the popular sectarian idea that a mere belief in Jesus Christ is all that is essential to salvation, is a plain and palpable absurdity. It is altogether too rapid a process, and as a consequence the result could not be lasting. A man may believe, or say that he believes in Christ at an instant's warning. The convicted murderer can say so with the rope of the hangman about his neck. The unconvicted murderer can say so as he plunges the glittering steel into the heart of his victim. Men have said so and earnestly thought so while engaged in persecuting, pillaging, killing and torturing their fellow

creatures, and in their blind fanaticism have supposed that that belief absolved them from guilt, condoned and even justified their crimes and blended with such devilish deeds, wrought out their soul's salvation. But such beings, and many of them are upon the earth today, will find themselves most woefully mistaken. A simple belief in Jesus Christ, however sincere it may be, can save no one. If it could it long ago would have saved the devil and his angels. They believed and declared eighteen centuries ago that Jesus was the Christ, and trembled because of that belief, and have been trembling and believing ever since, thereby evincing full sincerity as well as a steady and prolonged conviction. But it will never save them. Believing and trembling are not the secrets of salvation. "Work out your own salvation in fear and trembling," says Paul to the Phillipians. By this and many other passages of scripture we are exhorted to unite faith with works, thus proving the existence of one by faithfully performing the other, and even then trembling with due anxiety lest in our pride and weakness we depend too much upon ourselves, and rely not upon the strength and grace of God who giveth the final victory. To work out the soul's salvation is not "the drowsy pastime of a summer's day." It is a wide-awake, life-long task, beginning with the first feeble breath of the new-born infant, and only ending when that breath returns to the bosom of the God who gave it. And why should we say that it ends even then? The grave is not the goal of human life. There are worlds upon worlds beyond, eternal futures of faith and good works, in the midst of which sanctified man may still exercise his agency, still develop his latent capabilities, and ascend by gradual degrees from height to height of never ending intelligence and dominion.

Everything in nature illustrates the principle of gradual progression. The sun slowly rises to the zenith and as gently sinks into the west and in obedience to his rule the day waxes brighter and warmer and as steadily diminishes in heat and wanes in lustre. Look how the seasons come and go in like manner. The balmy breath of spring preparing us for the burning rays of the summer, and the cooling influences of autumn, enabling us to withstand the gelid blasts of winter. Each season, in turn, breaking the monotony of the annual round, and administering in its own peculiar way, to the welfare and promotion of animal life. A sudden transition from January to July, or from August to December, would prove disastrous. It is doubtful if the living earth itself could sustain such a shock without serious injury. God's wisdom and mercy are therefore made manifest in the regular return of the seasons, with all the successive changes, gradations, climaxes that figure in the annual routine.

The gospel of life and salvation, as operating in the redemption of the human race, is one of the noblest examples of steady and continuous gradation. It was never designed to do its work in a day. Its principles are serial and progressive in their nature and their application must be made accordingly. They constitute a medium of purification and enlightenment, a series of refining processes, through which the soul of the sinner, like a rough diamond in the hands of the jeweler, is purified and polished until its hidden brilliance blazes forth in full and perfected effulgence. It is by yielding obedience to the first principle, or in other words, submitting to the primal process, that the soul is qualified to undergo the next. For each one merges and leads into its successor, and gradually prepares the mind for its reception. Through the exercise of faith the sinner is enabled to repent, and having repented of his sins, he is next desirous of having them remitted, and on being cleansed by baptism, having had all sinful disabilities removed, he is fitted and made worthy to receive the gift of the Holy Ghost. He is thus inducted into the Church of Jesus Christ, the precursor of the kingdom of God, and becomes a candidate for celestial exaltation. But his soul is not yet saved. He has only obeyed the initiatory principles of salvation. He has

but begun the battle of righteousness, and to imagine that his soul is out of danger at this early period would be to take off his armour and throw aside his weapon in the very midst of the fight. The primal principles of the gospel are absolutely indispensable to a full and complete salvation, but to suppose that they alone are requisite, would be almost as unreasonable as the prevalent notion that belief alone is the all essential passport to the presence of God. He who obeys the first principles places himself on the safe side of a boundary line which will eventually separate those who accept from those who reject them, but he can still fall, nevertheless, as did Lucifer from heaven, and has the free privilege of so doing if he desires. Not only are the first principles indispensable, but every law, ordinance, precept or ceremony ever revealed from God to man, is necessary and imperative, if we would reap the full fruition of the blessings they respectively represent. Not the least commandment of the Almighty can be ignored with impunity. He who would ascend the stairway leading upward to eternal life must tread it step by step from the base stone to the summit of the flight. Not a single stair can be missed, not one duty neglected, if the climber would avoid danger and delay, and arrive with all safety and expedition at the topmost landing of the celestial exaltation. There are such things as intermediate stages in that long arduous ascent, and the pilgrim to eternity has the privilege of halting and remaining upon either of them, but no spirit that truly loves its Maker or properly appreciates its own intrinsic worth, will take advantage of that privilege and sacrifice for a lesser consideration a far more glorious and ineffable reward. Even as an earthly parent is blessed in the possession of a wise and virtuous posterity, so God the Eternal Father is glorified by the workmanship of his hands. The higher his children ascend the greater is his own exaltation in consequence, and it is a sacred duty devolving upon all to contribute to his glory as much and as far as they are capable.

To acquire a correct and thorough knowledge of any branch of human learning, it is necessary to commence at the beginning. No sensible student thinks of mastering a language until he has first learned its alphabet. No pupil who is barely able to put two and two together, should consider himself qualified to calculate the weight of the stars or ascertain the altitude of the sun. No more need the newly made convert to the gospel of Jesus Christ hope to circumscribe, all at once, the insurmountable heights, the unfathomable depths, the bewildering and illimitable extents of that vast system of science, which comprehends all other systems and sciences, and has as its aim and object the eternal education and exaltation of the human family. It is something to be gradually acquired; it is a lesson that must be learned little by little. By accepting and practicing its rudimental principles we are placed in a condition to comprehend and intelligently comply with all subsequent requirements, and these like their predecessors, will ever be consecutive and progressive in their character. We all have evil passions to subdue, strong temptations to resist, arduous trials to undergo, numberless duties to perform. Every heart knoweth best what it has to do and endure, and it likewise knows full well that its labor is a life task which can only be performed by degrees. But it is a work which when once done will never need to be undone, for the soul of man is immortal and its education everlasting. Thus it is that we are gradually freed from sin, slowly burnished by the friction of experience, and surely and eternally saved in the Celestial kingdom of our Father. It is only by gradually approaching that kingdom that we are able to withstand its otherwise intolerable glory. Sin cannot inherit the kingdom of God. It would consume like chaff in a devouring flame. Heaven would be a literal hell to the wicked, and even the most righteous, without a life time of preparation would be utterly unable to endure the presence of the Lord.

What folly then to imagine that the blood-stained criminal strangled out of this life, because unfit to associate with fallen humanity on earth, can be

made ready at a moment's notice to mingle with the Gods and the holy angels, dwelling in the midst of celestial burnings. He might better be cast into a fiery furnace, seven times heated, and expected to survive the ordeal. Even Moses, that mighty man of God, had he not been previously filled with the Holy Ghost, insomuch that his face shone like an angel's, would have been unworthy and incapable of standing in his presence. The opening words of that beautiful and stirring hymn, "The Spirit of God like a fire is burning," are no idle simile or vain hyperbole. They speak a literal living fact. And fortunate indeed are we who have received the imposition of hands for the gift of the Holy Ghost, that only a limited portion of it was bestowed, that by degrees we might become familar with its influence, and in due time be qualified to receive and endure a fulness. Even Christ did not possess a fulness at the first, but by faith and good works gradually became entitled to it, till finally it pleased God that in him should all fulness dwell. It is in this fulness that he will come to reign as King of kings. Not as the lowly Nazarene, veiling his primeval splendor in mortal flesh, but in the ripe and burning glory of a King; as the Lion of the tribe of Judah, he will descend upon the world, which even now, by the sanctifying agency of his restored Gospel, is being prepared against the time of his coming. And in that great and terrible day, when the bursting heaven shall reveal the Son of Man, when the flood gates of eternity are lifted and the glory of God, like a deluge, shall overwhelm the earth, who are they that shall be able to stand? Not those who have rejected the counsels of the Almighty. Not those who have persecuted and despised his servants. Not those who have ignored the protective principles, revealed for the very purpose of securing them against the day of his wrath and vengeance. Not those who have professed the calling of Latter-day Saints, but have failed by their works to demonstrate the worth of their professions. No! For these shall be as stubble in the flames, and as ash heaps before the whirlwind. They shall melt like the mists of the morning, and like hoar-frost in the sunlight shall they vanish before the brightness of Zion's rising.

Let none deceive themselves but let the whole earth prepare to be tried and proven. For it is written in the archives of heaven, and decreed in the bosom of the Eternal, that none save the meek and the righteous shall inherit the earth, and none but the pure in heart can look upon God's face and live.

AN OLD POEM.

Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirts and dirty jackets
May beclothe the golden ore
Of the deepest thought and feelings—
Satin vests could do no more.
There are springs of crystal nectar
Ever welling out of stone;
There are purple buds and golden,
Hidden, crushed, and overgrown;
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones, the highest
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then;
Masters, rulers, lords, remember
That your meanest hinds are men—
Men by labor, men by feeling,
Men by thought, and men by fame,
Claiming equal rights to sunshine,
In a man's ennobling name.
There are foam-embroidered oceans,
There are little weed-clad rills,
There are feeble, inch-high saplings,
There are cedars on the hills;
God, who counts by souls not stations,
Loves and prospers you and me;
For to him all vain distinctions,
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth or fame;
Titled laziness is pensioned.
Fed and fattened on the same;
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifteth up its voice.
Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right.
God, whose world-heard voice is singing
Boundless love to you and me,
Sinks oppression, with its titles,
As the pebble in the sea.—Selected.

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Editorial

TITHING.

The first principle of the gospel as taught by the Latter-day Saints is faith; and as our elders are constantly explaining, faith must of necessity be the first principle of revealed religion because it is the source of all power, action and achievement in intelligent beings. It follows that it will be by faith that men will be saved in the Kingdom of God in a future state; and as there are innumerable gradations of power and glory in that kingdom, it follows again that the higher and more exalted the faith which a man may engender within himself, during his mortal life, the higher and more exalted will be that station to which he will attain in the world to come. Of course we mean faith in God and in those revelations of his will which he has given to men.

To develop faith in ourselves while we live upon the earth is then the very first consideration, in its vast and far reaching importance, to which we mortals can devote either attention or effort. Faith is power; it is treasure in heaven; it is the principle by which men will become joint heirs with Jesus Christ in sharing in the glory and dominion of God. And it is the principle by which the Saints of God obtain, here in this life, the blessings they require for their welfare, comfort and happiness. Other things being anywhere nearly equal, the Saint whose faith is strong is far happier than is the Saint whose faith is weak. He with strong faith will endure with patient courage, and joyfully meet the trials and vicissitudes of life; while he whose faith is weak falters and at length faints by the wayside, and loses eternal life.

From these truths it follows that any means by which the faith of the Saints of God can be increased will always be a blessing to them, although it may wear a disguise from which they shrink with dread. As God has taught them the need of faith, and has made known to them that they cannot be saved until it is developed within them, and that the measure of their future exaltation will depend upon the measure of their faith, it would seem that he would, in his infinite love and mercy, place within the reach of all of them a means by which they might increase and strengthen within themselves this attribute of divinity.

And he has. What is that means? Sacrifice. The very reason why God

has ordained that obedience to the gospel shall involve sacrifice, is to increase and strengthen the faith of those who obey it. Other things being anywhere near equal, those Latter-day Saints who have made great sacrifice for the gospel's sake have more faith than those whose sacrifices have been small. This truth is incontestible. Saints who refuse to make sacrifices for the gospel's sake will not and cannot be saved in a kingdom of glory. They will not have sufficient faith, in the next world. to be able to endure a kingdom of glory. The faith we create within ourselves during mortal life will remain with us after death. And if in this life we refuse to take a course to develop our faith, we shall surely suffer the consequences in the life to come.

All this is in perfect harmony both with the scriptures and the principles of spiritual science; and leads us up to a consideration of one of the most important laws God has ever revealed to his Church, the law of tithing. It is the 119th section of the Doctrine and Covenants, and, including the title, reads as follows:

Revelation given through Joseph, the Prophet, at Far West, Missouri, July 8th, 1838, in answer to the question, O Lord. show unto thy servants how much thou requirest of the properties of the people for a tithing?

1. Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion.

2. For the building of mine house, and for the laying of the foundation of Zion and for the Priesthood. and for the debts of the Presidency of my church;

3. And this shall be the beginning of the tithing of my people;

4. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord.

5. Verily I say unto you. it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

6. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it mav be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you;

7. And this shall be an ensample unto all the Stakes of Zion. Even so. Amen.

The law of tithing is a law of sacrifice; it requires the Saints to sacrifice first their "surplus property" and afterwards "one tenth of all their interest annually." Not many who have embraced the fulness of the gospel in this dispensation have had any "surplus property;" nearly all who have become Latter-day Saints were poor in this world's goods at the time of baptism; hence the payment of "surplus property" as "the beginning of the tithing" of the Saints, has not been general. But the requirement to pay a tenth annually has rested upon every convert to the gospel in this dispensation, ever since the law was given. No member of this Church who has any income whatever, either from his or her labor, or any other source, is exempt.

Every wage earner should pay one-tenth of his wages, and every farmer should pay one tenth of what his farm produces, after deducting what he pays out for hired help, etc. Every member of the Church who has an income from an estate, or from rented property, or from an investemnt of any kind, should pay one tenth of the same. Every merchant and every manufacturer should pay one tenth of the profits realized from his business, after deducting expenses and losses incident thereto. In short, every member of the Church, who earns or receives any "interest" or income from any source, should pay one tenth of it as the Lord's portion. It is his, and he has declared that to withhold it from him is robbery.

Many Saints have been puzzled to de-

termine the amount they ought to pay as tithing. They have been uncertain how to compute their incomes, and to decide what is their annual "interest;" and have wondered why the Lord did not give more specific instructions upon these points. Had the Lord given such minute and detailed directions that every member of the Church would know at a glance the exact sum he ought to pay as tithing, one of the important purposes for which the law was given would have been lost. Among other objects which this law intended to accomplish is the education of the Saints in domestic and general finance; and the Lord intends that they shall keep track of their financial affairs, and figure out for themselves what their gross receipts have been, what expenses they may rightfully deduct from those gross receipts before tithing the remainder and just what an honest tithing amounts to. This study of and watchcare over the business interests of the family are wonderfully profitable in many ways. They develop thrift and economy, and aside from religious considerations are worth in cash the tithing that is paid.

In the revelation on tithing the Lord has laid down a general principle, namely, that he claims one tenth; and every Saint is expected to settle this claim with the same regard for justice and honesty that an honest and conscientious man would show in dealing with a neighbor; and faithful tithe-payers among the Saints have a maxim, "Give the Lord the benefit of the doubt." They ascertain or estimate as closely as they can the amount they ought to pay in order to fully comply with the spirit and intent of the general principle that "the Lord owns the tenth;" and they pay that amount, or a little more for good measure.

The great majority of Saints in the stakes of Zion pay tithing; and to those who have become accustomed to doing so, and have experienced the blessings that flow from obedience to this law, it has ceased to be a sacrifice and has become a pleasure. There are tens of thousands of Latter-day Saints who would deplore being deprived of the privilege of paying tithing. They feel that it is invaluable as mental, business and spiritual discipline, that it uplifts and strengthens them in spirit, and that it gives them a claim upon the Lord for an answer to their prayers that they could not otherwise acquire.

But among the scattered Saints in the missions in the United States the observance of the divine law of tithing is not as general as it should be, although a large percentage of them obey it. There are several reasons why more of them do not. The elders, who visit them, and partake of their hospitality, and find so much joy in conversing with them about spiritual things, are reluctant to talk of what are called temporal things, or money matters. And yet tithing is, in a very high sense, a spiritual subject, and the scattered Saints require instruction upon it as much as they do upon any other principle of the gospel.

For tithing is a law of sacrifice, revealed for the express purpose of developing faith among the people of God; and to withhold from Latter-day Saints instruction concerning it, and the privilege of complying with it, is to deprive them of the privilege of preparing themselves to be saved in his kingdom. The man who pays a tenth of all he earns to the Lord, is the man who will have faith strong enough to obtain the Lord's blessings in the day when they will be needed; for "he that is tithed shall not be burned."

PRAYERS OF PARENTS.

About a decade ago an aged couple who were staunch Latter-day Saints had two daughters in their teens. It is not of any consequence to our present purpose where this family lived; the history we are about to recite has been repeated in too many different places, even among Latter-day Saints. The parents tried to do their duty by their children, but the girls became wayward. One day the present writer visited this home. Between her sobs the mother told the story of her double sorrow, and the father, sitting in an arm chair and swaying his whitened locks to and fro, while great tears filled the furrows in his face, exclaimed: "I wish they both were dead! I wish both of them were dead!" To any true Latter-day Saint the death of an innocent daughter is never as great a blow as is her dishonor.

The girls left home. There was a fraudulent marriage to which one of them was a party, and a fatherless babe of which the other was the mother. After a time they came back home, but they were unrepentant. Both of them had other adventures, and both left home again. Then they came back again. Then there were other adventures. How their parents suffered! When and how would it all end? Not even the grave promised full relief, for according to the faith of the Latter-day Saints the happiness of a family cannot be complete in heaven as long as one of its members is lingering in hell. The lost one must be reclaimed and restored to the family circle before the joy of father, mother, sister or brother can be full.

The father and mother of those wayward girls continued to pray to the Lord. They also continued to love their erring children. The old home was always a refuge. In time experience began to teach its lesson to the breakers of divine law. The inevitable and bitter penalties of that law were encountered. Suffering subdued the ungovernable impulses of youth. Gradually the burned child began to shun the flame, which at first fascinated and then scorched and withered. The girls at length came home to stay. Older and wiser, they mended their ways. Under the tears and pleadings of their poor old father and mother, they were led to repentance.

Their friends and neighbors were mostly Latter-day Saints, whose religion requires that forgiveness be extended to the sinner who repents. The local officers of the Church were kind and wise. A mantle of charity was spread over the past, and the girls continued to follow the counsel of their parents. After a while there was a wedding in the home, an honorable wedding. Some time later there was another wedding in the home, of the same kind. Both daughters are today honored wives and mothers in the community. By repentance they have been redeemed, a privilege purchased for us all by the blood of Christ.

Now what cause operated to lead those girls to abandon a career of folly and transgression, and repent of their sins? The prayers of their parents. There were doubtless other causes tending to the happy end, but we are justified in believing that the tearful and fervent petitions to the Lord which ascended from the torn hearts of that aged father and mother availed much to save their sinning children.

In ancient times, about a hundred years before the Christian era, among

a people called Nephites, who occupied a land called Zerahemla, now supposed to have been in the northern part of South America, inspired men taught the people of a Messiah who should come. Many were converted to the true Christian religion, and the true church of Christ, with a numerous membership, was established throughout the land. Religious liberty prevailed, and a large portion of the population remained unconverted and idolatrous. The name of the high priest who presided over the whole Church of Christ in all the land was Alma, and he was a great prophet and a mighty man of God.

He had a son, however, who was wicked, and not only refused to accept the religion of Christ, but persecuted those who did. He was a young man of great talent, and an orator who swayed multitudes of people by his eloquence, and incited them to try to destroy the church of Christ, at the head of which his own father stood. The king of the land was named Mosiah, and although he was a devout Christian he had three sons who were like the son of the high prest, and were associated with him in plans and efforts to persecute the Christians and destroy their church.

The name of the son of the high priest was also Alma, and he is known in the history of his people as Alma the second. On one occasion he and the king's sons "were going about to destroy the church of God," when an angel of the Lord appeared unto them. The record of the wonderful occurrence is given in the Book of Mormon, and we here reproduce it:

> Now the sons of Mosiah were numbered among the unbelievers; and also one of the sons of Alma was numbered among them, he being called Alma, after his father; nevertheless, he became a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities.
>
> And he became a great hinderment to the prosperity of the church of God; stealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them.
>
> And now it came to pass that while he was going about to destroy the church of God; for he did go about secretly with the sons of Mosiah, seeking to destroy the church, and to lead astray the people of the Lord, contrary to the commandments of God, or even of the king;
>
> And as I said unto you, as they were going about rebelling against God, behold, the angel of the Lord appeared unto them; and he descended as it were in a cloud; and he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood.
>
> And so great was their astonishment that they fell to the earth, and understood not the words which he spake unto them.
>
> Nevertheless he cried again, saying, Alma, arise and stand forth, for why persecuteth thou the church of God? For the Lord hath said, This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people.
>
> And again, the angel said, Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant Alma, who is thy father; for he has prayed with much faith concerning thee, that thou mightest be brought to the knowledge of the truth; therefore for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.—Mosiah 27:8-14.

Here we have the declaration of a heavenly messenger that he had been sent to bring an unbelieving and rebellious young man to a knowledge of the truth, as an answer to the prayers of that young man's father. The heavenly visitation was effectual. The young man Alma, and the sons of the king were convinced, converted and brought to thorough repentance; and all of them spent the rest of their lives in the faithful and heroic service of the Lord, as is set forth fully in the record from which the above quotation is made.

It is a great mistake to suppose that, just because we do not see them, the

Lord never sends his angels to bring to pass an answer to our prayers. Angels do their work unseen by us, except that such of the Saints as have had faith, and were worthy, and had need of such a ministration, have been thus blessed. Instances other than the present one are on record, wherein angels have been sent to rebuke wrongdoers, as was the case with Balaam and Paul. It is quite as great a mistake to suppose that God does not sympathize with parents who grieve because their children go wrong. Among the strongest influences that can be brought to bear upon the heart of an earthly ruler to soften it, are the tears and supplications of a mother in behalf of her child. And is the Ruler of heaven less easily moved to compassion by such pleadings?

The prayers of parents who plead with God in faith and humility that their children may be reclaimed from sin, are heard in heaven with deep sympathy; and if they continue to ascend, the powers and agencies that surround the throne of God and do his bidding, will be set in motion to bring to pass an answer; and the love and faith of parents will ultimately prevail to the salvation of loved ones who have been enticed into the path of ruin by the adversary of men's souls.

I do not doubt but what you will know Isaiah in heaven; you will be able to speak with Chrysostom, and talk with Whitfield. It may be you shall have for your companions those who were your companions here; those with whom you took sweet counsel, and walked to the house of God, shall be with you there and you shall know them and with transporting joy you shall there together tell all your former trials and ancient triumphs, and the glories you are alike made to share.—The Watchman.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Behold, now it came to pass that after the people of Ammon were established in the land of Jershon, yea, and also after the Lamanites were driven out of the land, and their dead were buried by the people of the land.

2. Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered. But it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer, (and it was in the sixteenth year of the reign of the Judges over the people of Nephi,) there began to be continual peace throughout all the land,

3. Yea, and the people did observe to keep the commandments of the Lord; and they were strict in observing the ordinances of God, according to the law of Moses; for they were taught to keep the law of Moses, until it should be fulfilled;

4. And thus the people did have no disturbance in all the sixteenth year of the reign of the Judges over the people of Nephi.

5. And it came to pass in the seventeenth year of the reign of the Judges, there was continual peace.

6. But it came to pass in the latter end of the seventeenth year, there came a man into the land of Zarahelma; and he was Anti-Christ, for he began to preach unto the people against the prophecies which had been spoken by the prophets, concerning the coming of Christ.

7. Now there was no law against a

man's belief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds.

8. For thus saith the scripture, Choose ye this day, whom ye will serve.

9. Now if a man desired to serve God, it was his privilege, or rather if he believed in God, it was his privilege to serve him; but if he did not believe in him, there was no law to punish him.

10. But if he murdered, he was punished unto death; and if he robbed, he was also punished; and if he stole, he was also punished; and if he committed adultery, he was also punished; yea, for all this wickedness, they were punished.

11. For there was a law that men should be judged according to their crimes. Nevertheless, there was no law against a man's belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on equal grounds.

12. And this Anti-Christ whose name was Korihor, (and the law could have no hold upon him,) began to preach unto the people that there should be no Christ. And after this manner did he preach, saying:

13. O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of any thing which is to come.

14. Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

15. How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ.

16. Ye look forward and say that ye see a remission of your sins. But behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.

17. And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did was no crime.

18. And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness; yea, leading away many women, and also men, to commit whoredoms; telling them that when a man was dead, that was the end thereof.

19. Now this man went over to the land of Jershon also, to preach these things among the people of Ammon, who were once the people of the Lamanites.

20. But behold they were more wise than many of the Nephites; for they took him, and bound him, and carried him before Ammon, who was a High Priest over that people.

21. And it came to pass that he caused that he should be carried out of the land. And he came over into the land of Gideon, and began to preach unto them also; and here he did not have much success, for he was taken and bound and carried before the High Priest, and also the Chief Judge over the land.

22. And it came to pass that the High Priest said unto him, Why do ye go about perverting the ways of the Lord? Why do ye teach this people that there shall be no Christ to interrupt their rejoicings? Why do ye speak against all the prophecies of the holy prophets?

23. Now the High Priest's name was Giddonah. And Korihor said unto him, Because I do not teach the foolish traditions of your fathers, and because I do not teach this people to bind themselves down under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads, but be brought down according to thy words.

24. Ye say that this people is a free people. Behold, I say they are in bondage. Ye say that those ancient prophecies are true. Behold, I say that ye do not know that they are true.

25. Ye say that this people is a guilty and a fallen people, because of the transgression of a parent. Behold, I say that a child is not guilty because of its parents.

26. And ye also say that Christ shall come. But behold, I say ye do not know that there shall be a Christ. And ye say also, that he shall be slain for the sins of the world;

27. And thus ye lead away this people after the foolish traditions of your fathers, and according to your own desires; and ye keep them down, even as it were in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges;

28. Yea, they durst not make use of that which is their own, lest they should offend their priests, who do yoke them according to their desires, and have brought them to believe, by their traditions, and their dreams, and their whims, and their visions, and their pretended mysteries, that they should, if they did not do according to their words, offend some unknown being, who they say is God; a being who never has been seen or known, who never was nor ever will be.

29. Now when the High Priest and the Chief Judge saw the hardness of his heart; yea, when they saw that he would revile even against God, they would not make any reply to his words; but they caused that he should be bound; and they delivered him up into the hands of the officers, and sent him to the land of Zarahemla, that he might be brought before Alma, and the

Chief Judge, who was governor over all the land.

30. And it came to pass that when he was brought before Alma and the Chief Judge, he did go on in the same manner as he did in the land of Gideon; yea, he went on to blaspheme.

31. And he did rise up in great swelling words before Alma, and did revile against the priests and teachers, accusing them of leading away the people after the silly traditions of their fathers, for the sake of glutting in the labors of the people.

32. Now Alma said unto him, Thou knowest that we do not glut ourselves upon the labors of this people; for behold I have labored even from the commencement of the reign of the Judges, until now, with mine own hands, for my support, notwithstanding my many travels round about the land to declare the word of God unto my people.

33. And notwithstanding the many labors which I have performed in the church, I have never received so much as even one senine for my labor; neither has any of my brethren, save it were in the judgment-seat; and then we have received only according to law for our time.

34. And now if we do not receive anything for our labors in the church, what doth it profit us to labor in the church, save it were to declare the truth, that we may have rejoicings in the joy of our brethren?

35. Then why sayest that we preach unto this people to get gain, when thou, of thyself, knowest that we receive no gain? And now, believest thou that we deceive this people, that causes such joy in their hearts?

36. And Korihor answered him, Yea.

37. And then Alma said unto him, Believest thou that there is a God?

38. And he answered, Nay.

39. Now Alma said unto him, Will ye deny again that there is a God, and also deny the Christ? For behold, I say unto you, I know there is a God, and also that Christ shall come.

40. And now what evidence have ye that there is no God, or that Christ cometh not? I say unto you that ye have none, save it be your word only.

41. But, behold, I have all things as a testimony that these things are true; and ye also have all things as a testimony unto you that they are true; and will ye deny them? Believest thou that these things are true?

42. Behold, I know that thou believest but thou art possessed with a lying spirit, and ye have put off the Spirit of God that it may have no place in you; but the devil has power over you, and he doth carry you about, working devices, that he may destroy the children of God.

43. And now Korihor said unto Alma, If thou wilt shew me a sign, that I may be convinced that there is a God, yea, shew unto me that he hath power, and then will I be convinced of the truth of thy words.

44. But Alma said unto him, Thou hast had signs enough; will ye tempt your God? Will ye say, Shew unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator.

45. And yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these witnesses? And he said, Yea, I will deny, except ye shall shew me a sign.

46. And now it came to pass that Alma said unto him, behold, I am grieved because of the hardness of your heart; yea, that ye will still resist the Spirit of the truth, that thy soul may be destroyed.

47. But behold, it is better that thy soul should be lost, than that thou shouldst be the means of bringing many souls down to destruction, by thy lying and by thy flattering words: therefore if thou shalt deny again, behold, God shall smite thee, that thou shalt become dumb, that thou shalt never open thy mouth any more, that thou shalt not deceive this people any more.

48. Now Korihor said unto him, I do not deny the existence of a God, but I do not believe that there is a God; and I say also, that ye do not know that there is a God; and except ye show me a sign, I will not believe.

49. Now Alma said unto him, This will I give unto thee for a sign, that thou shalt be struck dumb, according to my words; and I say, that in the name of God, ye shall be struck dumb, that ye shall no more have utterance.

50. Now when Alma had said these words, Korihor was struck dumb, that he could not have utterance, according to the words of Alma.

51. And now when the Chief Judge saw this, he put forth his hand and wrote unto Korihor, saying; Art thou convinced of the power of God? In whom did ye desire that Alma should shew forth his sign? Would ye that he should afflict others, to shew unto thee a sign? Behold, he has showed unto you a sign; and now will ye dispute more?

52. And Korihor put forth his hand and wrote, saying: I know that I am dumb, for I cannot speak; and I know that nothing save it were the power of God, could bring this upon me; yea, and I also knew that there was a God.

53. But behold, the devil hath deceived me; for he appeared unto me in the form of an angel, and said unto me, Go and reclaim this people, for they have all gone astray after an unknown God. And he said unto me, There is no God; yea, and he taught me that which I should say. And

I have taught his words; and I taught them, because they were pleasing unto the carnal mind; and I taught them, even until I had much success, insomuch that I verily believed that they were true; and for this cause, I withstood the truth, even until I have brought this great curse upon me.
54. Now when he had said this, he besought that Alma should pray unto God, that the curse might be taken from him.
55. But Alma said unto him, If this curse should be taken from thee, thou wouldst again lead away the hearts of this people; therefore, it shall be unto thee, even as the Lord will.
56. And it came to pass that the curse was not taken off of Korihor; but he was cast out, and went about from house to house, begging for his food.
57. Now the knowledge of what had happened unto Korihor was immediately published throughout all the land; yea, the proclamation was sent forth by the Chief Judge to all the people in the land, declaring unto those who had believed in the words of Korihor, that they must speedily repent, lest the same judgments would come unto them.
58. And it came to pass that they were all convinced of the wickedness of Korihor; therefore they were all converted again unto the Lord; and this put an end to the iniquity after the manner of Korihor. And Korihor did go about from house to house, begging food for his support.
59. And it came to pass that as he went forth among the people, yea, among a people who had separated themselves from the Nephites and called themselves Zoramites, being led by a man whose name was Zoram; and as he went forth amongst them, behold, he was run upon and trodden down, even until he was dead;
60. And thus we see the end of him who perverteth the ways of the Lord; and thus we see that the devil will not support his children at the last day, but doth speedily drag them down to hell.—Alma 30.

It will be seen from the above chapter that an almost model condition of community life obtained among the Nephites. The government officials, called judges, were elected by the popular vote; their laws were liberal enough to grant religious tolerance to every citizen of their commonwealth. These things point to the fact that these fair-skinned ancient Americans were a people of no mean degree of civilization. True they moved under the law of Moses, but they seemed to sense the spirit of it better than did their kinsmen of Israel on the other continent, in Palestine. For Israel on the eastern continent stoned or otherwise slew or barbarously treated teachers who came among them with doctrines they did not like. The Nephites realized better than did the Palestine Israelites that the Spirit of God and the spirit of the scriptures are foreign to the idea that any man should not worship as he pleases, in peace.

Their leaders were of a more advanced stage of civilization than have been many religious leaders and laity of the generation just past, or than some of the present even. Yes, it here seems that the white ancients that once inhabited America better sensed the significance of Joshua's principle of tolerance, "Choose ye this day, whom ye will serve," (Joshua 24:15) than do many of our "truly good" Christian brethren and sisters. A solace: The time is nearing when it will not be so.

When this dangerous man, Korihor, came among the Nephites they could not suppress him. Though he was Anti-Christ, yet their laws were so liberal that he must be given a free rein to preach his doctrine and proselyte the land.

Is it any wonder that Latter-day Saints deplore the intolerant treatment that some religionists have received right in our fair land of the free! When they imbibe from all scripture that was ever given to man, the idea that God wants every soul to have the right of choice as to what he shall believe or worship!

Korihor apparently made a considerable number of converts.

The people brought him before the High Priest. True they brought him bound, but the laws of the land did not permit them to do anything with him, other than to try to persuade him that his doctrine was wrong. He tempted Alma and tempted the Almighty to show him a sign.

Christ later said it is "an evil and adulterous generation that seeketh after a sign." (Matt. 12:39). We note the Korihor incident squares very well with this great principle of the Savior's. For Korihor, according to the record, persuaded his followers to the belief that "whatsoever a man did was no crime," and he lead away "many women, and also men, to commit whoredoms." This axiom of Jesus about

sign-seekers seems to be one of great depth, of a depth not often realized upon a passing glance. But you can take it for an infallible rule that a sign-seeker is strongly inclined to be adulterous. Signs from the good source are not given to create faith; they *follow* the believer. (Mark 16:17, 18).

And thus we see this Book of Mormon incident is strikingly in harmony with Bible teachings.

Nor does it get upon dangerous ground in reporting the repentant reply of the striken man after he had received his sign. He says he was deceived by the wiles of the Father of Lies, that the devil appeared unto him "in the form of an angel." What! Satan appearing in the form of an angel of God! Upon a hurried glance, this might look like embarking upon troublous waters for the Book of Mormon to make such an assertion, for in no place in the Old Testament is there any such occurence recorded. Is it possible that the evil one may so appear? Paul puts speculation at an end in a sentence. In speaking of false ministers making themselves to appear as true ones, he adds:

And no marvel; for Satan himself is transformed into an angel of light.—II Cor. 11:14.

Do Book of Mormon teachings square with known truth?

It is our purpose to build up, and establish the principles of righteousness, and not to break down and destroy. The great Jehovah has ever been with me, and the wisdom of God will direct me in the eleventh hour; I feel in closer communion, and better standing with God than ever I felt before in my life, and I am glad of this opportunity to appear in your midst. I thank God for the glorious day that he has given us. —Joseph Smith, in Conference, April 6, 1844.

Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done according to my law which ye have received.—Doc. & Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; **we also believe the Book of Mormon to be the Word of God.**
9. **We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.**
10. **We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.**
11. **We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.**
12. **We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.**
13. **We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.**

JOSEPH SMITH.

Tea and Coffee Intemperance.

And again, hot drinks are not for the body or belly.—Doctrine and Covenants 89:9.

We are aware that we may have startled some good people who thought they were strictly temperate by what we have said about intemperance. We doubt not but that some may be startled by what we still may have to say. But that ought not to matter; we are all weak, erring mortals, and there are often great surprises in store for us, as to what is right and what

is wrong. No doubt none of us could be more taken by surprise as to the correctness or incorrectness of our preconceived ideas than was Saul of Tarsus when he found that Jesus was not a fraud but a God.

We cherish notions of our own according to our early impressions and education—or lack of education. And all along the line, as we travel the path of life, we ever and anon keep discovering that some little thing, or big thing, that we always thought to be right is wrong, and vice versa. Such a notion may be fastened upon our minds with great tenacity, by our habit of thinking that way perhaps for many years, and it is often like tearing up the very roots of our soul, so to speak, to uproot some of our ideas which we have always entertained and which our mothers before us, perchance, have always entertained. But we know that people, all the time, past and present, have been and are being rid of erroneous impressions. And it is the man or woman that can discard a wrong idea with the most ease and grace, when he or she perceives it to be wrong, that possesses the highest degree of manhood or womanhood. Above all things we should see to it that our minds remain plastic, easily molded by the impressions of God's truth as it comes to us. It is the person who has allowed his mind to grow hard and set that stands in great danger of losing his soul. Some there are just this way, who, no matter how great a truth comes along, they are not able to (or will not) make up their mind over again, and re-shape it according to the new light that has came to them.

That was the trouble with the Jews who fought their very Savior.

Because you have grown old does not mean that your mind should become set and ossified. Many people after passing the three-score-and-tenth milestone have entirely changed their minds from what they had believed a life time. It appears that Jesus very frequently had his disciples staring at one another in astonishment by the things he kept telling from time to time. But the fact that these men were simple, childlike, and teachable was the qualification that made them worthy to be his apostles.

Perhaps you will begin to wonder whether this article is to be on what it is headed or on mind susceptibility. But we believe that these few prefatory remarks will be far from lost in discussing the evils of tea-and coffee-drinking. Because so far is it from the thoughts of a host of people, not bad people, either, that there is any harm to speak of in using these beverages with meals, that they may feel surprised. The most of our readers, however, have been taught this, and hence will not be so unprepared. ,

It is a fact that many excellent folk who would be shocked if offered an alcoholic beverage, make it a habit of partaking copiously and daily of coffee or tea. Not a few of these assiduously claim to be "strictly temperate." We need not try to conceal the truth: tea- and coffee-drinking is intemperance. To a less degree, true, than imbibing whiskey, because the latter is the more powerful. However, all three are hurtful to the human body, which fact should cause us to exclude each alike from entering therein.

You inquire. "What's wrong with tea and coffee? They always seem to refresh and invigorate me" Precisely. They seem to refresh and invigorate you after taking, because they stimulate you. Mild potions of spirituous liquors have the same effect; they are stimulants. But the evil effect of a stimulant comes after. The first flush of invigoration is followed by depression, accompanied by a tendency to nervousness. When you take these things you are doing nothing more nor less than borrowing strength—which you must pay back *with heavy interest.* It is like prodding a jaded horse, the spur makes him muster all his strength and he goes a little faster under it, for a while, then comes a total collapse. Some people do the very same thing. They spur up their morbid digestive organs and debilitated systems with cups of tea or coffee. experiencing a little animation directly after, then corresponding weakness and depression.

But at length the delicate machinery of the body breaks down with a crash.

And this comes all of a sudden, some day when you are thinking, Well, I'll keep taking these hot drinks, they help me, and in that way I shall be able to get along.

Besides the very harmful effects of continually stimulating the vital organs by habitually using tea or coffee, these things are narcotic as well. They contain a poisonous principle similar in its nature to the nicotine of tobacco or to opium. In 1821 several chemists discovered this drug in coffee and called it caffein. In 1827 it was also found to occur in tea. There is from one to two per cent of this caffein in coffee, and from three to six per cent in tea. Later experiments have proved that caffein belongs to the family of vegetable poisons.

To let the reader know how poisonous is this drug, and just what effects upon the body it has, we here reproduce the words of men who know from actual experiments, as recorded in the United States Dispensatory, 17th edition, pages 278, 279:

> In doses of three to five grains, it [caffein] produces a peculiar wakefulness—after a dose of twelve grains, it produces intense physical restlessness and mental anxiety. Upon the muscles it acts as a powerful poison—it is used in medicines as a brain and heart stimulant.

This is one reason why tea and coffee were spoken of as "hot drinks" by the Lord when revealing to Joseph Smith the Word of Wisdom.

As with alcohol and tobacco, the grave danger in meddling with these meal-time beverages at all is becoming habituated, becoming a slave to them. We quote again from a great scientist who knows what he is talking about from actual observation, Dr. W. Gilman Thompson:

> The continuance of the practice of drinking coffee to keep awake soon results in forming a coffee or tea habit, in which the individual becomes a slave to the beverage. Muscular tremors are developed, with nervousness, anxiety, dread of impending evil, palpitation, heartburn, dyspepsia and insomnia. It produces great irritability of the whole nervous system and one may even overexcite the mind.

Another authority affirms that there is an important relationship between coffee-using and the disease of epilepsy.

Tea and coffee also contain an astringent called tannic acid. This time we read from Dr. John A. Widtsoe's pen:

> Besides caffein, both tea and coffee contain an astringent known as tannic acid. In coffee this substance is present only in small quantity, but in tea from four to twelve per cent occurs. Tannic acid is the substance found in oak bark, and has the property of making animal tissues hard—that is, makes leather of them. The habitual tea drinker subjects the delicate lining of the stomach and intestines to the action of this powerful drug.

So here is the case clearly before us. Can any of us claim to be temperance people and at the same time are addicted to the habit of taking these mischievous drugs into the bodies that God gave us to use and take care of—not abuse and gradually destroy? It is quite true that one cup of either of these hot drinks may not do the slightest injury, but you had better let it alone, it may end in the confirmed habit. Which means a daily borrowing of strength at the expense of the vital processes of life, and a daily taking into the system a little of a poisonous drug, the effect of which, when continually imbibed, is to slowly tear down the human machine, especially to destroy the nerves and impair the digestive tract.

These are no idle fancies, but the result of actual experience. The writer knows of cases where persons actually had to stop coffee-using entirely to save their lives. One of these was a lady of close acquaintance, who not only regained her health after discontinuing the beverage, but in a few years became so that a sick day for her was indeed a rarity.

But why need we point out the evil physiological effects of tea- and coffee-drinking—the Lord has said they are not good. This would be sufficient to men and women of faith. But some lack ample faith, hence we present what science has found out about the bad habit. But it must be remembered that the Maker of our bodies and souls gave the Word of Wisdom to Joseph Smith in 1833, wherein he declares "hot drinks are not for the body or belly." This was scores of years before the baneful physical effects of tea

and coffee came to be known outside of the circle of a few scientists, for perhaps the majority of people now living, (75 years later) do not sense the danger to their health of the habit. Thus showing the divine power under which the modern Prophet labored. Unschooled as he was in the learning of his day, even as limited as that was in regard to tea or coffee, etc., he taught abstinence from their use wholly because the Lord told him they were not good.

Joseph Smith interpreted "hot drinks" to mean tea and coffee, especially,—because these are the heated drinks usually taken with meals or otherwise. The Church has always so taught. The result is that Latter-day Saints are the healthiest body of people in the world, owing to their very largely abstaining from the use of tea and coffee, in connection with the other items mentioned in the Word of Wisdom, tobacco and strong drink.

The Word of Wisdom was at first given, not as a commandment, but as advice. Later on when, by education, the time was ripe, the next prophet, Brigham Young, successor to Joseph Smith, declared it to be henceforth a commandment of the Lord to all Latter-day Saints. Let us keep that divine commandment and prove to our own satisfaction whether Joseph Smith was a true or false prophet.

GALILEO'S TELESCOPE.

This year, it has been observed, is remarkable for being the centenary of the birth of many men famous in the world of letters, arts, and sciences. It is also the tercentenary of the important discovery of Galileo that by means of the telescope the heavenly bodies could be brought nearer human view. That discovery unlocked, as it were, the gates of the heavens and through the opened portals new truths regarding the universe came like a flood. It was one of the epoch-making discoveries.

According to the story, Galileo, while residing at Venice, heard that a Dutch optician had invented an instrument by which objects at a distance could be examined in detail. This rumor reached him during the month of April or May, 1609, and he at once set to work and constructed a telescope that magnified three times. Not being satisfied with this result, he improved his instrument until he had one that magnified thirty-two times, and when he turned this instrument toward the sky, a new era in the history of astronomy was at hand. He saw that the moon was a body with mountains, very much like the earth; he discovered "spots" in the sun, from the motions of which he calculated the rotation of that body around its axis; he discovered four moons revolving around Jupiter, and observed the phases of Venus. The truths he read in the heavens, by means of his wonderful instrument, startled the world. To a generation that was wont to believe that the earth was the only globe of any consequence in the universe, he announced that the Milky Way is but an aggregation of worlds moving in the infinite space, and that the nebulae are similarly constituted. When the importance of the telescope in the modern study of astronomy is considered, the services rendered by Galileo to the cause of truth can be appreciated. The process of knowledge was slow in former ages because of the lack of mechanical contrivances by which modern research in every direction is aided. Knowledge has multiplied with the multiplication of such contrivances. Our age ought to progress much more rapidly on account of the wonderful instruments it has at its disposal.

Galileo, it is said, kept the telescope with which he made his great discoveries always by his side, even after he became blind. The "old discoverer." he called it. Its broken object glass, mounted in an ivory frame, is jealously guarded in the Tribuna di Galileo, at Florence.—Deseret News.

The race as a whole, however it may seem to deny it, is journeying Godward; and every human being will sometime, somewhere, ultimately come into perfect harmony with his highest aspirations. His heart-hunger will be satisfied, his noblest longings will be realized.—O. S. Marden.

A VOICE FROM THE BRINK OF THE GRAVE.

Some time ago we published an interesting communication from the pen of Mrs. Martha Wilcox, who was a resident of Nauvoo during all those troublous times which culminated in the martyrdom of the Prophets Joseph and Hyrum Smith in 1844 and the expulsion of the Saints in 1846. The aged lady is now residing in Wardboro, Idaho, and though her age-cramped fingers indite legible words only with great difficulty, yet she favors us with one more message which we are pleased to give to our readers:

Dear Brethren: Although I am in my 90th year and my hand jerks and often spoils my letters, yet I can see to read the Elders' Journal. So I thought I would send for it again. May the God of heaven bless and prosper his Latter-day Work, and fulfill his will concerning the Dispensation of the Fulness of Times. And may the traveling elders be led to the honest in heart, and gather them to places of safety, as Nephi saw they would do in the latter days. May the day soon come when the House of the Lord will be built in the consecrated spot in the Land of Zion.

I have been in this Church some time. I was baptized on the 14th day of September, 1839, and traveled in a wagon 1,500 miles to see a prophet of the Lord. I lived five years in Nauvoo, Ill. I heard that holy Prophet preach many times and heard him preach his last sermon in Nauvoo. I heard him say, "Wo, wo, wo, be to this nation when the elders are called home." I saw him in his coffin. I saw the mourning and felt and shared the grief and sorrow of the Saints. I was driven from my home. When I found the Prophet of God was shut up in prison and slain, I wished to die. I did not want to live any longer. I thought What have I to live for? Something whispered to me, What will become of your children if you die? I had not thought of my children. My heart was so much grieved over the murder of the holy Prophet of God, I did not want to live any longer. But here I am yet but my time is growing short, and I hope I shall see Brother Joseph again.

Your sister in the restored Gospel,
Martha Wilcox.
Wardboro, Idaho.

Slumber not in the tents of your fathers. The world is advancing. Advance with it.—Mazzini.

Heaven will not help the man who will not act.—Sophocles.

The Missions.

NORTHERN STATES MISSION.

Elder Leslie Barkdull has been transferred from Southern Illinois to the Northern Illinois conference. Elder Orson A. Iverson from Northern Illinois to Minnesota and Elder John T. Heninger from Minnesota to Northern Illinois.

In West Iowa, Bessie May McNair was baptized by Elder W. H. Stewart and confirmed by Elder E. B. Clark. In Minnesota Mr. D. H. Dillingham was baptized by Pres. Chas. Broadbent and confirmed by B. L. Garner. Prospects for baptism in Minnesota are very bright.

General.

The reports from the elders this week show the mission to be in a healthy state of progression. All the laborers are in good health and are enjoying their labors, as dutiful servants of God always do. In some of the conferences, where the weather permits they are successfully holding street meetings. Many seem to be anxious to get into the country as has been done in past years, and it is likely that some of the conferences will adopt the same plan of cross-countrying again this year.

Opposition Melting Away.

Elder F. A. Richards writing from Alexandria, Indiana, says the elders met severe opposition from some of the ministers of the city when they first went there and for a time it seemed that they would be unable to stay. This bigotry, however, was overcome by the earnest, energetic labors of the elders, and at present they hold hall meetings three nights a week. They have also held some very successful street meetings and have many good, firm friends among the business men.

Pres. P. J. Ricks and Elder B. L. Bowen are permitted to hold a series of gospel meetings in the Johnson county court house. The meetings will begin Monday, April 19. Some elders of Southern Illinois report prospects good for baptism this year.

The Deaf Hear.

In Wisconsin the work is growing. The Book of Mormon is being widely advertised in the largest cities and many copies are being sold. An interest in the work is being shown by leading business men. and we are all happy over the prospects.

Bro. David Evans. Jr., of Berlin. Wis., sends us a report of a remarkable case of healing. Bro. Evans had been deaf for some time and was in a very undesirable condition as he could not hear an ordinary conversation. His name was sent to the Salt Lake Temple and he was prayed for

by the brethren. His hearing returned suddenly but he lost it again. This was repeated twice more; but the third time it returned to remain, so far, and at the present time it is as normal as that of anyone. Bro. Evans expresses his thankfulness as follows: "So, Brethren, I think I am entitled to say clearly and intelligently, that I know that God lives and hears and answers the prayers of his children, when they ask in faith, nothing doubting.

Interest of a Physician and Wife.

Elder Chris. Christensen sends us correspondence between himself and one of his friends, a physician. The doctor and his wife are interested in the gospel and are studying the teachings of the Church carefully. The lady, in a letter, tells of a visit to her of the spirit of her great-great-grandfather. When he came she questioned him on many points. The substance of the conversation is as follows: "Baptism is all right when the prospective candidate truly repents of his sins, but if the inward change does not take place, the baptism is of no avail. Baptism for the spirits is carried on also. The officiating spirit or man must have authority from God to do this." Regarding the Latter-day Saints she said, teach and preach a true religion. They "They have the proper authority from God."

In answering the letter Elder Christensen set forth plainly the faith of the Latter-day Saints regarding baptism, temple work, and divine authority and explains the subjects beautifully. We are sure that much good can be accomplished by correspondence especially when the investigators are as interested as these people seem to be.

R. J. Murdock, mission secretary.

SOUTHERN STATES MISSION.

Alabama: Elder Henry A. Gardner, president, box 705, Montgomery, Ala. At Kynesville, Fla., March 30, Elders Leo W. Child and H. K. Maxham baptized one candidate and blessed two children. Elders Alma O. Stoker and John M. Peart blessed four babies at Eucheeanna March 29. Successful street meetings are being held at Phoenix city, and Elders Bert L. Pope and J. H. Hartley report that the ministers of that city are very friendly to them and their work. April 6, one person was baptized at Ponce de Leon, Fla., by Elders Leo W. Child and John M. Peart. At Magnolia, two candidates were baptized by Elder D. C. Alleman April 4. Elders N. H. Stevens and Chas. A. Randall baptized one person at Carbon Hill, Ala., March 26.

Atlanta: Elder O. W. Hyde, president 29 Conally street, Atlanta, Ga. During the week ending April 3, a nice basket of provisions was given to Sister Elvi Hulta and her mother by the members of the Atlanta branch. It was the means of cheering the household and witnessing unto the Lord that the Saints loved the poor. Saturday, April 3, Sister James P. Miller gave an ice cream party for the pupils of the Sunday school who came from the Mill district. The evening was spent in pleasant games and amusements. Mr. A. B. Lowland and Miss Cannary Brooks were united in marriage on Thursday evening, April 8, by Elder O. W. Hyde.

East Kentucky: Elder G. F. Ellsworth, president, box 422, Lexington, Ky. During the week ending April 8, Elders R. E. Bunker and B. F. Cowley were asked to bless six children whose parents are not members of the Church. This shows that the world is awakening to the value of the blessing of the Lord pronounced by his servants. Sunday, March 28, Elders G. F. Ellsworth and J. M. Ward were called to administer to a lady who had been ill for eight weeks. The doctors told her that it would be eight weeks more before she could get out, but the next day after the administration she was up feeling well. This lady is now an earnest investigator of the gospel. During the week ending April 1, two persons were baptized and three children were blessed at Indian Head, by Elders R. E. Cole and E. J. Solomon.

East Tennessee: Elder W. H. Larson, president, box 688, Knoxville, Tenn. Good work is being done in East Tennessee. With very few exceptions, the school houses throughout the conference are open to the elders. A much larger and better meeting place has been secured in Knoxville, which will accommodate the large crowds that come out to hear what the elders have to bring them.

Georgia: Elder L. L. Myers, president, 454 Oak street, Macon, Ga. At the close of a street meeting in Kite, Ga., Elders Robert Furniss and J. C. Healey were confronted by a minister who said, "I have come here to expose 'Mormonism.'" He began with a slanderous tirade, but when handed a Bible to prove his assertions, the minister trembled so much that he had to sit down and steady his nerves before he could open it. In a short time his daughter came and led him away from the jeering crowd. Elders Wm. C. Green and Thos. L. Richardson, in asking for entertainment, were refused. Leaving the house, they went into the woods nearby and petitioned the Lord to raise up a friend unto them. When they had finished their prayer, they found the man who had refused them standing at their side. He took them back to his home and treated them very kindly.

Kentucky: Elder Thos. E. Secrist, president, box 554, Louisville. Elders Chas. G. Longhurst and Milan J. Tilbury in traveling through the country were impressed to go into the little town of Anneta. They found the people anxious to receive them, and their meetings were so well attended that the village schoolhouse would not seat all that came out. Elders Thos. E. Secrist and August Glissmeyer conducted the funeral services over the remains of Brother Chas. Bennett of Battletown. The many friends and loved ones that attended were

very favorably impressed by the remarks of the brethren.

Middle Tennessee: W. A. Walker, presiding elder, box 269, Memphis. March 28, one person was baptized in Maury county, by Elders S. L. Smith and J. A. Weaver. Mr. Daniel Rhodes and Miss Fry were united in marriage at Teague by Elder Christian Bandley. Elders Jas. A. Weaver and Geo. Shaw have been released and have returned to their homes in the West after having spent twenty-nine months in Tennessee.

Mississippi: D. Wm. Stowell, president, 416 Geo. street, Jackson. A number of elders while assembled in the parlors of the Beard Hotel of Liberty, were asked to sing some of the songs of Zion. After singing a number of them, they were permitted to address the crowd upon the principles of the gospel. March 27 and 28, a branch conference was held at Red Star with eleven elders in attendance. One priesthood and four well attended public meetings were held. At the close of the services, one person was baptized by Elder Willard Brugger. Elders Ernest Koepsel and F. A. Lamont report one baptism in Darbun April 4. Sunday, April 4, Elders W. F. Gibbons and Jos. S. Schofield attended a Baptist service at McNeill. At the close of the meeting, some of the people asked the elders if they would preach to them, whereupon the minister quickly assured them that they could not occupy the schoolhouse. One of the kind ladies in attendance volunteered the use of her home and a splendid meeting was held. On the following day, a baptismal service was conducted by the above brethren where one person was joined to the fold. At Beechwood, Elders A. S. Johnson and Leroy Hulse baptized one person Sunday, April 4. After fulfilling good missions the following brethren have been released: Elders Jno. W. George, Parley P. Johnson, Henry M. Hodgson, W. W. Clark, Jr., and Geo. J. Taylor.

North Carolina: Elder Robert B. White, president, Kinston. Headquarters for the North Carolina conference have been transferred from Wilmington to Kinston. Elders Wm. D. Criddle, H. L. Layton, and Edward Webb report splendid success in the city of Newbern. The editor of a daily paper published in that city purchased a copy of the Book of Mormon and gave the elders permission to announce their work and introduce the Book of Mormon through the columns of his paper. Through the announcements many calls have been made for the Nephite Record.

Ohio: Paul E. Nelson, president, box 41, Sta. D, Columbus. Notwithstanding the inclemency of the weather, all the elders report good health and are working hard for the spread of the truth. Elder Louis A. Meeks has been honorably released to return to his home at Cowley, Wyoming.

South Carolina: Jas. H. Moore, president, Box 276, Columbia. Elders Wm. Carpenter and Wm. G. Ogilvie report splendid success in meeting-holding in Columbus Co., N. C. At many of their meetings, there were audiences of about two hundred to hear the plan of salvation expounded. During the week ending April 8, two persons were baptized at Georgetown by Elders Ira Leavitt and A. V. Heiner. The following brethren have been released from their missionary labors and have returned to their homes: Elders Frank Paskett, Wm. S. Laney, and Wm. Decker. Elder Paskett presided over the conference with signal ability during the last five months of his mission. He is succeeded by Elders Jas. H. Moore.

Virginia: H. A. Shupe, president, Lynchburg, box 145. The elders are well and the work of the Lord is progressing. After having spent twenty-four months in the mission field. Elder Levi W. Reynolds has been released.

J. Elmer Johnson, Mission Secretary.

Information Wanted.

Elder J. M. Brown, of Woods Cross, Utah, would appreciate any information any traveling elder may possess of the whereabouts of Sister Jane B. Park, member of the Church, whose residence was formerly 1010 N. Marlemore street, Nashville, Tenn. Also of her daughter, Mrs. Polly Wheeler, of 1013 same street. Brother Brown desires this information for temple purposes.

EASTERN STATES MISSION.

Brooklyn: John S. Allen, president, 420 West 124th street, New York City. All the elders of the conference were in attendance at the regular monthly priesthood meeting, held at the mission headquarters. The work in the different branches was reported to be in a flourishing condition. Four applications for baptism have recently been received. The street meetings are being well attended and the elders address crowds of from one to three hundred people. A successful and full-attended branch conference was held in Newark, N. J., April 11. President Allen, Elder A. B. Andrus, mission secretary, and Elder Chas. E. Dinwoodey were the speakers. Vocal selections were furnished by Elder Dinwoodey and Prof. A. M. Durham. Many in the congregation were non-members, and they were very favorably impressed with the service. The Mutual Improvement Association of the Brooklyn branch have closed their meetings after a very successful season. Miss Amy Lyman as president, and Elder A. M. Durham and Miss Inez Powell assisting, have been very energetic and devoted to the labors assigned them. To mark the close of the season's work a social was given on the 17th at the Mission Home, about fifty being in attendance. A splendid, impromptu program was rendered.

Those taking part were, Prof. A. M. Durham, Miss Mabel Borg, Miss Phyllis Thatcher, Mrs. Nettie Sloan, Mr. R. C. Easton, Mr. Harold Goff and Prof. O. A. Kirkham. After the program delicious refreshments were served. Miss Amy Lyman, in her charming manner, acted as "Master of Ceremonies." A good time was had by all; the universal opinion expressed was, "It is good to have been there." Mr. Ray Knight and wife of Raymond, Canada, were visitors at the Mission Home a few days ago. They were enroute to England.

East Pennsylvania: Wm. R. Dredge, president, 3528 Snydenham street, Philadelphia. The elders are finding many new friends in their canvassing and are successful in obtaining places in which to hold cottage meetings. At a recent gathering of this kind, Elders J. A. Wagstaff, Jr., and Jas. Lawrence Heywood addressed a number of people who had never before heard a "Mormon" sermon. At the conclusion of the service, the elders were given several invitations to visit the people in their homes, and hold meetings with them. Pres. Dredge reports the conference to be in excellent condition; the missionaries are all enjoying good health and enthused with the spirit of their calling.

Maine: Wm. H. Stead, president, 385 Cumberland Ave., Portland. In Saco and Biddiford a good work is being done by the laborers there; successful cottage meetings are being held and the attendance is increasing each week. Occasionally the elders meet with people who have visited in the West, and in every such instance they have a kind word to say about Utah and the "Mormons." Elders George A. Hogan and W. W. Farrer have been successful in placing the Book of Mormon in the Biddiford public library. Elder E. E. Higginbotham has been released.

New England: Samuel Gerrard, president, 57 Worcester street, Boston, Mass. Street meetings have been started in Boston, also open-air meetings on the Boston Common, which have excited interest. President Gerrard and Elder D. D. McEwan by invitation held a service at the Christian mission on Shawmut street. The elders were given every consideration by the gentleman in charge and the large crown in attendance seemed well pleased with the doctrines expounded. The reports from the districts of Malden, Lynn and Boston indicate that a good work is being done by the Master's soldiers in each place; considerable literature is being distributed, and the circle of friends and investigators is being enlarged. Successful cottage gatherings are being held in the homes of friends and members, and many calls are being made from friends, to have the elders visit them and explain the plan of salvation. The elders feel much buoyed up in their work, and the kind and considerate treatment they are receiving stimulates them to greater activity and determination.

New Hampshire: John G. Allred, president, 31 South street, Concord. A branch conference was held at Manchester on the 4th which was successful from every point of view. The Manchester papers gave a very fair report of the meetings. Elders S. E. Quigley and S. A. McDaniel are achieving success in Nashua, although there seems to be considerable opposition caused by the publication in the newspapers of slanderous articles written by one of the prominent ministers of the city. However, it has a tendency to cause people to look into the true conditions. The editor of one of the papers above referred to, has kindly offered the elders all the space they desire, in order to answer the charges. Pres. Allred was recently invited to attend a Bible class, which invitation he accepted. The instructor extended him the courtesy of addressing the pupils. At the conclusion of the class, an ex-minister asked some questions, which gave Brother Allred the opportunity of talking at some length on the Restored Gospel; the members of the class listened attentively to the discussion.

New York: Chas. H. Owen, president, 148 Pearl street, Albany. Visits have recently been made by Pres. Owens and Elder H. C. C. Rich, Jr., to Amsterdam and Seneca Falls. They report the work to be moving forward. They have also visited in the vicinity of Palmyra and Seneca Lake, historic ground to the Latter-day Saints. One of the papers in Troy has been publishing articles on "Mormonism." The articles are a decided improvement over some which were published by the same paper a short time ago.

North West Virginia: Oscar F. Rice, president, box 371, Fairmont. Work in this conference is progressing; the elders are in good health and full of the spirit of their mission. Many friends are being made, some of whom are earnestly investigating the truth.

Rhode Island: Frank A. Thorley, president, 315 Broadway, Providence. Some two years ago Elders Frank A. Thorley and Delbert Walker were requested to hold a cottage meeting at a home where they were being entertained over night. The gentleman of the house telephoned to some of the neighbors, bidding them come. A little congregation of eight people were in attendance, the elders explained the Word to them, the people became friendly, then interested, and at this writing four of the eight have applied for baptism. The elders laboring in Providence were entertained the other evening at the home of Mrs. Hammond. It will be remembered that this lady wrote a very favorable article about the Latter-day Saints, which was published in Liahona The Elders' Journal. The elders are having exceptionally fine success in the distribution of literature; one of them recently remarked that it was as easy to dispose of the small books as it was to give tracts away.

South West Virginia: Frank Leavitt, president, box 686, Huntington. A series of nine well attended and successful meetings were recently held at Queens Ridge, by Elders Leavitt and August J. Johnson. At the conclusion of the meetings, six persons were baptized, and a number expressed their intention of entering the fold in the near future. At Eckman a series of six meetings was held by the same brethren, and a Sunday school was organized. Mrs. Nancy Vannatter, a non-member, seventy-seven years of age, requested the elders to administer to her, and she was immediately healed of her illness, through the power of God. One of the brethren was impressed to promise her health, and predicted she would join the Church, in the near future. The promise was fulfilled to the letter. She was made whole and in a few days was baptized.

West Pennsylvania: A. E. Jacobson, president, 1212 Boyle street, Allegheny. Elders J. E. Grantham and H. R. Nelson, who are laboring in Monongahela City, report that there is a bright outlook for results in that vicinity. Cottage services are being held with good attendance. The elders find that these meetings are the means of much good, as they can get near to the people's hearts in the exposition of the glad tidings. The Sunday school at Allegheny is in a prosperous condition and much good is being accomplished. Sisters Cora Jacobson as teacher of the intermediate class is doing a praiseworthy work. Sister Jacobson is also accomplishing something in tracting and visiting with the people in their homes. At Lonaconing, Elders Jacob Frei and S. E. Lewis, Jr., write that they are meeting in their tracting many who are quite friendly. One of the reporters on the "Evening Times" is very well disposed toward the elders. He has travelled through the "Mormon" settlements of Utah and Arizona and is not afraid to speak and write about the people as he found them.

A. B. Andrus, Mission Secretary.

WESTERN STATES MISSION.

"Mormon" View of Temperance Exposed.

An election was recently held in Pueblo, Colo., in which the question of local option was being agitated. In order to make known the views of the Latter-day Saints on the question of the liquor traffic, the elders laboring there took advantage of the fact that the subject was taking everybody's attention and held a meeting, at which the "Mormon" view of temperance and its foundation, the Word of Wisdom, were explained. The listeners were deeply impressed with the sentiments expressed by the speakers. Through an article in the "Pueblo Chieftain" our attitude has gained even further publicity and it is to be hoped. for good. Among other things the "Chieftain" said: "The Latter-day Saints in Utah and surrounding states have accomplished a great deal in the way of staying the progress of the saloon. Of the half-million "Mormon" people in the West, very few are addicted to the use of strong drink. Their warfare is for the uplifting and benefit of man."

Reputation vs. Character.

Owing to the ill-founded prejudice against the Latter-day Saints, the elders sometimes find it difficult to engage rooms when they make it known that they are missionaries from "Mormondom." If the prospective landlady only knew the truth she need feel no hesitancy in letting her neighbors know that she has "Mormons" in her house.

Four elders engaged rooms with a lady in Pueblo recently. All went well for a month. The elders used the example and not the precept method of teaching the gospel. After learning more of the mission of the young men, she said to them. "Do you know that I'm glad you did not tell me who you were when you first came? I might have turned you away. I supposed you to be a very ignorant and immoral people. I was asked the other night at the Women's Club what kind of people I had found you to be. I told them you are perfect gentlemen, that you are misunderstood, and that I like your doctrine."

CENTRAL STATES MISSION.

Elder Samuel Butterfield tells us that the bookstores of St. Louis are very willing to handle and dispose of copies of the Book of Mormon.

In a recent letter Elders Samuel J. Orme and Wm. E. Karren say that the people in Beaver, La., are poor but hospitable. and the elders have little difficulty in securing schoolhouses for meeting purposes.

Still Afflicted with the Disease, Bias.

A letter from Elder Jos. W. Ormer reads: "We have spent this week in a district where in times past the elders have been whipped and made to leave. In every settlement where we have been we have not found the residents entirely without prejudice. but we were not driven out. We left books behind us. However, their houses are open to anyone except 'Mormons.' We were invited to preach, but on learning who we were the courtesy was withdrawn."

Reinforcements.

April 16 we recived the following help from the Headquarters in the West.

Elders George S. Harris, of Carey, Idaho, Robert H. Higginson, of Hatch, Idaho, George S. Bingham, of Vernal Utah, Ezra C. Marler, of Rigby, Idaho, and Sister Ida Vilate Young of Brigham City, Utah. The four brethren were all dispatched to reinforce Pres. P. P. Oleson of the Independence conference, then at Joplin, Mo. Sister Young was assigned to assist with the clerical work in the publishing office. Mi-

Florence Wardrop. of Salt Lake City. accompanied the missionaries to Independence.

Changing Sentiment.

"On returning here it appears to me there is a better feeling towards us, especially among the business people," writes Elder P. P. Oleson, from Joplin, Mo. "When we asked for rooms, instead of being looked upon with an eye of suspicion, we were made welcome. given reduced rates, and told that they were glad to have us in their house. At the bank the cashier would not cash our checks unless they were endorsed by someone he knew, so we passed him by and went to the teller at the next window in the same bank. He took our checks without a question, with a 'Come again.'"

The Leaven Being Spread.

From Elder J. C. Sualman we learn that the people in the vicinity of Lights Chapel, Texas, welcomed the elders after not having heard them for nine years. They are particularly impessed with the songs of Zion. During eight weeks he and Elder W. A. Bishop sold 25 Books of Mormon, 132 smaller doctrinal books. distributed 884 doctrinal tracts and 88 copies of Liahona The Elders' Journal, and secured 12 subscriptions for this magazine. They met one gentleman who had met Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith, and he had a good word to say for the people of Utah and Idaho.

The People Desire to Hear.

Elders K. L. Barton and Newel Matthews write thus from Perryville, Ark.: "The people are treating us pretty well with the exception of a Baptist minister at Casa. While we were holding a meeting he tried to break it up, and wanted to nail up the schoolhouse. We had some friends who wanted to hear us; so they told him if they could not use the church house, the home of one of them would hold a large crowd. While we were speaking to them. we were interrupted by the minister. After the meeting he called the people's attention to a few old stories that have been revamped so long. that the people are tired of hearing the nonsense."

As a Visitor Saw "Mormon" Virtues.

Seven meetings, 11 Books of Mormon sold, 44 smaller volumes sold, is the record for one week, for Elders W. L. Johnson, H. M. Humphreys, R. H. Andrus and P. R. Hanson in Cooper. Texas. Unfortunately their new supply of books had not arrived, or they could have sold more. One gentleman who had traveled in "Mormon" settlements in Utah said he had tried at several stores in vain to buy tobacco. He asked a saloon man if the "Mormons" help to keep these saloons up, and was answered, "If I had to depend on them I would starve to death." The gentleman said that "Mormons" could give many good people hints on the training of children.

WIRELESS TELEPHONE NOT A FAILURE.

Commenting on a report that the wireless-telephone system on the battle-ship fleet proved useless during the recent cruise, The Marine Review (Cleveland, February 25) says:

"It is not known that the Navy Department has decided to discard the wireless-telephone installations, but it is admitted that they have fallen into disuse. Lee de Forest, inventor of the system on board the vessels of the fleet, states that orders have been issued that all interfleet communication should be carried on by wireless telephony instead of by telegraph, and that he has known of no complaint concerning the value of the system. Since the fitting of the apparatus to the battleship fleet there have been several improvements, and the company which has been formed to exploit the invention is at present giving particular attention to perfecting the device for use on shipboard.

"The chief difficulty with wireless telephony seems to be that when in use it precludes absolutely the use of the wireless telegraph. The telegraph has a much wider range of usefulness and can be called on in all kinds of weather so that ship commanders are more favorably disposed toward it than toward the telephone. The wireless telephone is in its infancy yet, however, and officers of the Bureau of Equipment are at work seeking to overcome the defects that now make it second in importance to the telegraph. Under certain conditions, it is pointed out, the use of wireless telephony, provided the apparatus can be perfected, will be of even greater value than the telegraph. This might be the case in the course of naval engagements or when executing intricate maneuvers."—Literary Digest.

And if ye ask anything that is not expedient for you, it shall turn unto your condemnation.—Doc. & Cov.

Liahona The Elders' Journal

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FOUR KINDS OF SALVATION.

BY PARLEY P. PRATT IN MILLENNIAL STAR, 1842.

Salvation, as proposed to man in the Scriptures, is of four kinds, viz.:

First, Salvation from original sin and its effects.

Secondly, Salvation from actual sin, or individual transgression.

Thirdly, Temporal Salvation.

Fourthly, Eternal Salvation.

We shall now proceed to set forth the nature of each of these salvations, and the conditions on which they are enjoyed by man.

Original sin and its effects came by the transgression of Adam and Eve, in the Garden of Eden. So "sin entered into the world, and death by sin."

This sin and death affected the whole family of man in a two-fold point of view, viz., banishment from the presence of the Lord, and the death of the body. And unless some means of salvation had been provided, the bodies of men must have slept in eternal silence, and their spirits dwelt in eternal banishment.

But, says the Apostle, "As in Adam all die, even so in Christ shall all be made alive."

Jesus Christ then has paid the debt which Adam contracted, and through his death and resurrection has redeemed ALL men from the fall, and from death and from every thing which Adam's transgression entailed upon them.

This salvation is universal, that is it applies to all the race of Adam, without any regard to the deeds done in the body. The death and condemnation came by one, (Adam) and so passed upon all men without any act or agency of their own.

So the redemption comes by one man (Jesus Christ) and will be effectually applied to all men, without any conditions whatever on their part.

It is free grace alone, without works, which redeems man from the fall, and from the death which came by reason of the fall. The most hardened sinner, who sinks to endless woe, will go there as free from Adam's fall as if it had never been.

Hence Christ said "Suffer little children to come unto me, for of such is the kingdom of heaven."

All little children (being redeemed by Jesus Christ) are saved and counted holy, without any faith, repentance, baptism, or anything else. Hence the doctrine of little children being "desperately wicked, deceitful, depraved, etc., and that they must be born again, changed, be converted, experience religion, be regenerated, etc.," is a doctrine of devils or of foolish and inconsiderate man.

We come now to speak of the second salvation, viz., salvation from personal transgression. This salvation is the Gospel which was to be preached to sinners. "It is not to call the righteous but sinners to repentance."

This salvation is promised on the conditions made known in the Gospel, "He that believeth and is baptized shall be SAVED." "Repent and be baptized every one of you, in the name of Jesus Christ, for remission of sins, and ye shall receive the gift of the Holy Ghost."

"Save yourselves from this untoward generation." "Arise and be baptized

and wash away your sins." "The like figure whereunto even baptism doth now save us."

"Ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin ye became servants of righteousness." The foregoing texts all go to show that sinners experienced a present salvation from sin on condition of faith in Jesus Christ, repentance toward God, and baptism for remission of sins. They were saved then and there,—they were saved that very hour, that is, justified, forgiven, made free from sin.

This gospel salvation pertains to sinners only. Little children could have no part in it.

We next proceed to notice the third salvation, viz., temporal salvation.

This varies in different ages and under different circumstances. In the days of Noah, it was salvation from the flood, and the ark was the means. In the days of Lot it was salvation from fire, and fleeing from Sodom to Zoah was the means. In the days of Jacob it was salvation from famine, and a revelation to lay up corn was the means. In the days of Moses it was salvation from Egyptian bondage. In the days of Esther it was salvation from the decree of Haman. In the days of Ezra it was salvation from the seventy years' captivity in Babylon, by a restoration to Jerusalem. In the case of Paul's shipwreck it was salvation from a watery grave, by the soldiers and sailors abiding in the ship according to Paul's directions. But in the days of Josephus it was salvation from the sword, famine and pestilence which befell the Jews. This salvation was accomplished by fleeing to the mountains, according as the Savior forewarned the disciples. "When ye see Jerusalem compassed with armies, then let him who is in Judea flee to the mountains."

So in these last days, salvation is needed from famine, earthquake, war, pestilence, and flame of devouring fire, which must overtake the wicked world, and all that remain among them. "But in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord our God shall call." So in fulfillment of this, the Lord has provided the western wilds of America and the land of Palestine, for places of deliverance for his own peculiar people.

And he will gather his sheep out of all countries where the false shepherds have preyed upon them, and will "cause them to dwell safely in the wilderness and sleep in the woods."—(See Ezekiel, 34). This temporal salvation comes by revelation in these last days, as in days of old, and therefore can only come to those who are governed and led by revelation, viz., the Latter-day Saints.

We must now speak of the fourth state of salvation, viz., eternal salvation. This can only be enjoyed in the immortal state, after the resurrection of the body and its reunion with the soul.

All those who are redeemed from Adam's fall will enjoy this eternal salvation, if they die before they come to years of accountability, so as to be incapable of committing sin.

All sinners will enjoy eternal life and salvation, on conditions of faith, repentance, baptism, and endurance to the end.

Hence, a man may be saved from Adam's fall by free grace, and from his own sins by belief and baptism, and also partake of temporal salvation, by obeying the warnings which God sends by revelation; and after being saved in this three-fold sense, he may neglect to endure to the end in keeping the requirements of Jesus Christ; and at last be damned.

Here then is a condition to be fulfilled by the creature, in order to realize the enjoyment of eternal salvation, which is not absolutely necessary to either of the other salvations, viz., endurance to the end. That is, a person must continue in well doing, and in keeping the commandments of Jesus from the time he is baptized into Christ till the end of this life of probation.

Having now shown clearly and distinctly the nature of salvation as revealed and proposed by the heavenly Father to his children in different ages, we leave the subject with a sincere hope that all those who love the truth may be led to work out their own salvation with fear and trembling.

WHAT IS SALVATION?

BY ELDER B. F. CUMMINGS, JR., INDEPENDENCE, MO.

A teacher of religion usually tells his hearers that if they conform to the principles he is advocating, it will result in their salvation in the next world. But as a rule teachers and believers neither explain nor understand what the end, salvation, really is. Religious people believe that heaven is by all means worth striving for; but nearly all fail to comprehend the beautiful promises made and the hopes held out to those who are obedient to God's laws. Everyone knows of the old-fashioned doctrine, according to which very little may determine whether we shall go to heaven or to the other place, and that all souls that attain to heaven will be blessed alike and all the rest will be punished alike. We have all noticed that the picture of the torture-world was made quite vivid, while the world of reward was not described with any very great definiteness, largely because the assurance of desirable activity was lacking. Now, if it can be shown that salvation is a thing possible and reasons are given showing that it is very desirable, the promulgator will have more success in preaching the principles upon which salvation depends.

The general definition of heaven as a place of eternal bliss is true, but it is not sufficient, for it does not tell us whether the happiness will be of the kind we know here or a kind with which we shall first become acquainted when we get to heaven. Men are often erroneously led to believe that the condition there has not even analogies on this earth. This general notion is based on a false understanding of many points. One great error is that the nature of man as the actual offspring of God is not even thought of. On the contrary, man is described as a being conceived and born in sin, and some debase him by declaring him to be essentially degraded. Frailty is not depravity, and humility does not require us to confess degradation. What can be our attainments with the thought of our everlasting baseness always in our minds? But what joy and exhilarating hope there is in the thought that man is the child and offspring of God! The Bible tells us that he is both. In this we have the key to salvation. Except where the word's meaning is grossly perverted, "child of God" means one of the progeny of God, "heir of God" means he who will succeed to the possessions of God. That men are children of Diety is borne out by Hebrews 12:9, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" Moreover, we are declared to be not only the offspring, but the heirs, of God, in Romans 8:16, 17, "The Spirit beareth witness unto our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

Can a few paragraphs presume to suggest the possibilities of man which are revealed in these verses? To be a joint heir with Christ means that if we are not like him, we must become like him. And that was the essence of his command when he said, "Be ye perfect." To fail to regard and teach this as a just commandment which is capable of literal fulfilment is little less serious than to deny that the fulfilment is possible, which amounts to accusing the Savior of injustice in commanding what is impossible. The reward for the keeping of that commandment is salvation, and our salvation is determined by the extent to which we fulfil that commandment.

The true gospel teaches us that the path we tread to the goal of perfection is progress. The idea of progression did not originate with the Latter-day Saints, but the thought that our present attainments and achievements have a value after our death, not only to the world we leave, but to us who depart, seems to have at least been born anew into the world with the restoration of the fulness of the gospel. That our earthly-acquired knowledge and wisdom, together with the power we possess by virtue of them, are of practical use to us in the hereafter, was a

new thought when introduced as a tenet of religious doctrine seventy-five years ago. The same doctrine recognizes all knowledge as valuable and seeks to foster progression of every kind. Furthermore it teaches the end of it all: progression leads to the ultimate perfection in the worlds to come of all who engage in the pursuit of that perfection.

It is evident that perfection is not to be gained in this life. Shall we therefore give up the struggle and relinquish our faith in another world, a world that will present further opportunities after we have gone through this? The most tangible and therefore most hope-inspiring phase of the true promise of salvation is the promise we have that our immediate reward for faithfulness here will be the opportunity to progress when we reach the next world. It is the knowledge that the aspirations we have here, which we know to be according to the will of God, will be attainable over there, the knowledge that our righteous desires and ambitions may be fulfilled. What wonder, though, that men are discouraged in their aspirations when they are taught to believe that the attainment thereof amounts to nothing beyond this life, that all is vanity, and that all glory "leads but to the grave?" Joseph Smith taught not only the Conservation of Matter and Energy, but the Conservation of Intelligence. In this we have the greatest incentive to the acquirement of knowledge and wisdom.

The factor which will determine the degree of our salvation—and here is a new idea to the advocate of the doctrine that the heirs of heaven will be rewarded alike,—is the record we can show of having gained by the talents and opportunities God has given us, and the amount of good we have accomplished through the intelligence we had and acquired. For knowledge not used to accomplish good; that is, knowledge neglected or misused, will work condemnation. God alone has wisdom sufficient to judge as to what will be the degree of our future glory, and he alone knows who shall be assigned to each station. But he has said we shall be rewarded according to our works.

True Christianity teaches that man must work to aid in the bettering of others. It teaches that the perfection and the interests of the man are inseparable from the interests of the race. He who acts in intelligent recognition of this principle will learn to exercise the Christian virtues, the greatest of which is charity. He who is perfect in charity will fall but little short of the highest degree of exaltation of which we can conceive. A great field for the exercise of that virtue is opened up to us by the revelations of God on the principle of salvation for our dead kindred. Given the opportunity of working out our own exaltation and acting in the name of our dead in submitting to the holy ordinances, we begin to sense the value of the beautiful truth that Jesus saves those who work for the salvation of themselves and of their fellows.

These thoughts show Christ to be the giver of innumerable opportunities for us to do good, and they exalt our conception of the Redeemer as the Savior of the world.

CONVERTED AT SIXTY.

A sincere truthseeker will be a truthfinder. He may have to spend years in the quest but he will succeed. To illustrate this principle and at the same time give some idea of the feelings of the average convert to the restored gospel of the Savior, or "Mormonism," both in our own land and in the Old World we reproduce the testimony of a lady in the British mission, as it appeared in the March 11th issue of the offirial organ of that mission:

I am just newly admitted a member of the Church of Jesus Christ of Latter-day Saints. I must give vent to my feelings of gratitude by writing a few lines. After years of stress and strain, seeking to find the truth amidst all the conflicting teachings of Christendom, the rest I now enjoy is rest, indeed. Since I was sixteen years of age—I am now sixty—I have been seeking to know the truth; have studied the doctrines of all denominations and sects within my reach; but not until a short time ago was I assured I was about to obtain

what I had so long sought after. One day —happy day for me—I got a tract in my letter box. It was headed "First Principles of the True Gospel of Christ." It all seemed so in keeping with my Bible. Till then I had not heard of the Latter-day Saints. I made up my mind to go to their meeting, but I let the time pass without going. However, the great Shepherd who knows his sheep, who knew of the dark and cloudy days I have passed through, sent his true and faithful servant, Joel H. Rich, to lead me to the light. I happened to be at the door one day just in time to see him put in another tract, and I got into a conversation with him. I listened as he told me of the true Prophet of God, Joseph Smith, of whom I had never heard. As the pure water of life flowed from his lips I realized I had been drinking at muddy streams. The end is, I have been baptized and confirmed a member of the Church of Latter-day Saints, and am rejoicing in the blessings of the everlasting gospel. Hoping Elders Rich and Clegg will see many added to the Church as the fruits of their faithful labors,

I remain, your sister in the gospel,
Amelia Chalmers.

Dundee, March 4, 1909.

SHALL WE KNOW EACH OTHER THERE?

When we hear the music ringing
In the bright celestial dome—
When sweet angels' voices singing,
Gladly bid us welcome home
To the land of ancient story,
Where the spirit knows no care
In the land of life and glory—
Shall we know each other there?

When the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us
In that glorious spirit land?
Shall we see the same eyes shining?
On us as in days of yore?
Shall we feel the dear arms twining
Fondly round us as before?

Yes, my earth-worn soul rejoices,
And my weary heart grows light,
For the thrilling angels' voices
And the angel faces bright,
That shall welcome us in heaven,
Are the loved ones long ago;
And to them 'tis kindly given
Thus their mortal friends to know.

Oh ye weary, sad, and tossed one,
Droop not, faint not by the way.
Ye shall join the loved and just ones
In that land of perfect day.
Harp-strings, touched by angel's fingers,
Murmur in my rapturous ear;—
Evermore their sweet song lingers—
"We *shall* know each other there."

—Selected.

MOTHERS SHOULD BE EDUCATED.

The mother should be educated both in life and in the schools, and the solicitude and provision for her education should certainly not be less than for that of the scientific specialist. At the age of perhaps eight the child's brain is practically all in; he is short only in experience and practice. He can understand any abstract principle and any piece of literature, from the theory of evolution to the Hamlet of Shakespeare, but when he spends his time with an uneducated nurse or an un-ideaed mother he goes to school and even to college with a mind so barren that one of our great colleges has actually introduced a general system by which an intelligent instructor practically lives with the child and attempts the reparation of a misspent childhood. It is also true that there never was a time in the history of the family when it stood so much in need of an intelligent mother. Formerly life as a whole was largely comprehended within the family. The industries and arts, education and religion were carried on there. But these interests have now been abstracted from the home to such a degree that the family situation is left rather empty. Business pursuits keeps the father away from home most of the time, and even set very narrow limits to his intelligence, and it is therefore peculiarly important that the mother should be fit to represent the interests of life during that prolonged period before the child makes his connections with the outer world. Mortality is with reference to the welfare of society, not the appetites of the individual, and a theory or practice which restricts the interests of the mother and thereby stunts the life of the child is in the profoundest sense of the word immoral.—Prof. W. I. Thomas, in American Magazine.

Circumstances are the rulers of the weak; they are but the instruments of the wise.—Samuel Lover.

The value of a principle is the number of things it will explain.—Emerson.

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Editorial

OUR POSITION.

During some weeks past a discussion has been indulged in by more or less prominent journals in different states concerning an alleged agitation within the "Mormon" Church respecting the manner in which the Book of Mormon was translated. Some of these journals have represented that leading men in the Church have changed their views on this subject, and that in consequence serious dissension exists, which threatens to result in a change of the attitude of the entire Church as to the mode or means by which the Book of Mormon was rendered into English. From this prospective (?) change in the position of the Church, the argument is drawn that it has found its former teachings untenable and hence untrue; and that ultimately it will be compelled to abandon the claim of divine authenticity and inspiration for that work.

"Go from home to hear the news." This discussion, and the inferences and arguments drawn out of it, make up a cause of surprise to the membership of our Church. Until this information came to them from outside sources they were wholly unconscious of any agitation in their midst over this question, or of the slightest probability of any change in the views or teachings of their Church leaders in regard to the manner in which the Prophet Joseph Smith translated the plates of the ancient Nephite record. In fact nothing new upon this subject has been published or spoken in public by prominent men in this Church for several years. A number of years ago two or three well known Latter-day Saint writers published their views upon what might be called the psychology of the process by which the plates were translated; but these publications did not create any agitation within the Church, nor did they conflict with the position the Church has always maintained, namely, that the Book of Mormon was translated "by the gift and power of God." An exposition of the mental or phychological processes by which the Prophet Joseph Smith accomplished this wonderful task was never given by him in his life time, and has never been offered by or in behalf of the Church in an official or authoritative manner. This phase of the subject is merely incidental; it has neither a

vital nor important bearing upon the position of the Church in respect to the Book of Mormon, and our elders are at liberty to hold such views upon it as they may see fit. It is absurd to imagine that there has been or is likely to be any dissension or agitation among our Church leaders over this matter.

One thing has been proved by what influential journals have published about this alleged agitation within this Church, namely: The views and teachings of the Latter-day Saints upon the subject of divine revelation and inspiration have great weight throughout the Christian world. We firmly believe that were the Church of Jesus Christ of Latter-day Saints to recede from its claim that the Book of Mormon was originally written in heiroglyphics by divinely inspired prophets and historians who lived upon the American continent in ancient times, and that it was translated by the gift and power of God, it would shake the faith of tens of millions of Christians throughout the civilized world in the divinity of the Christian Scriptures and the atonement of Christ. We further firmly believe that were this Church to make any vital change in the plan of salvation as heretofore taught by it, such, for example, as its mode of baptism, a calamity of like nature and magnitude would fall upon the world.

Our opponents may deny it as vehemently as they please, but it is the simple truth to say that, notwithstanding the aversion which Christendom manifests for the teachings of the Church of Jesus Christ of Latter-day Saints, this Church is today exercising a controlling influence in remodeling the faith of the Christian sects. In the midst of the doubt, confusion and perplexity which overwhelm the religious world, this Church is the one great strong and positive power which testifies from the personal and absolute knowledge of its officers and members, that God lives, that Jesus is the Christ, that the gospel in its fulness has been restored by modern revelation, and that the testimony of Jesus, imparting personal and absolute knowledge of these things, is within the reach of all men who will repent. This position which we maintain, with the foundation of truth upon which it rests, gives us tremendous spiritual power.

The different denominations of Christian believers oppose us, and in times past have cruelly persecuted us; but yet their faith in the Christian religion grows stronger and more enlightened because of us, and they confess our leadership in spiritual things by incorporating into their creeds doctrines which were unheard of in modern times until taught by us.

The Church of Jesus Christ of Latter-day Saints is not a sect; it is a vast and divine system which yet will lead and protect all sects, fostering the truth which they possess, and correcting their errors, until it prepares them to be embraced within the Kingdom of God. Reluctantly, yet inevitably, all religious bodies in the world will yet yield to the Church of Jesus Christ of Latter-day Saints a position of unchallenged supremacy in spiritual light, civic and religious righteousness, and the highest forms of civilization.

This Church will continue to grow in numbers and power until it achieves this destiny, by steadfastly maintaining, without change or compromise, the position it always has maintained regarding the Book of Mormon; and those who prognosticate any surrender by it of that position, might as well prophecy that the sun will some day exchange places with the polar star.

LETTERS FROM A CONVERT.

We are indebted to the courtesy of President Joseph E. Robinson of the California mission for copies of two letters written by a gentleman of Los Angeles, who seems to have been so attracted by the beauties and impressed by the power of the gospel as taught by the Latter-day Saints that he desires to embrace it. His attention was first drawn to it by a discourse delivered at a street meeting by one of our "missionary boys," only part of which he heard;—the speaker was in truth little more than a boy in years;—but that fragment of a "Mormon" sermon was impressed upon his mind and rang in his ears for more than a year before he ventured to communicate with any representative of our Church. He did not know that any of our elders were in Los Angeles, and hence his first letter was directed to the authorities of the Church in Salt Lake City. The reader will note his lack of information as to how his letter should be addressed and his apology therefor:

Los Angeles, Jan. 3. 1909.

The Presiding Elders,
Mormon Temple.

Reverend Sirs:

I must ask you to pardon the uncertainty of my form of address, as I am myself ignorant and can find no person who can or will give me any authentic information on the subject; but I write to you in the faith that my communication will reach its intended destination.

I desire to adopt your religion. For many years, in pursuit of spiritual light, I have endeavored to reach the true fountain of salvation through the various gates that have been left "ajar" by different orthodox denominations, but have discovered to my sorrow that the ways leading therefrom were not only so narrow and tortuous,but so choked up with the brambles of hypocrisy, bigotry, and intolerance, and an innumerable variety of other unheavenly attributes, that I utterly failed to recognize them as fitting roads to immortality.

Discouraged and disheartened I finally endeavored to frame a private, self-made pathway of my own, clothing myself in a vestment of self-conceived sanctity. I said inwardly, "I will install an intellectual factory for the moulding of good thoughts; I will practice the mottoes of 'Love God,' 'Love your neighbors as yourself,' 'Do unto others as you would have them do unto you,' and perhaps I will reach the eternal goal with greater celerity and certainty, as a sort of spiritual outrider, than I would as a member of that vast clamoring army whose individual regiments are continually fighting for precedence with each other; although all profess to be banded in the same cause and for the same purpose."

And so for several years I lapsed into a state of spiritual torpidity, until one evening some time ago in passing a street corner in Los Angeles I was attracted by a gathering of unusual dimensions. Common human curiosity caused me to inquire into the meaning of that interested throng. "Oh it's just some Mormon fellow preachin,'" said the man whom I addressed. It interested me; I had never seen a Mormon or heard one preach before. The missionary was a young man, almost a boy, but he spoke earnestly and eloquently, completely oblivious of the fact that his audience was almost entirely unappreciative of the beauties of his discourse, for the scarcely suppressed sneers of the righteous church men were but a reflection of the cynical gibes of a godless and mayhap God-forsaken majority.

Unfortunately I only heard the latter part of his discourse, and my heart warmed to him for I felt that he was waking my idol into life. He spoke on the subject of brotherly love, a great, all engrossing, all comprehensive, all permeating love that was co-eval and co-eternal with the universe itself, and I listened with greater interest than I had felt for years, and under the influence of new born thought went home a wiser and a better man. My first impulse was to seek the seclusion of my bed chamber and resurrect my poor little chrysalis of Christianity for the purpose of comparison, but it seemed so small, so snail-like in comparison with the broad doctrine of that man, that in a burst of conviction I had to kneel down to his higher and more all prevading belief and mentally exclaim, "I will be a Mormon too."

Therefore I have determined to go myself and bring all of my family to worship in the shadow of that temple which stands as a glorious monument to the intrepidity, piety, and perseverance of your pioneer fathers, who braved the forest, mountain and flood to build their tabernacle in the wilderness.

Therefore on the threshold of a new year I have let down the curtain of oblivion on my religious experiences, and come to you even as a child to seek the rudiments of your faith that I may grow up with you to a glorious fruition of righteousness.

I voluntarily ask you for a helping hand to help me in from this external chaos of clashing creeds, where the very spirit of God himself seems almost to have lost its identity in a veritable maelstrom of conflicting dogmas; where the words "brother-

ly love" are simply construed as a sort of veneer or superficial embellishment for their preaching; while true brotherly love is glaringly noticeable by its total absence in their dealings towards each other.

In the full spirit of conviction I ask for your light to show me on the road.

Yours in faith,

The foregoing letter reached the First Presidency and by them forwarded to President Joseph E. Robinson, who met the writer and furnished him with some of our literature. Soon after the interview President Robinson received the following from him:

Los Angeles, Jan. 21, 1909.

Mr. Joseph E. Robinson,

Dear Sir: I hope you will pardon me for my non-appearance last Sunday as I have been quite sick and confined to the house for several days with an attack of the "grippe," but I am now almost well again, and consider that I owe you this explanation.

I have studied your tracts minutely, and I hope that you will not construe my statement into flattery, as I deplore adulation just as much as I did the superficial hypocrisy of the orthodox churches, whose doctrines like the silver spume thrown up from the ocean, whiten and momentarily disguise the treacherous fury of the billows beneath, when every form of personal enmity, self-aggrandizement and self-interest seem to swallow up and submerge God's blessed spirit of "peace on earth, good-will towards men;" but I must say in justice to you and the religion you profess that the love born of God, the love transmitted through Jesus Christ his only begotten son, love which not only permeates, but governs and directs the whole universe, seems impersonated in your belief. Your religion is Godlike; it is human; it is rational. To me it seems to dissolve the mists around the summits of the lofty, dogmatic peaks which I have in vain assayed to climb.—mysterious and seemingly unattainable heights for man born of woman to reach by the bare strength of human intelligence.

Since interviewing you and learning the basic elements of your belief, I am fully convinced that it is religion simplified. It is not mysterious, it is not impossible, it is not so extremely narrow that a single, and perhaps unavoidable misstep on the wayside will eternally condemn the seeker after salvation. It is grandly attainable, and feasible, and seems to me to be the literal presentation of the heaven-born belief which Jesus Christ himself taught.

When you informed me that the spirit of persecution was still unslumbering and rife in the land, I felt my heart overburdened with sadness. I had fondly believed that the old primeval days of persecution were a thing of the past, swept away by the broad flood of spiritual and material progress, which has passed over the land for the last few decades; and I am indeed sorry to learn that though the cassock and cowl have been stripped of their deadly power to inflict inhuman torture on the unfortunate deserters from their cruel creed, the very same spirit of intolerance seems still alive that tightened the thumbscrew, strained on the rack, and broke on the wheel; and I believe that it is only the march of civilization and intelligence which today prevents their recourse to inquisitorial methods for *saving souls.* I have no doubt that with the increasing influx of these people they will exemplify their ideas of heavenly harmony by indulging in such petty, and even in such great annoyances, and encroachments, as their indulgent lawmakers will permit, to render your political and religious situation as unendurable as possible. However should such a condition of affairs come to pass, I believe both in the physical and religious stamina of your Church; for it has already demonstrated its ability to exist under the most adverse circumstances. But now when you hear the muffled grumbling of the thunder from afar off, and cannot tell where or when the deadly lightning bolt may strike, don't you think it would be a judicious precaution to look out for a safe haven somewhere under your lee?

I sometimes think your Church has made a mistake, and if anything made itself weaker by establishing sporadic colonies here and there, under powerful governments who are dominated by your enemies, and who will only tolerate your presence in peace temporarily on account of your well known faculties for development and colonization; but as soon as you have attained a certain degree of advancement, they will release the ban dogs of the church on you, and render your position untenable so that they can reap the reward of your labors and the improvements which your indomitable spirit of progress has accomplished.

There are several localities on this continent more accessible, beautiful and fertile, and with a more congenial climate than any place where you yet appear to have settled; where the population is small and the governments weak and partial, and where, by the gradual convergence of your strength, you could populate the region, develop its resources, and by the persuance of a policy of charity and kindness towards the natives, gradually assimiliate them into yourselves until they, rejoicing in a general prosperity and liberty of spirit to which they have been eternal strangers, may some day raise the cry, "Viva! Viva!" not only for the Mormon religion, but for a *Mormon nation*: a nation to which the eyes of all the world would some day turn, a refuge for the wounded and weary of spirit, a most lovely land of lakes, rivers, mountains and

seas, which from its location must and will become the hub around which the future commerce of the western hemisphere must revolve.

To-day it is the land of "manyana," (tomorrow); tomorrow it will be the land of to-day, and instead of being obliged to send missionaries out to gather a scanty harvest of souls into the fold of an oppressed religion, they would come voluntarily in thousands and tens of thousands until God himself alone could define the possible confines of your future nation.

I am gazing at a Zion that before my spirit's eyes,
Seems the portal of a Zion that is shining in the skies,
I am thinking of a haven where the sons of God may dwell,
Whose concentrated thoughts of heaven neutralize the power of hell;
Far away from all the clamor of religious creeds in strife,
Who consign to outer darkness while they preach eternal life;
They speak the love of heaven, and while pointing to its gate,
Drown the love by Jesus given in the sea of human hate.
I see a land set far apart from bigots' fierce turmoil,
Where fruits and blossoms decorate the teeming virgin soil;
Where the stately palm tree rearing, and the golden mangoes grow,
Bright reflected in their beauty from the crystal streams below,
Where the summer breezes sighing down the mountains' green defiles,
Seem o'erladen with the perfume from a hundred spicy isles;
Where we'll worship in a region by the foot of foe untrod,
In a Zion, like the Zion that is promised us by God.

I hope you will not deem me too presumptuous because that in the initial stage of spiritual growth with your Church, I venture to make the above suggestion. I write it simply because you have my heartfelt love and sympathy, and likewise because I believe that it would be perfectly practicable.

Further on the writer designates the little republic of Nicaraugua, in Central America, as the land to which he would recommend the Latter-day Saints to remove. While the spirit in which he makes this recommendation may, as he says, be one of love and sympathy, and for that reason may claim the appreciation of the Saints, he is too much of a novice in the gospel to realize how greatly his plan would interfere with those of the Almighty.

It is true that even at this late day in the advance of religious liberty and toleration, Latter-day Saints are occasionally made objects of persecution by violence in some parts of the United States; but such instances have become comparatively rare, and are seldom or never participated in nor endorsed by the better classes of the communities in which they occur. They are nearly always due to individuals who belong to a small minority, and do not represent true public sentiment. There is not, in any State in the Union, any danger of violent persecution of Latter-day Saints on a scale of any magnitude; and in all of the states public opinion towards them is rapidly becoming more and more friendly.

There is, however, a very general prejudice against their religion, but as it is largely due to the false reports that have been circulated concerning them, it will yield as those reports are corrected by the spread of correct information, a process that is now going on with great rapidity. The time is, therefore, fast approaching, when all people who love truth, virtue and liberty, will hold the Latter-day Saints in high esteem and warm friendship.

As to that part of the world which shall be the home of this people, all doubt has been removed from their minds by divine revelation. The glorious American republic has been so chosen by the Almighty. While they will in process of time spread over the whole western world and dot it with stakes of Zion, their capital city and chief temple will be built near the geographical center of the American Union, in the State of Missouri. The rescue of the American Constitution from its enemies, and the permanent

establishment and maintenance of the principles of liberty and equal rights embodied therein, are very important parts of that mission of salvation among the inhabitants of the earth which God has raised them up to perform.

The author of the above letters writes like one who has the gift to perceive spiritual truth when it is presented to him; and to distinguish it from the manifold forms of error respecting the true plan of salvation which are extant in our day. We hope he will receive in his heart the fulness of the gospel which our elders teach by divine authority; and bring himself to make those sacrifices, outward and inward, which may be necessary in order to generate within him that faith which will give him power to lay hold on eternal life, for that faith is acquired by sacrifice.

I am now in my fifty-fourth year; I am a Latter-day Saint, full in the faith, and not only in the faith, but I have a knowledge of the truth of this work. I know that God lives and dwells in the heavens; for I have asked him scores of times, and hundreds of times for things, and have received them. Is not that a pretty good proof that he hears me, when I ask him for things and get them; and is not that a proof that he lives, and dwells in the heavens? I think it is. I suppose he dwells there. He could not dwell anywhere else, but in what particular portion he dwells, I do not precisely know, though he is not so far off as many imagine. He is near by, his angels are our associates, they are with us and around about us, and watch over us, and take care of us, and lead us, and guide us, and adminster to our wants in their ministry and in their holy calling unto which they are appointed. We are told in the Bible that angels are ministering spirits to minister to those who shall become heirs of salvation.—Heber C. Kimball.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now it came to pass that after the end of Korihor, Alma having received tidings that the Zoramites were perverting the ways of the Lord, and that Zoram, who was their leader, was leading the hearts of the people to bow down to dumb idols, &c., his heart again began to sicken, because of the iniquity of the people;

2. For it was the cause of great sorrow to Alma to know of iniquity among his people; therefore his heart was exceeding sorrowful, because of the separation of the Zoramites from the Nephites.

3. Now the Zoramites had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the sea shore, which was south of the land of Jershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites.

4. Now the Nephites greatly feared that the Zoramites would enter into a correspondence with the Lamanites, and that it would be the means of great loss on the part of the Nephites.

5. And now as the preaching of the word had a great tendency to lead the people to do that which was just; yea, it had had more powerful effect upon the minds of the people than the sword, or any thing else, which had happened unto them; therefore Alma thought it was expedient that they should try the virtue of the word of God.

6. Therefore he took Ammon, and Aaron, and Omner; and Himni he did

leave in the church in Zarahemla; but the former three he took with him, and also Amulek and Zeezrom, who were at Melek; and he also took two of his sons.

7. Now the eldest of his sons he took not with him; and his name was Helaman; but the names of those whom he took with him, were Shiblon, and Corianton; and these are the names of those who went with him among the Zoramites, to preach unto them the word.

8. Now the Zoramites were dissenters from the Nephites; therefore they had the word of God preached unto them.

9. But they had fallen into great errors, for they would not observe to keep the commandments of God, and his statutes, according to the law of Moses;

10. Neither would they observe the performances of the church to continue in prayer and supplication to God daily, that they might not enter into temptation;

11. Yea, in fine, they did pervert the ways of the Lord in very many instances; therefore, for this cause, Alma and his brethren went into the land to preach the word unto them.

12. Now when they had come into the land, behold, to their astonishment, they found that the Zoramites had built synagogues, and that they did gather themselves together on one day of the week, which day they did call the day of the Lord; and they did worship after a manner which Alma and his brethren had never beheld;

13. For they had a place built up in the centre of their synagogue, a place for standing, which was high above the head; and the top thereof would only admit one person.

14. Therefore, whosoever desired to worship, must go forth and stand upon the top thereof, and stretch forth his hands towards heaven, and cry with a loud voice, saying:

15. Holy, holy God; we believe that thou art God, and we we believe that thou art holy, and that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever.

16. Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren, which was handed down to them by the childishness of their fathers; but we believe that thou hast elected us to be thy holy children; and also thou hast made it known unto us that there shall be no Christ;

17. But thou art the same yesterday, today, and for ever; and thou hast elected us, that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth bind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God.

18. And again: We thank thee, O God, that we are a chosen and a holy people. Amen.

19. Now it came to pass that after Alma and his brethren, and his sons, had heard these prayers, they were astonished beyond all measure.

20. For behold, every man did go forth and offer up the same prayers.

21. Now the place was called by them Rameumpton, which being interpreted, is the Holy Stand.

22. Now from this stand they did offer up, every man, the self same prayer unto God, thanking their God that they were chosen of him, and that he did not lead them away after the tradition of their brethren; and that their hearts were not stolen away to believe in things to come, which they knew nothing about.

23. Now after the people had all offered up thanks after this manner, they returned to their homes, never speaking of their God again until they had assembled themselves together again to the Holy Stand, to offer up thanks after their manner.

24. Now when Alma saw this, his heart was grieved; for he saw that they were a wicked and a perverse people; yea, he saw that their hearts were set upon gold, and upon silver, and upon all manner of fine goods.

25. Yea, and he also saw that their hearts were lifted up unto great boasting, in their pride.

26. And he lifted up his voice to heaven, and cried, saying: Oh, how long, O Lord, wilt thou suffer that thy servants shall dwell here below in the flesh, to behold such gross wickedness among the children of men.

27. Behold, O God, they cry unto thee, and yet their hearts are swallowed up in their pride. Behold, O God, they cry unto thee with their mouths, while they are puffed up, even to greatness, with the vain things of the world.

28. Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold, and all their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say, we thank thee, O God, for we are a chosen people unto thee, while others shall perish.

29. Yea, and they say that thou hast made it known unto them, that there shall be no Christ.

30. O Lord God, how long wilt thou suffer that such wickedness and iniquity shall be among this people? O Lord, wilt thou give me strength, that I may bear with mine infirmities? for I am infirm, and such wickedness among this people doth pain my soul.

31. O Lord, my heart is exceeding sorrowful; wilt thou comfort my soul in Christ? O Lord, wilt thou grant unto me that I may have strength, that I may suffer with patience these afflictions which shall come upon me, because of the iniquity of this people?

32. O Lord, wilt thou comfort my soul, and give unto me success, and also my fellow-labourers who are with me; yea, Ammon, and Aaron, and Omner, and also Amulek and Zeezrom, and also my two sons; yea, even all these wilt thou comfort, O Lord? Yea, wilt thou comfort their souls in Christ?
33. Wilt thou grant unto them that they may have strength, that they may bear their afflictions which shall come upon them because of the iniquities of this people?
34. O Lord, wilt thou grant unto us that we may have success in bringing them again unto thee in Christ?
35. Behold, O Lord, their souls are precious, and many of them are our brethren, therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee.
36. Now it came to pass that when Alma had said these words, that he clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Spirit.
37. And after that, they did separate themselves one from another; taking no thought for themselves what they should eat, or what they should drink, or what they should put on.
38. And the Lord provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength, that they should suffer no manner of afflictions, save it were swallowed up in the joy of Christ. Now this was according to the prayer of Alma; and this because he prayed in faith.—Alma 31.

What was the matter with these Zoramites that Alma was so pained at their conduct? Why did he consider there was great wickedness among them? Maybe we can find out—and learn a lesson good for us, in the search.

First, who were the Zoramites? They were dissenters or apostates from the faith of the Nephites. That tells something. Had Alma beheld such doings as obtained in their midst, among another people, the Lamanites, he would not have considered them nearly so grievous a sin.

But the Zoramites were once of the Nephite faith, had "tasted the heavenly gift," which the latter had tasted, then had fallen from grace and lost the light. Like all people ancient or modern, who have beheld the splendor of the light of God's truth, then turned their backs upon it, their souls had become shrouded in dense darkness. They then began to tread the now beaten track that Lucifer, the Son of the Morning, took when he deliberately fought against what he knew to be true, and God turned him out of heaven into the earth with his host of dark followers, to become the arch-enemy of right.

The Zoramites betook themselves from among the Nephites and dwelt in Antionum, east of Zarahemla. There they built them synagogues with an exalted place for the worshiper. Once they had known how to worship their Maker in lowliness and meekness. Now they went pompously up, one at a time, and called upon his name to make a great show. They never thought of supplicating the Lord on week days, when his buoying strength is often most needed. This would indicate that they were not only insincere on the Sabbath, but that they worshipped in swelling words for the sake of display and bombast. In lordly manner they thanked God, in substance, that they were not as other men. This was just what the Pharisees of Jewry did. Is it about what many today are doing?

It would appear that it was the pride of these people that grieved the good man, Alma, the most. For pride is always accompanied by darkness—may we say ignorance? "Behold, O God," he prayed, "they cry unto thee, and yet their hearts are swallowed up in pride. Behold, O God, they cry unto thee with their mouths, while they are puffed up, even to greatness, with the vain things of the world."

They had set their hearts upon their riches.

Now, at this juncture, we are likely to fly to the other extreme and condemn this world's goods as bad to have. Many there are that think thus. But there is nothing wrong nor harmful in possessing worldly wealth—if the worldly wealth does not possess you. If a man or woman uses these things, they are good. If he or she worships them, they are bad. It is when mortals set their hearts upon gold, when they lift up their heads in haughtiness and vaingloriousness and think themselves better than others because they have riches, that riches are bad. A moneyed person may prove the being of greatest worth to a community, to a people, to

God. But such a one would treat the humblest of his fellow-beings with deference, respect, as his social equal; he would apply his opulence for the welfare of his fellow-men.

The reason we have come to look upon affluence as a paver of the way to unholiness is because a great many of us, upon whom it has smiled, have been so weak and ignorant that we thought we must raise our noses against the sky. People who let gold or finery move their heads one iota higher than the poor man's or poor woman's are indeed very limited in knowledge, are but children in understanding. Wealth is to do good with, nothing else.

The reason the Zoramites were puffed up in lordliness was because they were ignorant, because they had been left in darkness after they forsook truth and persisted in error. The reason many of our "truly good" church-going Christians today act haughtily and are proud in bearing is, in truth, because of limited understanding—because of ignorance, if you will. No truly enlightened person thinks himself or herself above other people; no real follower of Christ will spurn the meanest indivdual, nor manifest a lordly demeanor toward him.

That the followers of Zoram appeared so wholly enveloped in spiritual gloom and consequently swallowed up in pride, caused the great prophet-leader the keenest anguish of spirit. He realized the colossal task before him and companions to recover this people. He prayed fervently and humbly for divine aid, and received it.

It should be interesting to follow succeeding chapters to see what befalls the eight Nephites in battling with the vexing problem.

By observing the Word of Wisdom, I believe that many of the calamities which come upon us as families could be averted; not that we would live forever; but I do believe that many would be saved unto us that are taken because of our want of faith and because we break the laws that have been revealed unto us.—Francis M. Lyman.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Temperance in General.

The talks in this department for the month last past have been about temperance and intemperance. We have tried to look at this question in the broadest light. We have tried to avoid the radicalism that sometimes accompanies discussions on the vexing problem. Far from confining the term "intemperance" to the use of strong drink, we have pointed out many ways

in which one may abuse his body, or be intemperate, which amounts to about the same thing. We have placed the use of alcoholic liquors at the head of the "intemperance" column only because it has done more harm in Christian countries than has the use of anything else commonly taken into the human body. But tobacco-using, especially cigarette-smoking, tea- and coffee-using, overeating, etc., have also found a place in that column, for they have all been shown to be injurious, in different degrees, to the human body.

The reason we have dealt thus at length upon this subject is because we believe in temporal salvation as well as spiritual. We consider that every person ought to know what is good for his system and what is not, so that he may avoid the things that make him physically uncomfortable and which thus tend to cripple his powers and at length destroy his earthly tabernacle before its time.

It will be noted in the account of the creation that when the earth and all things therein came fresh from the hand of the Creator they were all pronounced "good." In speaking of the creation of the plant kingdom, every plant was adjudged "good" by the Lord. Then it would appear that there were no poisonous plants at that time. But when Adam fell through disobeying a divine command, God cursed the ground and what it bore (Gen. 3:17, 18). From that time some of the plants became poisonous or unfit for the use of man. Most of them, however, were reserved for the food of all animals, including man; some became not "good" to take into the body. If we are wise we will refrain from taking into our systems the herb products that tend to tear down instead of nourish or build up our bodies. Alcoholic beverages are all products of the vegetable kingdom; tobacco, tea and coffee are among the poisonous plants. To those who are inclined to smile at our emphasizing the point that tobacco, tea, coffee, etc., are poisonous, though these grow out of the soil of the same mother earth that produces our wheat, the staff of life, we would call their attention to the fact that strychnine, one of the most virulent of poisons, is made from a plant that mother earth also bears upon her bosom. Many of the most powerful poisons known are products from the vegetable kingdom.

In the Word of Wisdom, given to Joseph Smith for the benefit of the Latter-day Saints and all others who will take advantage of the wisdom it contains, the Lord includes this statement:

> And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man.
>
> Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.—Doc. & Cov. 89:10, 11.

It will be noticed the Lord says all ***wholesome*** herbs have been ordained for the use of man. In preceding verses the great Law-giver had declared strong drinks, tobacco and hot drinks (tea and coffee) were ***un***wholesome, or "not good for man."

It will be observed, too, that the wholesome herbs; that is, foods, should be used "with prudence and thanksgiving." It has been said that a person may eat enough bread to kill him—to put forth an extreme case. The best foods, even, should be taken with prudence, in moderation. Overeating and surfeiting the organs with more than they can conveniently handle, more than the human machinery needs to repair and build it up, also works injury, sips the sweets of good health and shortens life, if persisted in.

This chapter of modern scripture further says:

> Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving: nevertheless they are to be used sparingly;
>
> And it is pleasing unto me that they should not be used only in times of winter or of cold, or famine.

Still more are we cautioned to moderation in the use of animal foods. Were this "Mormon" dietary law a narrow, fanatical one, it might have excluded

meats entirely, as some do. But this is a word of wisdom and does not run to one extreme nor the other. It points out the fact that God wants to see man enjoy all things that can be enjoyed legitimately. At the same time it admonishes that meats "be used sparingly," still better that they be eaten only in cold weather or in the absence of plant foods. In 1833, when this revelation was given, but little was understood in comparison to what is now understood, as to the ill effects of animal diet in the hot weather or of the beneficial effects of then using the more cooling fruits, vegetables, etc. Here is a hint also that an animal organism, whether human or beast of the field, can subsist entirely without meats. It was not known in 1833 that the various grains and food plants contain all the constituents found in a human body, and hence that a human body can subsist entirely without meats, if desirable. It has been also discovered that excessive meat-eating conduces to or augments certain diseases as, rheumatism and other muscular ailments, appendicitis, etc.

Hence the Word of Wisdom as revealed through the "Mormon" Prophet three-quarters of a century ago is wholly in accord with what scientists have found out up to the present time.

In the verses succeeding those above quoted, (14-17) the Lord designates the special uses of the various grains. These are "the staff of life." Of course this latter thought is nothing new, but has been known for centuries. The cereals are nature's food concentrates—containing a great deal of nutrition stored into a small amount of space. However, another idea is embodied therein which is not so old. And that is the statement that certain grains are best for certain animals. It has been comparatively recently that chemists have taken much notice of the fact that there are varying amounts of food constituents in the different grains and that certain animals do best when fed upon certain grains.

In considering this Word of Wisdom, or in other words, temperance law, given to the Church through the Prophet Joseph Smith in 1833, we believe it will be found to square at every point with the latest discoveries and ascertained facts of science. It is also right in line with the conclusions of the broadest-minded temperance advocates of the day: that intemperance includes more than the taking of intoxicating liquors, that tobacco-using, tea- and coffee-drinking, overeating, heavy meat-eating and other items must all be accorded a place in the intemperance category. It goes a long way toward teaching the great truth that everything that grows upon the earth has a use and a misuse.

Illustrations: Spirituous liquors are "for the washing of your bodies;" also physicians know their value to patients afflicted with severe maladies, as typhoid fever; naturalists know the value of alcohol in preserving the bodies of dead animals from decay. Tobacco is "for bruises and all sick cattle, to be used with judgment and skill," for it is poisonous. A dose of tea or coffee as a medicine is valuable for a certain complication of disorders in the system, but who would think of daily washing his food down with drugs, for tea and coffee contain a poisonous drug called caffein, besides tannic acid, the substance with which tanners tan leather. The wholesome or edible part of the plant kingdom is specially ordained by the Creator to form the food of man, as well as beasts. For example, the grains have no other legitimate use than that of food; while most of the animals that man uses for food have other uses, hence we must conclude that the foundation of man's diet is to be plant foods, animals to be used as food but sparingly and never more than to supplement his regular diet.

Our heavenly Parent is teaching his earth-children in many ways that temperance, moderation in all things, is necessary for man to practice in order to work out his salvation the best, and that he did not intend man to take anything into his body at all, nor harbor any thought in his mind, except that which was absolutely necessary to build up. Make this, dear reader, the

rule of your life and at the end you will not be "far from the kingdom of heaven," for you will be taught "wisdom and great treasures of knowledge, even hidden treasures," from on High, and will be brought to know what your duty is in all things and to do it.

Will we remember the Lord in the abundance of his gifts unto us? For He has not only made it a duty for us to have faith, and to repent, and to be baptized, and to keep ourselves pure and unspotted from the world, but he has made another little requirement of us, in order to test us and to prove us withal, to see whether we are willing to obey him rather than to follow the inclinations of our own minds. He has required that one-tenth of our increase annually shall be given unto him, as a tithing, for the work of the ministry, for the building of temples, for the spreading of the gospel, for the gathering of the poor, and for the feeding of the widow and the orphan, the aged and the decrepit. We are to give one-tenth of that which we obtain annually into the storehouse of the Lord, that the Lord may have meat in his storehouse wherewith to accomplish his work on the earth. Will we do it? Will we obey the Lord? If we do not, we will suffer the consequences sooner or later. The Lord is independent of us. He has no favors to ask of us. Whatsoever he asks of us is designed for our favor and blessing and not for his. He is not seeking benefits at our hands; but he is seeking obedience on our part to the laws and commandments which he has given us, that we may be benefited. If he requires our tithes and our offerings, it is that we may learn the principle of sacrifice, that we may not become covetous, or selfish, or sordid, or be wrapt up in our earthly possessions, but that we may be willing to impart freely of that which the Lord gives to us, for the accomplishment of his temporal work. If we fail in proving our integrity in these matters, we will fail in our stewardship, and God will require it at our hands.—Joseph F. Smith.

ANSWERING SLANDERS.

In this day of widespread knowledge and quick means for the dissemination of the same there are still, occasionally, malicious articles on "Mormonism" appearing in the public press. That is, there are a few publications that will yet give space to this sort of literature, but not many respectable ones. We usually take little or no notice of them, as they are little more than a faint echo of the falsehoods that half a century or more ago could be met with in great profusion in this and other countries, falsehoods that have often been refuted, and to which few intelligent and consistent people now give credence. Again, we sense the fact that these zealous souls that feel called upon to battle "Mormonism," will, in a future age, wonder why they did it. "They know not what they do;" nothing but time will tell them.

However, we thought there would be nothing lost by giving to our readers a sample of what the latter-day soldiers of the cross meet in their travels and how they overcome the seeming obstacle which invariably aids them more in the end than it hinders them. The writer of the following letter answers an attack of a clergyman thus:

Minneapolis, Minn, 3-25-09.

Rev. H. Hultman,
Helena, Mont.,

Dear Sir:—Two articles have recently appeared in one of the Swedish publications of Minneapolis under your name, in which you tell your readers what you there say may be depended upon as truth.

Truth is mighty and will prevail; no two truths ever conflict; truth comes from God, our Eternal Father, who knows the intent of your heart and of mine and will judge us accordingly. I do not know what was the full intent of your heart when you wrote these articles on the subject of the Latter-day Saints, or "Mormons," and consequently do not judge you; for Jesus says, "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure you mete, it shall be meted to you again." So I would like to believe that you did it with all good purpose of heart, that I might say, Father forgive him, for he knows not what he does. But you claim to know what you were doing and if your articles portray the extent of your knowledge on this subject you are woefully ig-

norant and sadly in need of information; and this I say with all good feeling toward you. But if after reading the following you still maintain that you are learned then I must remind you that one of the ten commandments reads something like this, "Thou shalt not bear false witness."

You begin by giving the story of Joseph Smith and the finding of the plates almost as he gives it himself; in fact you claim to be quoting from him. You get along fairly well until you speak of the translation of the writings upon the plates, when you tell your readers that people other than Joseph Smith were not allowed to see these plates. However, later on you say that three others bear testimony that they, too, saw and handled these plates. You forget (?) to tell your readers that there were eleven who bore testimony to the world that they saw these very plates, and you forgot (?) further to tell them that not one of these eleven ever denied this testimony, though several of them were excommunicated from the Church. No, you did not forget to tell your readers this, for you told them that a misunderstanding between Joseph Smith and these witnesses arose, and that all of the three you mentioned had denied that testimony.

The commandment says, "Thou shalt not bear false witness," so I presume you were only mistaken. Yes, I know you can find it in print and so, too, can you find a lot of other nonsense written by our enemies. But you are not willing to be judged by your enemies, and besides this, Sir, I can produce the copy of affidavits given and sworn to before witnesses, at the time these men were out of the Church, to refute this falsehood. It might be interesting or at least instructive, to you to know that two of these three, again joined the Church and that all three of them gave their dying testimony that the Book of Mormon is just what it claims to be—a divine revelation.

You say that Joseph Smith called his work "The Golden Bible" and that we use the Book of Mormon as our bible. A Mr. Lamb and others applied this title to the book in derision, not Joseph Smith; and when it comes to the question of what book we use as our bible, I am willing to measure swords with you to prove any doctrine that we teach, and we will both use King James translation. Come now; you need some of the truths that are therein written, and by this as a standard we will prove whether your conclusion that we are "an unchristian people," is right or not. "To the law and to the testimony, for if they speak not according to that it is because there is no light in them." So says Isaiah.

It is true that there are some parts of the Book of Mormon like the Bible, and it is also true that the gospel is ever the same, no matter where it is taught.

You say that the people, called Lamanites, who were cursed, were to forever remain dark, but you haven't read the book; for it declares they are to become "a white and delightsome people." You say we claim that the Indians belong to the Ten Lost Tribes of Israel. That is not true, for we make no such claim, and you can't point out your proof that we do.

You imply that we claim Christ did more in the forty days he was here on this continent, for the spread of the gospel than he had done in his whole ministry on the eastern continent. You cannot prove your statement.

You say that the real writer of the Book of Mormon was Solomon Spaulding, and that Sidney Rigdon and Joseph Smith together, got up the story as it is, using that as the basis of the plot. Really, my friend, you belong to a by-gone age. Joseph Smith did not meet Sidney Rigdon until after the Book of Mormon was published in 1830. And besides this, do you know that the old Spaulding manuscript is now in Oberlin College and subject to your inspection at any time? Do you know that Prof. Fairchild of that institution has long since said, "Some other explanation (if other than its own explanation be needed) must be sought for the origin of the Book of Mormon," and goes on to state that neither names, dates, incidents, descriptions, nor plots are similar in the two? And do you know that last year the great-grand-daughter of this very Solomon Spaulding after having read that old story over and over, accepted the Book of Mormon as being of divine origin and was baptized, by immersion, into the Church of Jesus Christ of Latter-day Saints? Come now, be informed. If you cannot get a copy of the Book of Mormon and of the Spaulding story I'll send you both on application. You speak of Martin Harris taking certain writings to Prof. Anthon of New York, and say that he (Anthon) said it was all a deception and that no such language ever existed as that in which it is claimed the work was written. Would it not be just as well for you to tell the truth when it is easier to do so than to tell untruth? Turn to the 29th chapter of Isaiah 11th to 14th verses, and then try to learn what Mr. Anthon really did say, and you will see a complete fulfillment of prophecy.

You trace this people very briefly from New York to Ohio; from Ohio to Missouri, and from Missouri to Illinois, finding little apparently to suit your taste, but finally you go back and hit upon the "bank question." You tell the people that Joseph Smith and Sidney Rigdon established a bank at Kirtland without having the right from the state to do so; that they sent out worthless paper in profusion; that the bank failed and that they were finally tarred and feathered, but that Joseph Smith was soon after this made ecclesiastical president of the people—this very people. "O. consistency thou art a jewel." You evidently have forgotten to tell your readers that full rights were obtained for

the establishment of that bank and that though it did fail, yet the people who had deposited money there received in payment therefor a larger per cent of their deposits than ninety per cent of the larger and older banks which also failed in the panic of that year (1837), ever did pay. And it is hardly likely that people who had been duped as badly as you say these people were would choose and sustain their spoiler to preside over them, that very same man who had thus swindled them.

You speak of "Danites" and the vows they were supposed to have taken to support Joseph Smith in crime. You haven't read very far back to see whether you had the facts before writing. You do not seem to know that this band, you call "Danites," was organized by one Sampson Avard for the very purpose of overthrowing the Church, and that the whole body of them was excommunicated from the Church by Joseph Smith himself. No, the other story suited you better and was easy to get at, so you took it.

You say that Joseph Smith was accused of many crimes in Missouri and elsewhere and that some, even Church members, turned against him. In this you speak truly, but so was Jesus Christ accused of many crimes and so did some, even apostles, turn against him. Both were unjustly put to death—the one hailed with the cry "Crucify him, crucify him, let his blood be upon us and our children," and the other with, "If the law can't reach him powder and ball shall." Neither of these martyrs had lawful testimony brought against him, but both died at the hands of their defamers, one for the redemption of mankind and the other for the testimony of Jesus.

You say that after all the accusations which were brought against Joseph Smith in Missouri; still when he went to Nauvoo he was given a large tract of land, for the purpose of inducing people to settle there that the valuation of property might thus be enhanced. What reasoning!

Then you speak of him selling this land in lots, at a high price, thus gaining a fortune, but in this your dispute is with your own cult, for most of you will not give him credit for being able to supply for himself the dire necessities of life. You had better get together and make up your story.

Your second article is fully as unreasonable and as untruthful as the first but I have little more time to write you to-day. I may offer you a few more points of information later. My mission here is to enlighten my fellowmen without making money out of them. However, I must say a word to you in connection with what you wrote about the people at Nauvoo: their being driven out; their crossing the plains; and their early days in Utah.

This is a favorite theme of mine; and black as you have painted the picture I can make it look lily-white by the side of what can be put on the canvas for you. But thank God I belong to a Church that does not need to tear someone else down in order to live. This work will go on after you shuffle off this mundane sphere. "If this counsel or this work be of men it will come to naught, But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight aganst God" (Acts 5:38-39). I do not quote the first part of the 38th verse for I do not care whether you refrain from us and let us alone or not, for the harder you kick a ball the farther it will roll. Many a minister has wrecked his airship upon the rock against which you have struck and has been made the wiser thereby—"kicking against pricks." "Unloyal and unchristian," you say, but let God judge between you and us. "By their fruits ye shall know them." "Not every one that sayeth unto me Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven." "Thou shalt love thy neighbor as thyself." Are these Bible passages or did I get them from the Book of Mormon?

With best wishes and the most kindly feelings, I am

Yours very respectfully,
Elder Chas. Broadbent,
111 E. 26th St., Minneapolis, Minn.

SACRED THINGS.

We hear occasionally of elders, in an excess of zeal, and sometimes, we fear, to show their own importance, talking upon subjects that relate to sacred things belonging only to the Temple of God, and which are not for the world nor for anyone except those who are permitted to enter therein. It is strange that men who have been made partakets of the blessings of the Lord'sHouse will violate the covenants they made in this respect, or that they do not remember those covenants and agreements, and thus bring themselves under condemnation. It will be time enough for the faithful Saints of God abroad to learn those sacred things which belong only to the Temple of God, when they are gathered to Zion and have been counted worthy to receive that blessing. The Lord has said:

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations and your statutes and judgments, for the beginning of the revelation and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the

ordinance of my holy house which my people are always commanded to build unto my holy name."—Doc. and Cov. Sec. 124: 39.

All these things belong solely to the House of the Lord, and he has said further, "For I deign to reveal unto my Church, things which have been hid from before the foundation of the world, things that pertain to the dispensation of the fullness of times," and the revelations given in that holy house are made known to those who receive its ordinances "that they may prove themselves, that they are faithful in all things whatsoever the Lord commands them." (Verse 55). And they prove themselves unfaithful to them when they speak of them outside of that sacred edifice and to persons who may never have the opportunity of receiving the same covenants and blessings. Even in Zion, members of the Church are not permitted to enter the Temple of our God to be made partakers of the ordinances administered therein, until they have proven themselves worthy and received a recommend to that effect from the Bishop of the ward and the President of the stake wherein they reside. It is wrong for persons who have entered into the covenants of the Lord's House to talk of them to Saints in Zion who have not received them, for the spirit of those obligations, as well as the letter thereof, forbids such converse and explanation to anyone, unless it be within the sacred precincts of the Lord's holy Temples.

We cannot speak too emphatically on this subject to our brethren who are on missions, by way of caution against the infraction of their covenants, and in condemnation of those who do this for the purpose of impressing others with their self-importance when they boast of having received "the highest blessings," conveying the idea that they are more advanced in those things than some of their fellow laborers. "The secrets of the Lord are with them that fear him," and they who do not "fear him" sufficiently to keep to themselves that which was only intended for them and which they are forbidden to make known to others, prove themselves unworthy to receive the fulfillment of the promise of God, to "crown them with honor, immortality, and eternal life."

We further caution our brethren against making arrangements with people abroad to perform for them or their dead, ordinances that belong to the House of the Lord and which can only be properly entered into in Zion, or in her stakes that are organized. They have no right to do anything of the kind. They are not sent here for that purpose. By attempting to do so they act in direct opposition to the instructions given them when being set apart for their missions, and are stepping beyond their proper bounds, and thus rendering themselves liable to be led by a false spirit and stray into transgression. Further, in many instances they are trampling upon the rights of heirship which belong to those who are of the House of Israel and which they may at some future time have the privilege of exercising, if not hindered by these intrusions of men who ought to know better. Let the elders practice the "Mormon" creed and "mind their own business." We read of certain persons who "rush in where angels fear to tread." We think the adage aptly applies to missionaries, as well as others, who take the course here referred to.

If our brethren who are sent out into the world to "cry repentance unto this generation" will keep within the legitimate bounds of their calling, and not strive to get beyond the authority vested in them, nor soar into regions of theory and speculation above the plain principles that God has revealed and which they are sent forth to proclaim to the world, they will save themselves from much difficulty and discomfort, and will feel their feet upon sure ground, and be laboring in accordance with the positive counsels of the authorities of the Church and the direct injunctions given by the Lord in his revelations to the Priesthood.

We do not wish to bind the minds of men, to limit their reflections, to chain their thoughts, or to put up a barrier in the way of the light of revelation to each individual soul. But we feel con-

strained to impress upon our brethren on missions the necessity of complying with the word of the Lord and with the order of the Church, by which revelations for the Church are to come only through the head, and that which is manifest to an individual is for him alone, unless it be to direct him in the performance of duty in which others who are under his watchcare are involved. Doctrine, principle, advanced theories beyond that which is made clear and positive by Divine revelation, are not for others than those to whom they are manifested. Whenever an elder sets himself up as of greater importance than others and wishes to pose as a favored instrument, and thus seek his own glory, he simply exposes his weakness and his unfitness for that which he strives to figure in.

Once for all, elders in Israel, keep within the limits of your authority, your covenants, your sacred obligations, the instructions of those who preside over you, your duties as heralds of salvation, the ordinances you are empowered to administer, and the sphere of your appointment! Be diligent, persevering, unwearying, self-sacrificing, patient, prudent, wise, kind and cheerful, avoiding extremes, seeking for the favor of God rather than the applause of men, guarding the sacred things of the Lord's House as priceless treasures for your own benefit and exaltation, and our Father, through Jesus Christ his Son, will magnify you before the heavenly hosts and crown you with all the blessings that have been sealed upon you "through your faithfulness," and unfold unto you treasures not yet open to your view which you will inherit in worlds without end. —C. W. P. in Millennial Star, Feb. 18, 1909.

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I AM; not with the carnal, neither natural mind, but with the spiritual.—Doc. and Cov.

The Missions.

CENTRAL STATES MISSION.

Elder G. E. Hulme reports that two persons were baptized in the Davis Creek school district, Mo.

An old mill room fitted out for the purpose by friends serves as an auditorium for Elders Walter Stevens and A. L. England in Brunot, Mo., and in it some good meetings are held.

Fifty-seven Books of Mormon sold is an item of the April report of six elders in company B, says Pres. J. A. Chadwick, in a letter sent from Arapaho, Okla. The officers of that city are very kind to the elders, and permitted them to hold meetings in the county courtroom.

Elders J. W. Johnson and Earl F. Carlisle write us from Timpson, Texas, that the large Lone Star state could contain more than the two score elders laboring in the two conferences embraced in it. However, those who are working there, often in thinly settled districts, find many people who are friendly and retain a good spirit when they become Saints.

April 25, Pres. Samuel O. Bennion and wife returned from their trip to the West where they atended the general Spring conference at Salt Lake City, and transacted other business pertaining to the work of the Lord in this district. At the Sunday night service the president made an address to the Saints about affairs connected with his trip to headquarters, which was indeed cheering to the listeners.

New Missionaries.

These elders arrived on the east-bound train Apr. 23, and will participate in the ministry in this part of Lord's harvest field: Lyman G. Tanner, of Blackfoot, Idaho; Joseph Gyllenskog, of Smithfield, Utah; Earnest J. Prescott, of Frances, Utah; Lewis M. Packer, of Riverdale, Idaho; Edwin R. Bulkley, of Burley, Idaho, and Conrad C. Hintze, of Murray, Utah. The first four have been given Oklahoma as a field for activities while the latter two will travel in Louisiana.

Heeded the Warning.

In a letter from Elder James W. Brown, Washington, La., we learn how one man was induced to change his attitude toward "Mormon" missionaries. Some time ago two elders made arrangements for a meeting in Rayne. A little crowd had gathered to hear them in the church-house. As the elders were about to enter, the door was blocked by a man who threatened to use the revolver he held in his hand if the eld-

ers went in. They went on their way. Following this man became totally blind, though he has now somewhat recovered his sight. He no longer has prejudice or ill-feeling toward any denomination, for he believes that his blindness was sent to him to show him that his act was wrong.

How Many More in this Class?

Fifteen years ago two young ladies became acquainted in a St. Louis hospital. One of them was baptized into the Church and made her home in Utah. She corresponded with her friend in St. Louis, and sent her a Book of Mormon. The friend read the volume and became convinced that it was true. Shortly after, arrangements were made for her to join her "Mormon" friend, but her brother and others dissuaded her from going and she changed her plans. Fifteen years passed, during which time she married and has had six children. The testimony she had once received remained with her. She had never seen a Latter-day Saint. When Elders E. O. Fullmer and G. C. Wright, who relate this little incident, called at her door in Hannibal, Mo., she thought they had been sent, and asked who had done it.

O That All Ministers Were Like This!

An extract from a letter from Elder P. P. Oleson, Joplin, Mo., follows:

"Last week as Elder Marler and I were tracting we called at the home of a Presbyterian minister. He was a venerable-looking old man, his hair was white with age but his voice still had a determinate ring. After inquiring our business he invited us in saying he was very busy but would spare a few moments. In the course of our conversation he stated that he was disgusted with denominationalism as a whole, and hoped to see the day when all "isms" would cease and truth would prevail. He remarked further, 'I see you travel as the apostles of old, two by two, so you can share each other's sorrows and help to bear each other's burdens, so when you sleep out you have company.' He admired our courage and hoped we would accomplish good."

More Financial Help from Home.

The following letter from three very worthy brethren at home, who have shown a most commendable spirit of helpfulness and encouragement to "the man in the field," is self-explanatory:

Junction, Utah, April 17, 1909.

President S. O. Bennion,
Independence, Mo.

Dear Brother: We take great pleasure in handing you herewith a check for $25.00 which you will please turn to the credit of Elder William L. Johnson.

The genial people of Junction assembled last night and had a very enjoyable time in a social way for the purpose of missionary benefit, and the check sent Elder Johnson herewith is the net proceeds of their worthy efforts, tendered to him by the good people of Junction.

The perfect organization and willing efforts of the different committees made the party a grand success and the missionary committee in behalf of Elder William L. Johnson are truly grateful to all whose united efforts made the party the success that it was. And while all who labored are entitled to equal credit we are especially proud of the excellent rendition of the music which was donated to the cause. The violinists were Orval Hales, Elmer Sprague and Melrose Barnson, with Miss Cleo Luke at the piano and Fern Morrill with the guitar.

Trusting that the fruits of our efforts will be a little help to the missionary cause and assuring you that you and all who are laboring in the spread of truth have our sincere wishes for your success, we beg to remain,

Your brothers in the gospel,
Edwin E. Sprague,
John H. Storey,
John D. Morrill,
Junction Missionary Committee

NORTHERN STATES MISSION.

Finding the Business Men Respectful and Fair.

In Sioux City, Iowa, Elder R. E. Huffaker is meeting some liberal-minded people. There are others who make the complaint that religion costs too much, and that churchgoing only gives opportunity for people to show vanity. Of his meeting with one of the business men of the town who had visited the West, Elder Huffaker writes: "He said he had been out to Salt Lake City; before going he declared he had had no time nor use for the 'Mormons,' he had heard terrible things about them. But he said he found them just to the opposite of what he expected; he liked the appearance of them. He bought a Book of Mormon and two others of us for which he handed us a dollar and would not take back the change."

The Impress of the Word.

Testimony is borne by Elders B. W. Dalton and M. L. Flake that the business and professional men in their field, Cass county, Mich., are respectful in their attitude toward "Mormonism." Among other purchasers of the Book of Mormon were a lawyer, a probate judge, and an editor who represented the missionaries very fairly in his paper. Also the public library at Cassopolis. placed a copy of the Nephite history upon its shelves. A lady in the vicinity had evidently heard the latter-day message at some time. She was confined to her sick-bed and sent for the elders to preach to her before she passed away; but before Elders Dalton and Flake could visit her she died. She showed, however, that

the truth had not failed to make a lasting impression upon her heart.

Presentiments—Views of an Outsider.

The following elders reinforced the ranks of the Michigan conference corps during April: Ernest W. Irwin, Samuel L. Baker James M. Layton, and Ephraim E. Nelson.

What we cannot regard as a coincidence but as an instance of the workings of the Spirit is narrated in a letter from Elder L. F. Hendricks, part of which follows:

Pres. J. C. Hawley of the Michigan conference and I were at Lenox, Mich., having made all arrangements to stay there for a week. We were prompted to come to Port Huron. Listening to the whisperings of the Spirit we came here and upon arriving Pres. Hawley found a distant relative who is engaged in compiling a genealogical record of the Hawley family, and she was in need of the record of Pres. Hawley's father's family. She is desirous to have it published immediately but has given Pres. Hawley two weeks to furnish the information relating to his father's family, so we arrived just in the nick of time. There has been a great deal of time and money spent in compiling this record. It dates back to 1601, includes ten generations and gives the family record of thousands. The record is thus very valuable to the Hawleys.

This incident not only shows the guidance of the Holy Spirit, but is interesting to the Latter-day Saints from another point of view: It shows how the spirit of God is being poured out upon all flesh and a work, invisible to the world, is being done for the salvation of many souls.

We asked this lady what her purpose was in doing this work and she replied, "I just started the work and couldn't quit." This expression is typical of those engaged in this kind of labor. Some of Pres. Hawley's immediate ancestors united with the Church of Jesus Christ of Latter-day Saints in early days. Pierce Hawley was a member in the forties. It is interesting to note some of the compiler's views on "Mormonism." The following is a quotation from her record:

"When in 1830 Joseph Smith appeared with his revelation this country was awaiting religious conquest. It was at once hungry and skeptical. The soil was virgin. Joseph Smith appeared to the waiting people with a magic sword for spiritual conquest. He had the Book of Mormon, the record of an early people of God who had ruled upon this continent, and had shared the enlightenment and covenants of Israel. He preached the doctrines of orthodox faith and with them went a dream of reconstructing the Church of the Apostolic age. He broadened the horizon and gave hope and comfort. But for the untimely death of the founder, the 'Mormon' Church might have become great."

SOUTHERN STATES MISSION.

Brother Missouri Richardson, of Perry, Fla., would very much appreciate a visit from any elder who might be passing that way.

Some Saints.

The Saints living in organized branches or wards will probably better value their privileges by reading this communication from an isolated one who is nearing the evening of life:

"Myself and wife are lone Latter-day Saints in our town. We are persecuted to some extent but it only makes us the stronger in the 'Mormon' faith. I will say in regard to the Journal, it is next to my Bible; it enables me to live nearer my God than anything I can read. I would have sent money before now but times are hard with me as I am an old man and getting nothing but what my wife and myself can make."

Incidental Preaching.

Brother Marcus J. Shelton of Beaver, Utah, writes of how he has been away from home visiting relatives in Grand county, Tenn., and how the impulse to preach the truth to the people of that part overcame him—thus:

"I gave out notice that there would be preaching at their school house at 8 p. m., April 11. The house was well filled and the very best of order prevailed. There was hardly a whisper heard among the congregation, during the one hour and fifteen minutes which I spoke. All seemed pleased with the things they heard. But whether or not the seed fell upon good soil remains to be seen.

"I think the elders could do a great work in that part. The place is known as Burrows' Cove, near the head of Elk river."

EASTERN STATES MISSION.

Interest in Our Message.

Elders W. S. Kofford and Elmer Boman, of the West Virginia conference relate the following incident as a sample of the prosperity that is coming to them in their labors for the Master:

About 5 p. m., April 13, they arrived in the town of Antler and found a friend of "Mormonism," a Mr. Lyons, who asked them to hold a meeting that night. Though rather late to plan for a religious gathering to be held within two or three hours, they went to work. Mr. Lyons secured the school building for the evening. "At 7:30," write these brethren, "the house was filled and the people were still coming." Though of meagre experience, with the Lord's help, the elders preached the gospel to the assemblage one and a quarter hours. "At the close of the meeting," runs the letter, "the people rushed to get our tracts They bought three Books of Mormon and three smaller books, and we had four invitations for entertainment for the night. One by the minister of the town. The people are investigating 'Mormonism;' they

asked us to return and assured us the school house was always open to us. These people had never heard the elders preach before."

MISCELLANEOUS.

A Few Words with a Meaning.

Paragonah, Utah, Apr. 6, 1909.
Zion's Printing and Publishing Co.,
Independence, Mo.
Dear Brethren:

I subscribed for Liahona The Elders' Journal two years ago, got the first number April 6 and have read every one of them through from that time to the present. and the more I read the better I liked them. I was baptized into the Church of Jesus Christ of Latter-day Saints 63 years ago and am now almost 78. I know that the principles of the gospel are true and faithful and that Joseph Smith was a true prophet called of God and that the Book of Mormon is a true record of the ancient inhabitants of America. I feel proud of the labors of our elders. God bless them.

Your brother in the gospel of peace,
Joseph P. Barton.

DEATHS.

Baum.—Mrs. Josephine Baum of Isabella county, Mich., died March 29, 1909. Sister Baum was born Jan. 18, 1836, and was a Latter-day Saint for ten years up to the time of her death. She was blinded by lightning nine years ago. Her death followed several months of very feeble health.

I want to say to my friends that we believe in all good. If you can find a truth in heaven, earth or hell it belongs to our doctrine. We believe it; it is ours; we claim it. Is that right? If you find an error here I ask you to leave it, pass it by, let it alone, do not embrace it in your faith, do not practice it in your lives. I say to all, to my brethren and sisters, and to strangers, if we teach anything good, receive it, I beseech you. If we have any good in our doctrine believe it and embrace it, it will do you good. If we have errors, do not embrace them. I have been trying for almost forty years to tell the people how to be saved. I have always made this proposition to every man whom I have conversed with on the subject of truth and error: "If I have errors, I will give ten errors for a truth." Do you want to trade?—Brigham Young.

ELECTRIC MASSAGE FOR PLANTS.

In England experiments were conducted recently in the growing of plants by electricity. A plot of twenty-five acres was "wired" and the various crops were treated with varying amounts of electric current. According to all reports, the crops took to the new arrangement very well and far from being put to inconvenience thrived on the electric current. Wheat, for example, under the new treatment, produced a yield twenty-nine per-cent greater than that brought up by the old fashioned method, and of better quality. Strawberries, too, took to the new-fangled device in a remarkable way, and grew strong and lusty. Other fruit and vegetables also were benefited by the electricity diet. It was found best, in the case of wheat, to give all day treatment, during the spring and in cloudy weather, but in the sunny summer days a few hours in the early morning were sufficient. No attempt was made to take a mean advantage of the growing crop by giving it electric treatment at night.

It is claimed by the scientists in charge that by utilizing the electric apparatus during the winter and at other idle times for such menial tasks as threshing. grinding, cutting, and for lighting the house, electrical farming will some day be practicable. It is likely to be used first in the market gardening of high-priced, unseasonable vegetables.—Success.

AN ARAB SAYING.

Remember, three things come not back:
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound or slay.

The spoken word so soon forgot
By thee; yet it has perished not:
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity
That cometh back no more to thee;
In vain thou weepest, in vain dost yearn,
These three will never more return.

—Contributor.

Liahona The Elders' Journal

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SPIRITS.

BY THE PROPHET JOSEPH SMITH. MILLENNIAL STAR, VOL. 44, PAGE 577.

"Try the Spirits." Recent occurrences that have transpired among us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated.

It is evident from the Apostles' writings, that many false spirits existed in their day, and had "gone forth into the world," and that it needed intelligence which God alone could impart to detect false spirits,and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise—"for no man knows the things of God, but by the Spirit of God."

The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God, for they were great miracles that were performed by them—a supernatural agency was developed and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the Prophet Samuel from his grave, and he appeared before the astonished king, and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman—or whether the power she possessed was of the devil, and she a witch as represented by the Bible? It is easy for us to say now, but if we had lived in her day, which of us could have unraveled the mystery?

It would have been equally difficult for us to tell by what spirit the Apostles prophesied, or by what power the Apostles spoke and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God or of the devil?

There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age, and almost among all people. If we go among the Pagans, they have their spirits; the Mohammedans, the Jews, the Christians, the Indians—all have their spirits, all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine,—all are ignorant. The heathens will boast of their gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran, and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired, and sent to bring about great events and the Christian world has not been slow in making up the number.

"Try the spirits;" but by what? Are we to try them by the creeds of men? What preposterous folly, what sheer ignorance, what madness! Try the motion and actions of an eternal being

(for I contend that all spirits are such) by a thing that was conceived in ignorance and brought forth in folly—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides, it is all that he would ask, all that he would desire. Yet many of them do this, and hence "Many spirits are abroad in the world."

One great evil is, that men are ignorant of the nature of spirits; their power, laws, government, intelligence, etc., and imagine that when there is anything like power, revelations, or vision manifested, that it must be of God. Hence the Methodist, Presbyterians and others frequently possess a spirit that will cause them to lie down, and during its operation, animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God. A manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn—or the purposes of God developed? Have they seen and conversed with an angel—or have the glories of futurity burst upon their view? No! But their body has been inanimate, the operation of the spirit suspended, and all the intelligence that can be obtained from them when they rise, is a shout of "glory" or "hallelujah," or some incoherent expressions; but they have had "the power."

The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and think that he is governed by the Spirit of God; and the Jumper will jump and enter into all kinds of extravagances. A Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers (or Friends) moved, as they think, by the Spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? Surely, such a heterogeneous mass of confusion never can enter into the kingdom of heaven.

Every one of these professes to be competent to try his neighbor's spirit, but no one can try his own, and what is the reason? Because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth, or height of a building without a rule, test the quality of metals without a criterion, or point out the movements of the planetary systems without a knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? If Satan should appear as one in glory, who can tell his color, his signs, his appearance, his glory, or what is the manner of his manifestation? Who can detect the spirit of the French prophets with their revelations and visions and power and manifestations? Or who can point out the spirit of the Irvingites, with their apostles, and prophets, and visions, and tongues, and interpretations? Or who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer, that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as "no man knows the things of God but by the spirit of God," so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God, together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb, which are so characteristic of his proceedings, and his mysterious windings.

A man must have the discerning of spirits before he can drag into daylight this hellish influence, and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence

of a false spirit, when they think they have the Spirit of God. Thousands have felt the influence of its terrible power and baneful effects; long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are the habiliments in which it has been clothed.

The Turks, the Hindoos, the Jews, the Christians, the Indians; in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lies in ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the Spirit of God to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person or persons have a communication or revelation from God, unfolding to them the operations of spirits they must eternally remain ignorant of these principles; for I contend that if one man cannot understand these things but by the Spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall all at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know nor understand anything of God or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished and imprisoned the true prophets; and they had to hide themselves "in deserts, and dens, and caves of the earth," and although the most honorable men of the earth, they banished them from their society as vagabonds, while they cherished, honored and supported vagabonds, hypocrites, impostors, and the basest of men.

A man must have the discerning of spirits, as we have before stated, to understand these things, and how is he to obtain this gift if there are no gifts of the Spirit? And how can these gifts be obtained without revelation? "Christ ascended into heaven, and gave gifts to men, and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." And how were Apostles, Prophets, Teachers and Evangelists chosen? By prophecy (revelation) and by the laying on of hands—by a divine communication and a divinely appointed ordinance—through the medium of the Priesthood, organized according to the order of God by divine appointment. The Apostles of ancient times held the keys of this Priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the government of the church and welfare of society, the future destiny of men, and the agency, power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb, and militate against the interest of the church and the spread of truth. We read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination cried before Paul and Silas "these are the servants of the Most High God, that show us the way of salvation," they detected the spirits, and although she spake favorably of them, Paul commanded the spirit to come out of her, and saved her, and saved themselves from the opprobrium that might have been heaped upon their heads through an alliance with her in the development of her wicked principles which they certainly would have been charged with if they had not rebuked the evil spirit.

A power similar to this existed

through the medium of the Priesthood in different ages. Moses could detect the magician's power, and show that he was God's servant; he knew when he was upon the mountain (through revelation) that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment. Michaiah could point out the false spirit by which the four hundred prophets were governed and if his advice had been taken, many lives would have been spared. (2 Chron. 18). Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other prophets possessed this power. Our Savior, the Apostles, and even the members of the church were endowed with this gift, for, says Paul (I Cor. 12), "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another the discerning of spirits;" all these proceeded from the same Spirit of God, and were the gifts of God. The Ephesion church was enabled by this principle "to try those that said they were apostles, and were not and found them liars." (Rev. 2:2).

In tracing the thing to the foundation and looking at it philosophically, we shall find a material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance; that it is material, but that it is more pure, elastic and refined matter than the body, that it existed before the body, can exist in the body, and will separate from the body, when the body will be mouldering in the dust, and will, in the resurrection, be again united with it.

Without attempting to describe the mysterious connection, and the laws that govern the body and spirit of man, their relationships to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same Priesthood that Abraham, Melchisedec, and the Apostles were; that they are organized according to that Priesthood which is everlasting, "without beginning of days or end of years"—that they all move in their respective spheres, and are governed by the law of God; that when they appear upon the earth they are in a probationary state, and are preparing, if righteous, for a future and a greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds for "Michael the Archangel dared not bring a railing accusation against the devil, but said, 'The Lord rebuke thee Satan.'"

It would seem, also, that wicked spirits have their bounds, limits and laws by which they are governed or controlled, and know their future destiny; hence, those that were in the maniac said to our Savior, "Art thou come to torment us before the time?" And when Satan presented himself before the Lord, among the Sons of God, he said that he came "from going to and fro in the earth, and from walking up an down in it" (Job 1:7) and he is emphatically called the prince of the power of the air; and it is very evident that they possess a power that none but those who have the Priesthood can control, as we have before adverted to, in the case of the sons of Sceva.

(To be continued.)

RUINS OF AN ANCIENT AMERICAN CITY.

The Book of Mormon is the history of the ancients of this continent. It stands for the fact that not only was America inhabited contemporaneously with old Babylon, Jerusalem, etc., but that it was inhabited by an enlightened and highly civilized race, which had its origin in a colony from Palestine. In many places in this country ruins are coming to light which seem to bear out this position. We here append an account of such a "find" near the Pacific coast, as described in the Los Angeles Express, for a clipping of which

we are indebted to Sister Linnie Ledbetter of that city:

Long Beach, April 8.—B. F. Bond, William E. Hinshaw, a member of the board of public works; L. D. Mallory, W. J. Hinshaw, treasurer of the Long Beach Trading company, and O. P. Thorne have returned to Long Beach after several days camping near the ruins discovered in the San Jacinto mountains by Mr. Bond recently.

The party brought back a number of photographs showing the nature of the ruins, and Mr. Bond traced a map of them showing their extent and contour. All members of the party are more than ever convinced that the ruins are of great age, and discovered additional data, which induces them to believe the dwellings were inhabited about the time the ocean covered the floor of what is now the Coachella valley and Salton sea, and is now much below sea level in many places.

The Long Beach party found that many persons have been assiduously hunting for the ruins ever since the first story was published in The Express, and the keenest interest prevails in the valley. Almost all of these, misled by a false report of the find, strayed away into the various canyons and missed the ruins by many miles. J. H. Richards, an old resident of the valley and mountaineer, and L. D. Mallory, who accompanied the party on the present trip, were the only successful ones to locate the ruins.

So much doubt and incredulity have been expressed in regard to the existence of such ruins as were described in The Express articles that Mr. Bond has decided to make public the location and throw his find open to all who care to explore it.

In this way confirmation of his find will become widespread, and the determining of the exact nature of the dwellings and the date of their occupation may be learned. He has been holding back the exact location to allow scientific parties to explore the ruins first. Many of these bodies that have communicated with Mr. Bond have requested Mr. Bond to secure all the information and photographs at his own expense and forward the same to them. This he is unwilling to do and he is willing to give the doubting Thomases the first chance now.

Mr. Bond made the following statement today:

"So many conflicting statements have been made in regard to the collection of ruins we have found that I have decided to settle the entire matter by giving the exact location.

"I am positive of one thing, that the entire area containing forty acres approximately, and being more than a mile long, is the work of man, and, in my opinion, were used as human habitations. I believe they are of prehistoric character. In all, seven of my friends have visited the scene, and the verdict of all is the same.

"The ruins are approximately 150 miles from Los Angeles, in Riverside county. They lie on the north slope of the San Jacinto mountains, bordering the Coachella valley on the south, ten and a half miles due south of Indio and about eight and a half miles due west of Mecca, formerly Walters, on the line of the Southern Pacific railroad to Yuma. It is eleven miles northwest of the nearest point of the Salton sea. The ruins are on unsurveyed land in the Cleveland forest reserve, but if the lines were extended would be at the interception of sections 11, 12, 13 and 14, township 7 south, range 7 east, S. B. M.

"Persons desiring to visit the site can get hotel accommodations and rigs at either Coachella, Thermal or Mecca, all about equally near the locality. I will cheerfully furnish any further information desired."

The ruins extend along the side of the mountain a distance of a mile and a quarter. They are imposed in terraces built along the mountain side, following the contour of the hill from sea level up a distance of 440 feet above sea level, and in places slightly below sea level.

In the opinion of Mr. Bond, the dwellings were occupied by a tribe that followed the receding ocean, building nearer the water as it receded. There are more than 500 rooms visible yet, although owing to their great age they are in many cases almost obliterated.

These rooms were sunk in the rocky terraces a distance of two and one-half feet, and the walls were piled up a number of feet higher. That they were roofed with hides or thatch is the opinion of the men who have seen them, as no traces of any roofing remains. One group of the rooms are better preserved. These have two openings leading into them; most of the others have but one.

One group of thirty or forty of the rooms located on the fourth terrace of the seven that are yet distinctly visible, are all connected by a well-defined passage-way leading from one to the other along the front of the row. All the other rooms are separate and front merely on the general roads along the terraces.

Evidence that the ocean was still covering the valley when the residents of the ruins lived there is shown by the fact that the trail from one gathering of the ruins to another does not cross the dry wash separating the two settlements, but climbs the mountain side by a circuitous backtrail and comes down on the other side. This trail would never be used under the present conditions.

A well-defined trail into the mountains shows another collection of ruins in such a bad state of decay that the outlines are barely visible. There are about thirty acres of these latter ruins.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth.—Doc. & Cov.

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Editorial

A GREAT MYSTERY.

The theory of salvation as taught by most of the religious societies of Christendom makes little attempt to account, in a comprehensive way, for the varied phenomena of human existence. So far from trying to explain from whence man came when he entered this mundane sphere, it denies that he came from anywhere, and holds that his soul had its beginning as an existing entity at the same time that his body did. This theory throws but little light on man's future. It holds that there is, in the world to come, a place of happiness called heaven, and a place of misery called hell, but it gives no definite description of either. It further holds that a human soul who, by so much as a hair's breadth, misses one will go to the other.

According to this theory, any human being who becomes converted to a belief in Christ during mortal life, will go to heaven, while all who die unconverted will go to the other place. It is proper to add that doubt is rapidly spreading among the teachers and adherents of this theory as to whether it is sound doctrine and consistent with the justice and mercy of God, to hold that all human beings who fail to become Christians in this life will be consigned to hell in the life to come.

Our chief purpose in referring to this theory at this time is to direct attention to its fragmentary and utterly inadequate character. There is truth in it, but that truth is only a fragment, and is mixed with eggregious error. To thoughtful persons whose souls reach out in efforts to comprehend life, its motives, and the conditions that affect it, and the real science of salvation, this theory affords little satisfaction. It offers no answer to any one of a thousand questions of vital importance to their faith, peace and future, which arise in their minds

But the plan of salvation which God has revealed to the Latter-day Saints is infinitely more comprehensive. It accords to man an existence previous to his mortal life, and describes the future state of the human race in a manner much more complete and satisfactory than does the theology of any other religious body of Christendom. The light it throws upon man's past existence, his present relations, the

resurrection, and the future condition of the righteous, the wicked and the neutral, is the very cause that impels its students and devotees to seek still more light upon subjects that are mysterious, and difficult for the human mind, in our present state of knowledge, to grasp.

Thus it comes about that the study of difficult and abstruse problems connected with the gospel has great attraction for some members of our Church, and for some of its active ministry. In former years so much attention has been given to such subjects, and so much theorizing has been indulged in concerning them, that valuable time and effort have been unprofitably expended, and our leaders have found it necessary to give advice calculated to check a tendency to go to extremes in studying and theorizing concerning "mysteries."

In this sordid age, when lucre is the controlling motive in the minds of most men, persons who seek to discover and make known to their fellow men treasures of spiritual or intellectual truth, deserve to be encouraged while they keep within proper bounds; for that man who prizes such treasures more highly than he does mere gold, lives on a higher plane of existence than do the average of our race. Again, God, in the revelations he has given to the Latter-day Saints, has encouraged them to seek for knowledge and understanding, and has promised that, if they will keep his commandments, they shall find great treasures of wisdom and intelligence. The Saints will do well, however, to confine their efforts in the pursuit of "mysteries" to endeavors to understand what God has revealed, instead of venturing upon dark and remote ground which has not yet been illumined by any revelation from him.

There is one great mystery which every Saint can study with advantage, which, indeed, we all ought to study with a faithful and devoted purpose to comprehend it as soon and as fully as possible. It is the greatest mystery that can claim solution at our hands. The problems connected with man's pre-existent state are of far less consequence to his well-being here and hereafter than is this one. Even the mysteries of death, of the resurrection and of the classification of men in different degrees of glory in the world to come, are of inferior consequence when compared with the great problem to which we are referring, and which may be thus expressed: How can a man best subject his own soul to the will of God?

This is, indeed, the problem of all problems, the mystery of all mysteries; and no theme that can engage the human mind is of more consequence to man's happiness and welfare, here and hereafter, than is this great question. In our efforts to solve it we need not go beyond the light of revelation, for every step in its solution is explained in what God has revealed, including modern, as well as ancient scripture. Therefore our pursuit of the solution of this vast mystery involves a study of the revelations which God has vouchsafed to man, both in ancient and modern times.

But if complete success is to attend a man's efforts to solve this mystery, he must not only study the scriptures, but he must be able to interpret them by the Spirit that originally inspired them. That Spirit is the Holy Ghost, which all must possess who seek to place themselves in such harmony with their Creator as will entitle them to salvation in his kingdom. The New Testament teaches that in order to obtain the Holy Ghost, a man must be-

lieve, and then repent, and then be baptized in water for the remission of his sins by a servant of the Lord who holds divine authority thus to officiate. Then the Holy Ghost is conferred by the laying on of hands by men who hold the necessary authority.

But even after a man has become thoroughly convinced of the truth of all that the scriptures teach, and has repented and been baptized and is in possession of the Holy Ghost received in the appointed way, and has the testimony of Jesus by which absolute knowledge is imparted to him that he has entered the way of life, and that his sins have been forgiven, the mystery of how to conform his acts, words and thoughts to the will of God may be only partly solved; and the rest of the solution may and probably will come only by experience.

But Saints who keep their covenants as such will grow in grace and light as the years pass. Their sins will be forgiven as often as forgiveness is asked. Within their souls light and intelligence will take the place of darkness and ignorance respecting every subject or branch of knowledge concerning which the human mind can frame an inquiry; and in the resurrection they will share the glory of God, which is his intelligence, and a fulness of knowledge will be theirs.

WAIT FOR THE CALL.

Hyrum Smith, brother of the Prophet Joseph, will be known while recorded history endures as one of the staunchest servants of God that ever lived upon this planet. The integrity of his heart was as enduring and incorruptible as that of his brother. In faith, love for the truth, and devotion to duty, in labor and suffering, and finally in death, they were indeed one.

Now God foreknew what would be the course taken by Hyrum Smith in reference to the gospel and the priesthood, and that his loyalty and devotion to them would be unwavering till the day of his death. And yet at the outset of his career as a Latter-day Saint, Hyrum Smith was admonished by revelation not to be too eager to engage in preaching the gospel. In May, 1829, in a revelation given to him through Joseph the Seer, these words occur:

> Behold, I command you, that you need not suppose that you are called to preach until you are called:
>
> Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine;
>
> And then behold, according to your desires, yea, even according to your faith shall it be done unto you.
>
> Keep my commandments, hold your peace, appeal unto my Spirit;
>
> Yea. cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken; yea, the translation of my work; be patient until you shall accomplish it.
>
> Behold, this is your work, to keep my commandments, yea, with all your might, mind, and strength;
>
> Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men;
>
> But now hold your peace, study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.
>
> Behold thou art Hyrum, my son, seek the kingdom of God, and all things shall be added according to that which is just.
>
> Build upon my rock, which is my gospel.
>
> Deny not the Spirit of revelation, nor the Spirit of prophecy, for wo unto him that denieth these things:
>
> Therefore, treasure up in your heart until the time which is in my wisdom that ye should go forth.—Doc. and Cov. 11:15-26.

It occasionally happens in the various missions of this Church that men who receive baptism become prematurely anxious to assume the responsibilities of the ministry. They manifest a desire to be ordained to the

priesthood, and express disappointment because their ordination is deferred. For the benefit of this class of brethren the foregoing instructions given by direct revelation to Hyrum Smith, are here reproduced.

Every man who has been baptized into this Church has a right to look forward with joyful anticipation to the time when he will be permitted to receive the priesthood; but there are certain very important truths connected with this subject which ought to be thoroughly understood by all concerned. One of these is that, according to the order of heaven, a man cannot call nor nominate himself for any office in the priesthood; the nomination and call must come through an authorized channel. Another is that the priesthood becomes a doubtful blessing, and may indeed be the reverse of a blessing, when bestowed upon a man who is not thoroughly prepared to receive it and discharge its obligations.

For a man who has entered into the covenant of baptism to cherish in his heart a desire to enter the still higher covenant of the priesthood, is in no wise to his discredit, provided he maintains a spirit of patience and humility in relation to the matter. But when a brother urges his desires in the premises upon his presiding officer, he creates a condition of embarrassment and distress, and shows a deplorable lack of the spirit of meekness which is one of the prime requisites for the honor he seeks.

The Lord said to Hyrum Smith: "Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine." This admonition was followed by the promise: "And then behold, according to your desires, yea, even according to your faith shall it be done unto you." This admonition and this promise apply to many brethren who have been converted in the mission field.

To any of them who long to obtain the priesthood, we offer this word of brotherly advice: Be modest and reticent in expressing such a wish to any of your brethren and sisters, lest they deem you improperly ambitious and aspiring, and their confidence in you becomes impaired in consequence; but content yourself with making known to the Lord, in earnest and humble prayer, the desires of your heart. The Lord, who sees in secret your faith and humility, will in due time, reward you openly; his Spirit will prompt his servants who preside over you to call you to the ministry, and clothe you with divine authority to perform the labors and ordinances which pertain thereto. And you will know that you have been called by the principle of revelation, as Aaron was, and that you have not taken unto yourself the honor of the priesthood.

The May number of the Era has an illustrated article on the "Utah Library-Gymnasium Movement;" by Prof. Howard R. Briggs of the University of Utah which will attract widespread attention. The leading religious article is by President Charles W. Penrose on the "Age and Destiny of the Earth." On ethical subjects J. E. Hickman of the Murdock Academy treats "Character and Courage Youth's Capital;" George D. Kirby "The Training of Children;" William George Jordan, "The Power of Personal Influence;" and President W. A. Hyde, "The Writing on the Wall." Of the descriptive articles there are "An Adventure in the Wilderness," illustrated, by Ira F. Brim; "Phenomena in Old

Mexico," illustrated, by Charles E. McClellan of Juarez. Joseph F. Smith, Jr., assistant Church Historian, contributes a valuable and interesting historical article on "The Growth of the Church." President Joseph F. Smith under the heading "Search and Ye Shall Find" treats of reading matter and study in the home. The prohibition speech of Elder Hyrum M. Smith is also found in the Editor's Table. From the Era it would appear that the home authors have recently been turning out much valuable literature, from the fact that there are five book reviews of new books by home authors. The "Priesthood Quorum Table" answers a number of questions of great interest to the Priesthood Quorums. Under "Mutual Work," Elder Guy A. Wilson instructor of the Third Ward Junior class, writes on "The Boy—This Summer." In an article on the trip of President Smith to Hawaii there are two illustrations of the party. "Herbert Melbourne" is continued, and all together the magazine this month contains twenty illustrations.

DO YOU WISH?

Do you wish the world were better?
  Let me tell you what to do:
Set a watch upon your actions,
  Keep them always straight and true.
Rid your mind of selfish motives;
  Let your thoughts be clear and high—
You can make a little Eden
  Of the sphere you occupy.

Do you wish the world were wiser?
  Well suppose you make a start,
By accumulating wisdom
  In the scrap-book of your heart.
Do not waste one page on folly;
  Live to learn and learn to live.
If you want to give men knowledge
  You must get it, ere you give.

Do you wish the world were happy?
  Then remember day by day
Just to scatter seeds of kindness
  As you pass along the way:
For the pleasure of the many
  May be ofttimes traced to one,
As the hand that plants an acorn
  Shelters armies from the sun.

—Ella Wheeler Wilcox.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets.

2. And it came to pass that after much labour among them, they began to have success among the poor class of people; for behold, they were cast out of the synagogues, because of the coarseness of their apparel;

3. Therefore they were not permitted to enter into their synagogues to worship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as dross; therefore they were poor as to things of the world; and also they were poor in heart.

4. Now as Alma was teaching and speaking unto the people upon the hill Onidah, there came a great multitude unto him, who were those of whom we have been speaking, of whom were poor in heart, because of their poverty as to the things of the world.

5. And they came unto Alma; and the one who was the most foremost among them, said unto him, Behold, what shall these my brethren do, for they are despised of all men because of their poverty; yea, and more especially by our priests: for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have no place to worship our God; and behold, what shall we do?

6. And now when Alma heard this, he

turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their afflictions had truly humbled them, and that they were in a preparation to hear the word;

7. Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them,

8. I behold that ye are lowly in heart; and if so, blessed are ye.

9. Behold thy brother hath said, What shall we do? for we are cast out of our synagogues, that we cannot worship our God.

10. Behold I say unto you, Do ye suppose that ye cannot worship God, save it be in your synagogues only?

11. And moreover, I would ask, Do ye suppose that ye must not worship God only once in a week?

12. I say unto you, It is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren, because of your exceeding poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble.

13. And now because ye are compelled to be humble, blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth, shall find mercy; and he that findeth mercy and endureth to the end, the same shall be saved.

14. And now as I said unto you, that because ye were compelled to be humble, ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

15. Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed; yea, much more blessed than they who are compelled to be humble, because of their exceeding poverty;

16. Therefore blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart; yea, without being brought to know the word, or even compelled to know, before they will believe.

17. Yea, there are many who do say, If thou wilt shew unto us a sign from heaven, then we shall know of a surety; then we shall believe.

18. Now I ask is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he hath no cause to believe, for he knoweth it.

19. And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression?

20. Now of this thing ye must judge. Behold, I say unto you, that it is on the one hand, even as it is on the other; and it shall be unto every man according to his work.

21. And now as I said concerning faith: Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true.

22. And now, behold, I say unto you; and I would that ye should remember that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

23. And now, he imparteth his word by angels unto men; yea, not only men, but women also. Now this is not all; little children do have words given unto them many times, which confound the wise and the learned.

24. And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out; now I do not desire that ye should suppose that I mean to judge you only according to that which is true;

25. For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might.

26. Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

28. Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul: yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

29. Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

30. But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good: for behold it swelleth, and sprouteth, and beginneth to grow.

31. And now behold, are ye sure that this is a good seed? I say unto you, Yea;

for every seed bringeth forth unto its own likeness:

32. Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

33. And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

34. And now behold is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

35. O then, is not this real? I say unto you, Yea, because it is light: and whatsoever is light, is good, because it is discernable, therefore ye must know that it is good; and now behold, after ye have tasted this light, is your knowledge perfect?

36. Behold I say unto you, Nay, neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment to know if the seed was good.

37. And behold, as the tree beginneth to grow, ye will say, Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit.

38. But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away and ye pluck it up and cast it out.

39. Now this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

40. And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

41. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

42. And because of your diligence, and your faith, and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure; and ye shall feast upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst.

43. Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long suffering, waiting for the tree to bring forth fruit unto you.
—Alma 32.

Here is one of the greatest evidences that the Zoramites were not worshipers of the true God: They cast out the poor. When they came together on the Lord's day to worship, their synagogues were closed to the man with shabby clothes. That is test enough as to whether a religion is of God or of man.

As was seen in the last installment the followers of Zoram were very vainglorious. Their real deity was gold and finery. They made a pretense of serving the Lord; but mammon was uppermost in their thoughts.

We trust no such conditions obtain in churches today. We do not believe they do—to the extent described in this ancient narrative. But that there are many that more or less nearly approximate this, we are afraid we should be obliged to affirm.

In no case in modern times, however, of which we have ever heard, was the wearer of poor clothes bodily ejected from a place of worship. But 'tis a fact and a shame that many have been and are turned from the church door by the general haughty demeanor or cool treatment of the more well-to-do class, including, perchance, the preacher. So much has this been the case that the sin of it is now coming home to the doors of the responsible people; the hard-handed, laboring classes so largely keep clear of the churches, that it has become the problem of problems for the clergy to know how to reach the men and women in the lower stratum of society. So disgusted has the working man become with the frivolity and shallow hypocrisy they have seen inside the "holy sanctuary" that now the clergy have to go to the toiler's place of business, the shop, and there preach to him. And the clergy are only too glad to get a hearing there; many are now going to the great factories and workshops and talking to great numbers of the employes during the noon hour.

This is indeed a very worthy enterprise. But it ought not to be necessary. Only recently a laboring man

was given space by one of the leading Christian periodicals of the country to tell why the popular churches were not reaching him and his sort, in which he pointed out the difference between the attitude of present-day Christianity and the attitude of Christ. He reminded his betters, the preachers, that the Savior had no trouble in getting the ear of the lower stratum of society. Such was his attitude toward them and his treatment of the meanest and lowliest of them that they voluntarily followed him about and hung upon his words, and felt honored to kiss his feet.

But the would-be laborers for Christ and worshipers in the synagogue are coming more and more to see the need and the virtue of putting themselves on a social level with the humblest toiler, clad in the most tattered threadbare homespun. Still, before pride and high-headedness are rooted out of the socalled churches of Christ there will be a mighty evolution of the creeds. For there are vast numbers in the sects of Christendom who will never learn, by ordinary means, that humility coupled with love is the first and foremost virtue of the true Christian.

Furthermore, let it be said that church-goers that habitually spurn the lowly or treat shabbily the poor, are not worshipers of the God of heaven, but of strange gods, maybe the god of gold, or the idol of show and sham. And this no matter what the name or fame of the creed, the costliness of the edifice or the towering height of the steeple! Even as these Zoramite dissenters, proud pompous and frivolous, did not worship the true God!

It seems that on page after page of this Book of Mormon story, principles are taught incidentally which all accord nicely with human experience. Let us note another. The Prophet Alma tells the poor castaways of the Zoramites that he is glad they have been maltreated by their wealthier fellow-religionists, so they would be humbled. And by being humbled they would be prepared to hear the word of the Lord. This is just the position that the lowly Nazarene took when later he came to earth. "Blessed are the poor in spirit for theirs is the kingdom of heaven." And "Except ye become as little children, ye shall not enter into the kingdom of heaven." A little child is humble and free from guile.

But Alma goes further and takes the stand that it is much more praiseworthy for a person to humble himself voluntarily than to be humiliated by circumstances. As far as we know, the Redeemer nor no other Bible character announced this doctrine, yet so pointed a fact is it that the truth of it strikes one as being almost self-evident. We all, most likely, will admit that a man or woman is entitled to far more credit for performing a good deed by choice than to be goaded to it by circumstances. So good are Alma's words upon this principle and so worthy of a prophet of the Highest, that we set them down again:

> And now as I said unto you, that because ye were compelled to be humble, ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?
>
> Yea. he that truly humbleth himself, and repenteth of his sins. and endureth to the end, the same shall be blessed; yea, much more blessed than they who are compelled to be humble because of their exceeding poverty;
>
> Therefore blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart; yea, without being brought to know the word, or even compelled to know, before they will believe.

These sayings appear to set forth a kindred doctrine, however, to the Savior's declaration: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29).

Again, this discourse of the Nephite leader upon the growth and necessity of faith is at once one of the most lucid and simple and at the same time, deeply philosophical, expositions of the subject in a few words that can be found in print. Read it again. If you are an unbeliever, read it over and over.

And how great is his joy in the soul that repententh.—Doc. & Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Reward of Temperate Living.

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones.

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint;

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.—Doctrine and Covenants 89:18-21.

This is a standing promise of the Lord to persons who keep the Word of Wisdom. Keeping the Word of Wisdom specifically means abstinence from alcoholic liquors, tobacco, tea and coffee, and eating seasonable and wholesome foods and these only in moderation. The letter and spirit of the Word of Wisdom as revealed through the Prophet Joseph Smith in 1833, amounts to nothing more nor less than the gospel of temperance, including moderation in all things.

Let us look into this promise and see what it is worth. It appears to us to be a wonderful statement when dissected and analyzed in connection with the law of temporal salvation. The promise includes a temporal blessing and a spiritual blessing. Suppose we talk about the temporal blessing first; for the other comes largely as a result of that.

What is the temporal blessing promised to the individual that practices the Word of Wisdom, that is, to the temperate man? It is just the plain, prosaic blessing of good health. And to know the full value of that, you should ask the sick man.

But which of us would not name health of body as the richest temporal gift that mortal can receive or enjoy? We recall that the dollar-loving Mr. Rockefeller was willing to give a million dollars to the man who could cure him of his stomach trouble. And failing to find this man, he cured it himself by simple and light eating, by being temperate—by keeping the Word of Wisdom, if you please.

The promise says that those who observe Jehovah's temperance law "shall run and not be weary, and shall walk and not faint." That, of course, is merely an indication of good health. However, the last of this promise of the Lord is a somewhat remarkable statement. "And I, the Lord, give unto them a promise, that the destroying angel shall pass by them as the children of Israel, and not slay them." Here is something to think about. What does it mean? Does it mean that the Almighty is liable to scourge the land with the slaughter of the first-born of every house as happened in ancient Egypt? Most likely not. Is

that the only kind of scourge that ever visits a country?

There are every whit as destructive agencies making the rounds today as the destroying angel of old. Not wishing to label this latter-day destroying angel any particular plague, we but suggest an item or two that it might stand for. It seems to us that one of the most terrible of modern destructive agencies is disease. Look at the inroads this monster is making into the ranks of humankind. If there is no angel with flaming sword, claiming one victim here and another there, there is a manifold greater scourge to fear and avoid in the various maladies that stalk abroad in the land, and in all lands, laying a grim finger upon this person and that. Just now there is being waged a more or less concerted effort to stem the tide of tuberculosis that cuts off so many thousands of lives every year. Again, typhoid fever, pneumonia, etc., claim their victims by the tens of thousands.

But what has this to do with temperate living? Very much indeed. Only too few people know how much. Mode of living has as much to do with avoiding disease as sunshine has to do with the growing of plants. It isclaimed that consumption is in many cases hereditary, inherited from parents by children. It is true also that affections like smallpox, cholera, etc., come by epidemics and one person may contract them from another. However, it is well known that even contagious and inherited diseases have much less chance of fastening themselves upon a person who has preserved his physical powers to the fullest by clean, simple, temperate living.

And what shall we say of the long list of disorders that people almost wholly bring upon themselves by intemperance and careless living? Take the two we have mentioned, typhoid fever and pneumonia. Physicians well know that these dread diseases often fasten themselves upon debauched or "run-down" systems. 'Tis true that the system may be "run-down" from over-work. But usually strong drink, continued use of tobacco, tea or coffee, or overeating, has so reduced the physical vitality that the victim is but a plaything for the disease. You might want to remind us that typhoid germs are usually taken into the stomach in the water we drink or the food we eat. Granted. But those deadly germs will not take root in the healthy system. They find soil only in the abused, debilitated system. Many people unconsciously swallow such bacteria, who never take the disease, simply because disease feeds upon weakness and corruption, as maggots thrive in putrid flesh. Topers, tobacco-users, tea- and coffee-drinkers, gormandizers and those intemperate in other ways are most likely slowly wearing their bodies down to a state where maladies can settle down upon them and destroy them.

Think now of dyspepsia and appendicitis, from which so many people suffer. Few people would ever be afflicted by either, if they ate sparingly and avoided alcoholic beverages, tobacco, tea and coffee. The latter disorder, as well as rheumatism, is known to be aggravated by a heavy meat diet, which the Word of Wisdom warns against. And so we could go on to illustrate by specifically considering disease after disease and its connection with intemperance.

We trust these few scattering thoughts may suggest to you one of the guises in which this latter-day destroying angel is abroad in the land. We have tried to indicate how observance of the Word of Wisdom, the temperance law of God, can shield you from his destroying power, how he may "pass by you as the children of Israel and not slay you" if you will keep this law of temporal salvation.

How about the spiritual blessing contained in this divine promise? It is that the men and women that keep this commandment "shall find wisdom and great treasures of knowledge, even hidden treasures." What has drinking, eating and using tobacco to do with gaining knowledge and wisdom? Very much. Did you ever see an educated drunkard—unless he received his training before he became a drunkard?

Do you see many tobacco-saturated persons, heavy tea- or coffee-drinkers or gormandizers who even have a desire to ascend the heights of learning, to find out God's truth? It is simply because such persons do not feel the gush and ardor of good health. Their health is impaired by their taking into their bodies things that are not good for them. And when one's body is disordered, the individual is thrown out of harmony with nature and God, and the result is he does not care for drinking in the great truths that the All-wise constantly reveals to man in divers ways. The intemperate person's body is debauched, his organs sluggish and hence his mind is not in a condition to search after truth, his soul is not in a condition to absorb the truths of eternity. We know how stupid we feel and how slow our brain works by merely overeating ourselves, to say nothing of the grosser infractions of the temperance law.

But consider the temperate man, the man of moderation in all things. His body is full of vigor, his mind alert and his soul in tune with the soul of nature, with the soul of the universe, with the soul of truth, with the Soul of heaven. Like the wireless receiver that is nicely adjusted he can receive impressions from near and far. God's storehouse of knowledge is unlocked to him and its treasures may flow into his soul as a stream of living water. And of what use is knowledge? It is through knowledge that wisdom comes; it is through knowledge ripened into wisdom that salvation comes. We could not be saved in our Father's kingdom without them. And it follows that the more of them we obtain, the faster we will be saved, the sooner we will win salvation, the higher we will climb to exaltation and glory here and hereafter.

Surely, rich enough are the blessings the Lord promised through the Prophet Joseph Smith, to them that will keep the Word of Wisdom in the spirit and letter thereof. Surely, when we look deep enough into these promises we will see that they follow observance of the Word of Wisdom as a natural consequence.

Surely the God of all truth was with this youthful prophet when he announced such a mighty law with such remarkable promises attending!

SIGNIFICANT STATISTICS.

The following communication from Brother R. Michelsen of Salt Lake City, gives some statistics which are of value as showing features of the moral status of the "Mormon" people in Utah in comparison with non-"Mormons:"

To the Editor:

To the man of affairs and experience I believe reliable statistics regarding any work or proposition have a more telling effect than most arguments that may be presented. and for this reason I would suggest that you give space occasionally to some that relate to our Church and people.

I have collected a few statistics at random that are well worth giving some prominence. For instance, I learn from Elder David A. Smith, now in the presiding bishopric, but for a number of years employed in the county clerk's office, Salt Lake City, that for the year 1905 there were filed 87 cases of divorces per month, resulting in an average of 30 divorces per month; yet of this number there were only two couples that had been married in the Temple—only two cases for the entire year.

It is true that this will not represent all the "Mormon" divorces for the county, but it is probably safe to say that at least one-half the "Mormon" marriages are solemnized in the temples—typical "Mormon" marraiges, and therefore the record above is a very noteworthy one, as showing the deep regard for the marriage covenant by the "Mormon" people.

Again, in 1907, a census was taken of the inmates in the Utah penitentiary, showing 215 inmates; and of this number 10 were "Mormons" and 5 more were of "Mormon" parentage; this in the state of Utah where about 75 per cent of the population are "Mormons."

According to a report by Carrol D. Wright, United States Commissioner, there were 166.125 "Mormons" in 1890, and in 1906 the number was 396.354, an increase of 138 per cent in sixteen years. No other religious denomination had increased as largely within the same period. according to said report. and our Church now ranks eighth in numbers among the denominations in the United States.

According to the last census, Utah ranks fourth in an educational way; the following states only showing a better record: Iowa, Kansas and Nebraska. It should be remembered that Utah has a large number of mining towns and smelters, that usually attract a large number of foreign and illiterate

record down.
persons, which of course tends to keep the
According to a late report by state superintendent of schools, A. C. Nelson, Utah now has almost one-third of her population in the school-rooms.

If desired, you will be able to verify these figures very readily, and to me they are a strong testimony of the integrity and educational standard of our people and state.

Yours very truly,
R. Michelsen.

MORMONISM AND THE MILLENNIAL REIGN.

A DISCOURSE DELIVERED IN THE TABERNACLE, SALT LAKE CITY, MAY 19, 1907, BY ELDER ORSON F. WHITNEY, OF THE TWELVE.

I earnestly hope that the Holy Spirit, with "the peace that passeth understanding," will rest upon us this afternoon, that we may realize the blessings for which we have prayed in assembling here to worship God.

This is a day set apart throughout Christendom for the holding of peace meetings, the object of which is the awakening of a sentiment which it is hoped will eventually bear fruit in the disarmament of the nations and the ushering in of the Millennial reign of peace. There are no people under the sun more interested in this great subject than the Latter-day Saints. There is no religion that points more definitely to that period of universal amity than the religion which the world calls "Mormonism," The reign of brotherhood and good will which the prophets have predicted, which the poets have sung, and which good men and women all down the ages have looked forward to with fond anticipation, is one of the great purposes for which this religion was instituted.

Joseph Smith's Mission.

The mission of the martyred founder of our Church was to restore the gospel of Christ, to bring back the lost knowledge of God, and prepare the way before the coming of the King of Kings; the advent of that blest era when men will beat their swords into plowshares and their spears into pruning hooks; when peace will spread her white wings over the universe, and war will sit at her feet and learn wisdom for a thousand years. Therefore I stand upon solid ground in saying that no people contemplate with more interest this devoutly wished for consummation, than the people called "Mormons"—the Latter-day Saints.

Joseph the prophet was asked to interpret the Revelation of St. John, and in a series of answers and questions on the Apocalypse, he wrote as follows:

The Apocalypse Explained.

"What is the sea of glass spoken of by John, fourth chapter and sixth verse of the Revelation?" Answer: "It is the earth, in its sanctified, immortal and eternal state."

"What are we to understand by the four beasts, spoken of in the same verse?' "They are figurative expressions, used by the Revelator John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal is in the likeness of that which is spiritual; the spirit of man is the likeness of his person, as also the spirit of the beast, and every other creature which God has created."

"What are we to understand by the book which John saw, which was sealed on the back with seven seals?" "We are to understand that it contains the revealed will, mysteries and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance or its temporal existence."

"What are we to understand by the seven seals with which it was sealed?" "We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh."

"What are we to understand by the angel ascending from the east, Revelation seventh chapter and second verse?" "We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of Israel; wherefore he crieth unto the four angels having the everlasting gospel, saying 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in the foreheads;' and if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things."

"What are we to understand by the sounding of the trumpets, mentioned in the eighth chapter of the Revelation?" "We are to understand that as God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the preparing of the way before the time of his coming."

Breadth of "Mormonism."

There are some people who understand "Mormonism" so imperfectly that they imagine it to be a narrow religion—that its views are circumscribed, its principles bad, and its aims and motives selfish and earth-bound. But those who have embraced the faith, and understand it for what it is, know to the contrary. There is no system of religion or philosophy that takes such broad and comprehensive views, that

is so generous, so magnanimous, and so charitable, as this same unpopular and decried religion. "Mormonism," in giving an account of the creation, declares that God in the beginning said: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever." This is the whole scheme of creation and redemption, the whole purpose of human existence, in a nutshell, as enunciated by the Prophet Joseph Smith. In these few words he places the entire plan of God in relation to this earth and the human family, before the eyes of mankind.

The Pre-Existence.

We learn from his heaven-inspired teachings that this earth was not created, as some Christians believe, out of nothing. Mormonism teaches the eternity of matter, the eternity of spirit, the eternity of intelligence. It declares that God created the earth, and man, and woman, and all things that the earth contains, firstly, in the spirit, and afterwards in the body; that he created them out of materials already in existence; and that the purpose of placing man upon the earth was to prove him, to see whether he would or would not obey all that the Lord should command him. It explains that our first estate was the spirit life, where all things were created in the spirit, and where we were required to "walk by sight." Having kept our first estate, we have been permitted to come into this our second estate, here to receive mortal bodies, and "walk by faith," thus going on from stage to stage of spiritual development.

In the pre-existent life, Lucifer, we are told, offered himself as the savior of the world; but he proposed to save man in his sins, to destroy human agency, to usurp the throne of God and reign in his stead. But there was another and worthier being, who proposed to save man from his sins. He offered his life to redeem mankind, but left all free to accept or reject the truth—to choose between good and evil, right and wrong; and he was accepted as the Savior, "the Lamb slain from before the foundation of the world." Lucifer rebelled because of this choice, and there were many who followed after him—even a third of God's children in the spirit. They kept not their first estate; they were cast out of heaven, and they now wander bodiless up and down the earth, seeking whom they can seduce from their allegiance. But two-thirds of God's children, having kept their first estate, were permitted to tabernacle in the flesh—to have a probation upon this earth, and merit, if they would, salvation and exaltation in the world to come.

What "Mormonism" Contemplates.

Mormonism contemplates the development of man into a God; the converting of earth into heaven; and the purpose and work of Divinity all down the ages has been the lifting up of the human race, the establishment of universal righteousness and peace, the sanctification and ultimate glorification of this planet, which is destined to shine as a celestial sphere, the abode of celestial beings forever. John the revelator, looking down the vista of time, saw "a sea of glass mingled with fire;" and Joseph Smith declared this to be the earth in its immortal and eternal state, when it should have fulfilled the measure of its creation and become crowned with the presence of its Creator. He taught that the earth is capable of obeying law; that it "abides a celestial law," and by that law shall it be sanctified, and by that law shall it be glorified, and beings of a celestial order shall inherit it.

The Two Creations.

It is "Mormon" doctrine that man was created in the spirit before he was clothed in the flesh; and not only man, but the animals, the trees, the plants, the flowers, and the earth itself—all were created in the spirit before they were formed in the body. In answer to the question: "What are the four beasts that John saw?" Joseph Smith declared that they represented the different orders of beings, the various creations of God, "in the enjoyment of their eternal felicity." In other words, man is not the only creature that God intends to immortalize—to perpetuate. He never made anything for the purpose of destroying it. He created Man, the child of God, formed in his image and endowed with divine attributes, "is that he might have joy"—eternal joy, and become like unto his Father and God. He who created the beasts of the field, the fowls of the air, the plants, the trees, the shrubs, the flowers, and all living things, in the spirit, before they were created in the body, intends to redeem them and perpetuate them in heavenly glory.

The World's True History.

As to the book sealed with seven seals, which John saw, our prophet says in effect thit is is the history—the true history of the world. We learn from him that there is a period of 7,000 years, in which the earth will fulfill its mortal mission. What are these 7,000 years but seven great days, during which this planet will pass through its probation, laboring six days and resting upon the seventh, which is the Millennium of peace, the Sabbath of the world? God did not create the universe in six days of 24 hours each. The warning given to Adam in the Garden of Eden—"the day thou eatest thereof thou shalt surely die," evidently had no reference to the days of our earth, based upon the revolutions of this planet. But there is a great planet called Kolob, nearest to the throne of God; a planet that

revolves once in a thousand years. Was it not a day on Kolob that was meant when the Lord said to Adam: "The day thou eatest thereof thou shalt surely die?" Adam lived to be 930 years old, and so died within the day; but that day was a thousand years in duration. We have a hint of this same period—one of God's days—in the writings of the apostle Peter, who says: "A day with the Lord is as a thousand years, and a thousand years as one day." I infer that God gave our earth six days in which to labor, and inasmuch as he rested upon the seventh day and sanctified it, he expects the earth, after it has completed its week of mortal toil, to rest upon its Sabbath. He has also required man, for his own good, to labor six days and rest upon the seventh, according to the reckoning of this planet.

The book that was opened seal by seal is the true history of this world, not what men call "history," full of errors, full of prejudice, full of falsehood and favoritism; but what the eye of God has seen and the recording angel has written. Napoleon the Great once said: "What is history but what we agree it shall be?" It was his custom, after a battle, to call his generals together, hear their reports, and then write the history of the battle, according to the statements agreed upon. But it would necessarily be an imperfect history. The picture of a battle can only be the picture of a single moment of that battle. In another instant, as by the turning of a kaleidoscope, all is changed. What painter can depict it in its fulness? What tongue or pen can describe it? What historian, filled with prejudice, with sectional feeling, can write a true history, either of friends or foes? But there is a historian who has no bias, no prejudice, no interest in distorting facts, and no desire to distort them. He has written the truth, and truth, says Mormonism "is the knowledge of things as they are, as they have been and as they will be." John, on Patmos, saw that a day would come when the risen dead, small and great, would be summoned before "the Great White Throne," where "the books" would be opened, and the dead would be judged out of the things written in the books, every man according to his works.

Where We Now Stand.

God gave this earth seven great periods of time, and according to our received chronology, four of these periods, or 4,000 years, four days, had passed before Christ came: while nearly 2,000 years, or two of those days, have passed since he came. So that we now stand—where? In the Saturday evening of human history. The tired earth is completing the toils of its long and weary week, and morning will dawn upon the Millennium, the thousand years of peace, the Sabbath of the world.

Antiquity of "Mormonism."

"Mormonism" is not purely a modern movement. If you want to know when it began its work, it will point you to a period far back of the time when Jesus Christ came in the flesh. It will tell you that the salvation of man and the redemption of the earth were predetermined, and a Savior provided, and a Gospel framed embodying the principles of eternal progression, even before this planet was created. Joseph Smith declared that God, in the beginning, "finding himself in the midst of spirits and glory, because he was more intelligent, saw fit to institute laws whereby the rest might have a privilege to advance like himself." Evidently this was the origin of the Gospel, everlasting and unchangeable. Hence Paul said concerning it: "Though we or an angel from heaven preach any other gospel unto you, let him be accursed." There is no other gospel; there is no other name given under heaven than Jesus Christ, whereby men can be saved; and this great Gospel has come down from the eternities, where it was instituted as the means of man's salvation and eternal progress. Because the Bible does not tell all things concerning God's dealings with man, we must not conclude that he has neglected any portion of his children, or failed to provide for their everlasting welfare. The Bible is but one book; there are other records equally sacred, equally divine, that tell of God's dealings with man, and show that his eye has been upon his work from the beginning, and that he has been engineering it all down the ages.

When God placed Adam and Eve in the Garden of Eden, he began a work for man's progression. When man fell from Eden, although it was a step downward, it was also a step onward. "Adam fell that man might be." In other words, he fell that those waiting spirits might be "added upon," according to the promise of God—might have mortal bodies in which to work out their salvation, under the grace of God, by obedience to the requirements of the Gospel. Adam had to obey the Gospel. He was required to believe in God, to repent of his sins, that he might be worthy to receive the Holy Ghost, the heavenly monitor and guide. After his fall he was commanded to build an altar and sacrifice a lamb thereon, and while thus engaged he was informed by an angel who appeared to him that this lamb was a type, a foreshadowing of the Lamb of God, already slain theoretically in the heavens, but who would come and be slain in reality upon the earth. Adam's offering symbolized that greater sacrifice, and he was taught, just as we are taught, to look unto Christ for salvation. The redemption wrought out by our Savior is retroactive and proactive, reaching backward and forward, and saving all men by obedience to the laws and ordinances of the Gospel, administered for the living and the dead. "Mormonism" teaches that this same Gospel was given to Enoch, to Noah, to Abraham, to Moses,—in a series of dispensations before Christ, who was its author in the pre-existent life. When he came to earth, he chose his apostles, 12 at Jerusalem, 12 upon the American continent,

and established his church, and caused the gospel to be preached in all the world as a witness unto all nations.

The Gospel Restored.

After the world had departed from the truth, it became necessary, as it had been many times before, to restore the Gospel, to bring back the truth; and in this, the dispensation of the fulness of times, the Lord will gather together all things in Christ, both in heaven and upon the earth. For this purpose he has raised up another Prophet, and in this faith called "Mormonism," we have no new religion, but the everlasting and unchangeable Gospel, the same yesterday, today, and forever. It has been restored for the last time. At the opening of the sixth trumpet, John the revelator "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue, and people, saying with a loud voice: 'Fear God and give glory to him for the hour of his judgment is come. "Mormonism" fulfills that prophetic vision. These are the days of the gathering of Israel. The keys of Elias have been committed to the modern Prophet and his successors, and the gathering of the 12 tribes, "the dispersed of Judah" and "the outcasts of Israel," from "the four quarters of the earth," has begun.

The Outlook.

The restoration of the Gospel, the coming of the Son of God, the Millennial reign of peace, during which a work will be done to prepare the world for still greater things, —all this is proclaimed by "Mormonism." Hence, upon this day of days, looking forward to that blessed consummation, when man shall cease to hate his fellow man; when nation shall not rise against nation, neither learn war any more; when the animal world shall subsist upon the vegetable world, no longer tearing and rending each other; when man shall set the example to the brute creation by lifting up an ensign of peace; upon this day we hail with glad acclaim a movement looking to the advent of that "era of good feeling" when the poet's dream and the prophet's vision will be realized.

"Till the war drum throbs no longer,
and the battle-flags are furled
In the parliament of man, the federation
of the world."

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore they must remain filthy still.—Doc. & Cov.

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. —Doc. & Cov.

The Missions.

NORTHERN STATES MISSION.

The Manitoba elders and Church members will convene in conference at Winnipeg, May 16, and would be pleased to take care of all strangers that may wish to attend.

Resuscitation.

We append part of a letter from Pres. P. J. Ricks about his findings in one of the southern Illinois counties:

"Johnson county at one time offered a fruitful field, and many honest hearts accepted the gospel message. But as time wore on many moved away; families were divided and the elders seemed to forget this portion of the state; so when Elders Bowen and Barkdull were sent here they found the ruins of a neglected field; however their presence awakened the remaining Saints.

"Sunday, April 18, a gathering of the members took place at the home of Mrs. Chas. Wright. A dinner, which would have done justice to the court of England, was served by Sisters Wright, Bennet Parks and Wm. Francis. A testimony and sacrament meeting followed and the Saints and elders bore strong testimonies to the divinity of the gospel of Christ and the mission of the Prophet Joseph Smith. The county court house was obtained and five well attended meetings held. Prospects point to even greater accomplishments than ever before, and we see the Spirit of God striving with man."

In Northern Illinois.

Following much united and determined effort on the part of the elders laboring in Chicago, the homes of the people are being opened. As many as a dozen Books of Mormon are distributed in a day. To see a few yield to the commandment to be baptized gives reason to feel hopeful. After a fine service April 22, Mary E. Gotchy was baptized by Elder Jos. A. Geddes. April 23 the Myers family, including father mother and eldest son, were led into the water by Elder George F. Sturm, making a total of four baptisms during the week.

The elders of Joliet, Ill., at the request of the family, conducted the funeral services over the remains of a friend, Mrs. Warren. Elder W. N. Eyre delivered the sermon, speaking on man's mission on earth, the justice of God, and salvation for the dead. "I have heard of a beautiful City" was the favorite hymn of the deceased and was sung by special request. The remains were taken to the New Elmhurst cemetery where we sung, "I Need Thee Every Hour." The dedicatory prayer was offered by Elder N. C. Christensen. The services

were spoken very favorably of by many of those in attendance.

Heart Throbs of a Minnesota Investigator.

This interesting letter was received by Elder Broadbent, who is presiding in Minnesota:

Dear Brother:

Your letter, book and tracts have been received by me, and I thank you very much for your kindness. I am reading the book and think it is a blessed record. I believe it is an inspired writing of the Spirt of God. I am looking to the Lord for wisdom and understanding, for the ways of the Lord are good.

I am convinced that you are teaching the truth, and that you are the true Church of Jesus Christ the living Son of God. Praise the Lord for his loving kindness and wonderful work! I hope God is willing that I shall come down some time this spring to see you and be baptized, for I believe that it is the teaching of God to repent and be baptized for the remission of sins. I believe that the Latter-day Saints are the true Saints of Jesus Christ the living Son of God. God bless all you Saints.

Well, brother, I hope this letter will find you well and happy in the work of the Lord. Pray for me. Thanking you very much for your loving kindness, I remain,

Your brother,

Emil E. Mittag.

Baptisms in Southern Indiana.

After several meetings held among the good people of Robison, Green county, Indiana, in which a most excellent spirit prevailed, the following five persons were led into the waters of baptism, April 18, by Pres. E. W. Marchant: Alice Lewis, Jacob Niel, Lydia Lewis. Wm. Niel and Goldie Lewis. As the elders were preparing to leave to fill other appointments, three young men asked them to remain another day, for they were ready to be baptized. It will please all the missionaries who have labored in Green county, Indiana, to know that such old and true friends as Amos Lewis, Henry Lewis and Barney Lewis have decided to join hands with us in the building up of God's kingdom. As they are young men of integrity, their conversion brings encouragement to those that work in that part of the vineyard. We welcome them to our ranks and bid them partake of the joy and happiness gained by laboring for the spread of truth.

While in Robison, Pres. E. W. Marchant assisted the elders in reorganizing the Sunday school. T. J. Neal was sustained as superintendent and Anna Jackson, secretary, with Goldie Collins as assistant. Also forty young people gathered to take part in organizing a choir. Amos Lewis was chosen chorister and each part was well represented. Wednesday evening was appointed as practice night. We wish this young choir success.

April 22, 23, five of our Father's children were baptized by Elder R. F. Shumway, at Mifflin. Indiana. Those baptized were Edgar Reasor, his wife and his three brothers, Volla Reasor, Calvin L. Reasor, and Richard S. Reasor. Sunday, April 25, a large crowd gathered at the waters in Sulphur, Indiana, to watch the ordinance of baptism performed for four honest souls. Elder Byron Harris officiated, taking the following into the water: Goldie Wiseman, Byron Wiseman, Mattie Harris and Vercie Harris.

EASTERN STATES MISSION.

Brooklyn: John S. Allen, president, 420 West 124th street, New York. Elder Jos. H. Watkins, Jr., who is in charge of the work in the city of Brooklyn, reports that the elders are laboring with energy, and meeting with success. At our recent Sunday night service. Elder Joseph Folkman and C. E. Dinwoodey, from the mission office, were the speakers. Elder Folkman delivered a very earnest and impressive discourse. Elder M. D. Beauregard, who has been laboring in Newark, N. J., has been released after filling a faithful mission. While tracting in New York City recently Elder George H. Ogden met a lady who had been to Salt Lake City. He was invited into her house and they engaged in a long conversation. The lady spoke very highly of the "Mormon" people as she had found them. At the conclusion of the interview she purchased a Book of Mormon, and gave Elder Ogden a hearty invitation to call again.

East Pennsylvania: W. R. Dredge. 3528 N. Sydenham street. Philadelphia, Pa. A very successful branch conference was held at Trenton, N. J., on Sunday, April 25. President Dredge, Elder A. B. Andrus, mission secretary, and Elders Jas. Lawrence Heywood, Emil L. Huber and John F. Moody were in attendance. The last two have been laboring in Trenton for some time, doing a good work. The meetings of the conference were well attended and those present seemed to be well pleased with the discourses of the brethren. On Saturday a large and enthusiastic street meeting was held.

Maine: Wm. H. Steed. president, 385 Cumberland Ave., Portland, Me. In retracting the elders are meeting many friends. Elders A. G. Jewkes, Jr., and D. M. Layton called at a home where they had previously left a Book of Mormon. They were received very kindly and were given the opportunity of talking at some length upon the principles of the gospel. Elder Wm. R. Andrus visited a person to whom he had sold a Book of Mormon and a Voice of Warning. The purchaser has read the books and liked them so well that he bought others to send to friends. Brother Andrus, after a long conversation, was given a warm invitation to return, his friend remarking, "The reason that people

don't like you, is because they do not understand your teachings." Elder Layton relates the following incident: "While tracting, recently, I met a gentleman who was a clerk in a store. I offered him a gospel tract, but he refused to accept it, remarking that he was not a religious man. Upon talking with him further, he said that he had lived in Salt Lake City for esveral years, and had found the 'Mormons' to be the best people he had ever met." A decided increase is noted in the reports of the work done, which is very encouraging.

New England: Samuel Gerrard, president, 57 Worcester street, Boston, Mass. Successful open-air meeting are being held in Boston. The elders laboring in Lynn and Malden are achieving results in their labors. The "Lynn Item" reported very favorably an interview held with Elder John L. Price. The result is being felt for good.

New Hampshire: John G. Allred, president, 31 South street, Concord, N. H. Elders in this conference seem to be pursuing their labors with energy, and are doing a creditable work in the distribution of literature. Elder Edwin Quigley, while in attendance at a Sunday school in one of Nashua's prominent churches, was given the privilege of speaking to the class upon the subject of Paul's conversion, which was the lesson being studied. A teacher in one of Concord's Sunday schools delivered a very fair and impartial lecture on the Book of Mormon to his class. The teacher had recently purchased a copy of that work from one of the elders.

New York: Charles H. Owen, president, 148 N. Pearl street, Albany, N. Y. Open-air gatherings are now held in Toronto, Canada, and are well attended by people who seem to be interested. President Owen and Elder H. C. C. Rich, Jr., have been traveling through the north-western part of the state. While they find considerable prejudice, they believe there are many honest-hearted people residing there.

North West Virginia: O. F. Rice, president, box 371 Fairmont, West Va. Elders John F. Warner and Ephraim Haslam have been doing something worth while in Tyler. Recently a family there sent for them, desiring to hear them talk on the gospel. In Randolph, Elders H. S. Hartley, J. E. Simons, Chester Johnson and Thomas Oldroyd are meeting with success and holding some well attended meetings. The elders laboring in Richardson were recently given the privilege of speaking in one of the churches, during the service. President Rice and Elder R. J. Barton report that they are holding well attended cottage-meetings in Fairmont.

Rhode Island: Frank A. Thorley, president, 315 Broadway, Providence, R. I. The stormy weather has greatly retarded the work of tracting; however, the brethren are using the time in visiting among the Saints and friends. Nearly every day the elders meet people who have visited Utah, and have had an opportunity of seeing the "Mormon" people as they are; and in every instance they have a kind word to say of Utah and the "Mormons."

South West Virginia: Frank Leavitt, president, box 686, Huntington, W. Va. A series of twelve well attended and successful meetings was recently held near Charleston, at the conclusion of which occurred a baptismal service. One of the converts baptized was 83 years of age and has been known throughout the surrounding country as an infidel. A baptismal service was also held at Huntington. The work throughout the conference is forging ahead and fruitage is being realized from the faithful, energetic work the elders are doing.

A. B. Andrus, secretary.

WESTERN STATES MISSION.

Arrivals.

Elders Wm. J. Tanner, S. J. Hatch, Hyrum H. Cardon and Erban Green have just joined our force and will labor with us as embassadors of truth.

Meeting Place Prepared.

Elder Wm. Redd, head of the Nebraska conference, tells us that the hall located at 2709 Leavenworth street. Omaha, is now furnished and is a comfortable place for the Saints and friends to meet. It is situated in a pleasant location and is easily reached from any part of the city.

Increasing Results.

The elders of North Colorado report that conditions are very favorable for a good work to be done there. We feel that a good work will be done if the elders can continue to meet with such success as they have met with during the past few weeks. There are eight laborers in the conference. Last week they sold 57 Books of Mormon and 139 other books. They could have sold more, had the supply not run out. Their meetings are well attended and most of the people are desirous of getting some kind of literature.

Transfers.

Elder T. Ross Wilson has been transferred from the Denver district to North Colorado. Elder Alvin S. Jackson who has been laboring in the office for the past year, leaves in a few days to take charge of the North Colorado conference. Elder Heber W. Perry who now holds that position will come to Denver to succeed Elder Joseph E. May as presiding elder of the Denver conference. Elder May will return home in the near future. Elder J. C.

Russell has arrived from the Nebraska conference and will labor in Denver.

The Situation.

The elders of the Denver conference, report affairs in good shape. The sale of Books of Mormon is increasing with the coming spring. Many gospel conversations and invitations to return, are reported. It is wonderful how rapidly the wall of prejudice is being broken down. Many houses that heretofore have been closed to the latter-day tidings are now wide open and the brethren come and go freely. Several people have applied for baptism, notable among them is a family of nine, four of which have applied and two others are on the brink of the hill where the gospel light, like the rising sun, will point the way as soon as they yield to the conviction they feel. The elders met this family for the first time in the early weeks of 1909.

We have arranged for a baptismal service, Friday, May 7.

Our Sunday school has a membership of about 70, with an average attendance of 55. We are working hard to make it interesting for the present pupils and at the same time increase the number until we will have to build a new church to accommodate them.

Pres. John L. Herrick and family with two of the office elders have gone to Colorado Springs and Pueblo, where they will favor the Saints and investigators of those places with a musical feast. We hope this will be the means of reviving the spirit of the dead branches and stimulating the living ones to stronger endeavor.

CALIFORNIA MISSION.

A Notable Conference.

The semi-annual conference of the San Francisco conference convened at Oakland, Saturday and Sunday, April 24 and 25. Pres. Jos. E. Robinson presided and conducted the services throughout. At the Priesthood meeting Saturday, Pres. Robinson gave an encouraging report of general conditions in the mission, and urged the elders to spare no pains to accomplish more in the future. He said that during the first three months of this year the missionaries sold more Books of Mormon and more miscellaneous books than they had sold all last year. Nearly one-half as many tracts had been distributed in the first quarter of 1909 as in all of 1908. A like percentage of improvement was shown in the various other lines of regular missionary activities. Eleven converts were baptized in the conference during the quarter.

The excellent reports and firm testimonies of the twenty-four elders present were unmistakable evidence of faithful and diligent labor. The brethren who had worked in the country and had depended upon the hospitality of the people for food and shelter were exultant over the kindnesses shown them and the good results obtained.

Elder Jacob Magleby succeeds Elder Leonard Billings as president of the San Francisco conference. Brother Billings was released to assume his duties as bishop of his home ward in Oregon. Elder H. H. Redd was transferred to the Los Angeles region, and Elder Heber T. Robertson was released. Pres. Robinson made assignments as follows:

San Francisco: Jacob ,Magleby conference president, 1443 Baker street; Clarence E. Jones, David G. Simmons, H. W. Anderson, F. B. Critchlow, Simon Hutchinson. Oakland: Leroy M. Morris, presiding, 363 29th street; Alvin Keddington, W. B. Farr, Leroy Walker, James Miller. Sacramento: Fred T. Christensen presiding, 1116 12th street; Richard M. Baker, Geo. C. Ramsey, Levi A. Taylor, Louis A. Decker, V. F. McConkie. San Jose: Nathaniel W. Merkeley, presiding, 43 South 5th street; Wm. G. Steele, Jr. Eureka: Jay W. Dunyon, presiding and Jos. W. Covington.

Sunday, April 25. Three well attended meetings took place in the Maccabee Temple. Pres. J. E. Robinson, Prof. Francis Kirkham, post graduate student at Leland Stanford university, Elder Billings, retiring president of the conference, Elder J. Magleby, new conference president, and several of the senior class all spoke with force and power on the many beautiful principles and ordinances of the salvation plan restored to earth through the instrumentality of the Prophet Joseph. Elder Alvin Reddington delighted the congregation with his singing. All in all the convening was most profitable from every standpoint. The spirit manifested by friends and strangers present demonstrates that there is an awakening to the truth among the people of California. The future will see a rich fruitage.

As a happy conclusion to the conference the elders joined with Saints and friends in a social and program Monday night, April 26, in Castle Hall, Oakland. The artistically decorated hall, the up-to-date music and the delicious refreshments combined to make those present feel the worth of good wholesome social life indulged in by the "Mormons."

Elder Leroy M. Morris,
Mission Secretary.

CENTRAL STATES MISSION.

At Walnut, Kan., Sister Rachel Sutcliff was baptized May 2 by Elder H. P. Brockbank.

Four baptisms and three children blest are two items of the report of Elder J. F. Rassmussen for last month.

Pres. T. R. Greer of the West Kansas elders has been occupied several days in beautifying the church grounds in St. John.

Pres. Jas. S. Crane, of the North Texas conference says his men generally have

been well entertained and given a respectful hearing by the people, during the month of April.

There will be a conference of the North Texas elders and Saints at Kelsey, May 29, 30 and of those of South Texas at Silisbee, May 22, 23. To both of these gatherings the public is cordially invited.

Sister Lizzie L. Hooper of Timpson, Tex., writes: "Elders J. W. Johnson and Earl Carlisle have left their literature in almost every home in this place. The elders have made many friends here that will always be glad to have them among us."

The minister of a Campbellite church in Velvet Ridge, Ark., failed to put in an appearance to conduct a meeting therein which had been announced. Elder Albert W. Garfield says the good people invited him and companions to occupy the pulpit, which invitation was gladly accepted.

Elder J. T. Rasmusson furnishes incontestible evidence that the branch at Deerford, La., is growing. Recently he baptized three persons, whose names are, William Cook, William Benjamin Cook, and Alice Doughty. Meetings are held in the new chapel, though it is not yet finished, and the large attendance of friends as well as Saints promises continued growth.

A Physical Blessing.

Elder Byron Merrill, who with Elder Thomas L. Archibald is laboring in the vicinity of Hamburg, La., writes:

"As we were coming into the little place by the name of Hamburg where there are some Saints, an old lady came out and asked us to administer to her for her health. After explaining the ordinance to her we administered to her. She had not been out of the door yard for a month; the next day she was up town, having walked about a mile, and said she had never felt better in her life." Elder Merrill recently performed a baptism.

Could Not Suppress Her Conviction.

Elder Alma Neilson received a letter from Easterly, Tex., part of which is here given:

Since you have left here I feel it my duty that I should be baptized, and I ask you and your companion Elder Neils Christiansen if you will return as soon as you can. I hate to ask you to come back again, but I feel that I should not put it off. I am sorry I was not baptized while you were here. I know that you are teaching the only true gospel on earth. I know Joseph Smith was a prophet of God. Hoping that you will return, I remain,

Your sister in the gospel,

Mrs. Lucinda Perkins.

In answer to this letter the elders returned and baptized Sister Perkins. Following this Mr. William McWaits received the ordinance, the ninth person baptized in the vicinity by Elders Neilson and Christiansen since March 1.

TESTIMONY OF AN INDIAN.

Under a recent date Elder J. W. McDonald writes from Joplin, Mo., the following interesting account of the manner in which a Lamanite there received the Book of Mormon.

An incident occurred a few days since, which I thought might be of interest to the readers of your journal.

In visiting from house to house I called at the home of a Cherokee Indian. He seemed quite interested in the message I had to bring to him—the testimony of the restored gospel, and when I had explained to him concerning the Book of Mormon, the evidence of its genuineness, etc., he became deeply interested. He bought a copy, and asked me to come again in a few days, as he would like to hear more of the principles of the gospel.

When I returned he told me he had been sitting up most all night to read of the things pertaining to his forefathers. Said he, "I know it is true, and I never found anything that interested me so much." He brought out a history, in which the authors had attempted to solve the problem of the origin of the Indian, and said: "They try to tell me of my fathers, but after a lot of guessing they finally say they don't know. But now I know; this book tells me all about them; the evidence is so plain; the claims of this book agree so perfectly with the traditions handed down by my fathers, which makes it perfectly plain that the book is true, and I am so glad that you brought it to me."

I also left other literature with him, which he was very glad to receive. I hope and trust that he will be able to receive a testimony of the truth of this great latter-day work, and realize the blessings that are in store for the faithful of the Lamanites.

TEMPERANCE.

There's temperance in eating and temperance in drinking,
There's temperance in standing and temperance in thinking.
There's temperance in laughing and temperance in talking,
There's temperance in running and temperance in walking,
There's temperance in working and temperance in sleeping,
There's temperance in playing and temperance in weeping.

—Harrison County (O.) News.

He comprehendeth all things, and all things are before him, and all things are round about him: and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever.—Doc. & Cov.

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THE FOUNDATION AND THE EDIFICE.

BY D. HENRY.

How far is one saved who believes the gospel as the elders preach it, is baptized for the remission of sins and has received the laying on of hands for the gift of the Holy Ghost? What else is required after this, to be fully saved? Is it possible to be saved while we are clothed with mortal bodies? W. B., Underwood, Wash.

These queries open up a subject of large scope. They have been answered in substance many times over in one department or another of Liahona The Elders' Journal. Hence we will little more than indicate the answer to them here.

To "believe the gospel as the elders teach it," one must have faith in God the Father and in his Son Jesus Christ and in the Holy Ghost, as the God-head; must repent of his sins,— that is, forsake them; must be baptized by authorized agents of God for the remission of his sins; must receive the imposition of hands for the reception of the Holy Ghost by similarly authorized agents. How far does the acceptance of these principles and ordinances go toward salvation? Not very far, and yet a long way. We might ask, How far does the laying of the foundation go toward the completion of an edifice? The reply might again be, Not very far, yet a long way.

The foundation of your house does not amount to much if you stop there. Yet it is very essential when viewed in the light that you could not go on and erect a stable building without a foundation.

So with salvation. The four principles above enumerated are as the foundation of salvation. We call them the first principles, the fundamental or foundation principles of the gospel. By gaining a living faith in the Creator as a just rewarder of well-doing and punisher of ill-doing, then repenting of or forsaking evil ways, entering into a covenant with God in the waters of baptism, and receiving the gift of the Holy Ghost to aid you in choosing the better way in the future, you lay the foundation of your salvation. But who would think of stopping here? What every true religionist is working for is to see the ultimate completion of his salvation. If he is wise he lays the foundation well, is sure it is the one that will bear the weight of the mighty superstructure that he intends to rear upon it. One can erect some kind of a flimsy structure with little or no attention to foundation; but how long will it endure the storms of adverse forces?

It is true that some well-meaning Christians ground the hope of their salvation on less than these four foundation stones. Some think one of them sufficient, belief in Christ. But such person, some time or other, will come square up against the fact that he cannot proceed further without first coming back and perfecting the foundation, by adding all the other stones that belong there; namely, repentance, water baptism and baptism of the Spirit. Again, another class of Christians lay the foundation of their theological structure, or a part of it, and then unwittingly mistake it for the finished edifice. In other words, they profess faith in God, which is but the first rock in the ground work of the saving pro-

cess, and then try to induce themselves to believe that it is the whole, finished edifice, majestic and beautiful in its symmetry and perfection! Could anything be more absurd! Yet let us have all charity for such believers for many of them have never been taught any better.

Yes, it is a fact that some people hold belief in God and acceptance of Jesus as their Savior to be all that is necessary in order to complete their spiritual growth in God's kingdom. That is one reason why our querist asked the questions that head this article. Another reason is that even those who have had faith enough to accept the first four fundamental principles of the gospel, are inclined to think all is done. No, good friends, all is not then done. You have just got ready to erect your house, you have laid the foundation. You are now prepared to go on and build the superstructure of good works.

The New Testament is replete with evidence that the initiatory steps to be taken by the person desirous of salvation are those we have here stated. We need only cite one instance: At the Pentacostal feast, as a result of the preaching of the apostles, the people "were pricked in their hearts." Then they must have had faith, the first step. They asked, "Men and brethren, what shall we do?" Peter replied, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). The answer of the Chief of the apostles contains the next three steps, repentance, baptism and the reception of the Holy Ghost.

But nowhere in Holy Writ, if we read it in the spirit thereof, are we justified in taking the position that the convert should stop here. The apostles all tried to fasten upon the minds of their disciples the doctrine of the necessity of building upon this solid ground-work a superstructure of every-day right living. Does not Peter exhort, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," etc. (II Pet. 1:5-7) Does not James say, "Faith without works is dead"? etc. These are only sample expressions, touching the matter. But we will let reference to one more suffice. To my mind, Paul meets the issue squarely when he points out that we should go on to perfection after "leaving" (completing) the first principles of the gospel of Christ, or laying the foundation of repentance, faith, baptism and laying on of hands, etc. (Heb. 6:1).

By complying with the first principles of the salvation plan you put yourself into fellowship with God. Because you have obeyed the order of his kingdom. He knows best what is the firmest foundation upon which to build your salvation. By cultivating faith in the Almighty, we please him; by repenting of our sins we further please him, and he is ready to enlist himself in helping us; then we make a covenant with him in the baptismal waters by which he agrees to remit our sins and consider us one of his household; then we submit to the imposition of hands and he grants us another favor, the gift of the Holy Ghost, as a light to our path, to guide us "into all truth." The reason we take these primary steps at all is because we can labor to better advantage thereafter in working out "our salvation with fear and trembling," as Paul says. In fine, we can then soonest attain to ultimate redemption from sin, we can then soonest realize the meaning of the Savior's injunction, "Be ye therefore perfect even as your Father which is in heaven is perfect," (Matt. 5:48) which is the same thing.

No one can climb to such perfection in this present life. Hence no one can be "fully saved" here below. But one may go a long way toward it. And the further one goes toward reaching that glorious goal in this life, the less distance one will have to go in the world to come.

The man who works simply for the week's wages is likely never to earn more.

SPIRITS.

BY THE PROPHET JOSEPH SMITH, MILLENNIAL STAR, VOL. 44, PAGES 593 & 609.

(Continued.)

Having said so much upon general principles, without referring to the peculiar situation, power and influence of the magicians of Egypt, wizards and witches of the Jews, the oracles of the heathen, their necromancers, soothsayers and astrologers, the maniacs or those possessed of devils in the Apostles' days, we will notice and try to detect, so far as we have the Scriptures for our aid, some few instances of the development of false spirits in more modern times, and in this, our day.

The "French Prophets" were possessed of a spirt that deceived; they existed in Vivaris and Dauphany in great numbers in the year 1688; there were many boys and girls, from seven to twenty-five; they had strange fits as in tremblings and faintings, which made them stretch out their legs and arms as in a swoon; they remained awhile in trances, and coming out of them, uttered all that came in their mouths. [See Buck's Theological Dictionary].

Now God never had any prophets that acted in this way; there was nothing indecorous in the proceedings of the Lord's prophets in any age; neither had the Apostles nor prophets in the Apostles' day anything of this kind. Paul says, "Ye may all prophesy, one by one; and if anything be revealed to another, let the first hold his peace, for the spirit of the prophets is subject to the prophets;" but here we find that the prophets are subject to the spirit, and falling down, have twitchings, tumblings and faintings, through the influence of that spirit, being entirely under its control. Paul says, "Let everything be done decently and in order," but we will find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the fallings, twitchings, swoonings, shaking and trances of many of our modern revivalists.

Johanna Southcott professed to be a prophetess, and wrote a book of prophecies in 1804; she became the founder of a people that are now extant. She was to bring forth, in a place appointed, a son, that was to be the Messiah, which thing has failed. Independent of this, however, where do we read of a woman that was the founder of a church, in the Word of God? Paul told the women in his day, "To keep silence in the church," and that if they wished to know anything to ask their husbands at home; he would not suffer a woman "to rule, or to usurp authority in the church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle and order.

Jemimah Wilkinson was another prophetess that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven, where it still continues. Soon after, her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared that she had an immediate revelation. Now the Scriptures positively assert that "Christ is the first fruit, afterwards those that are Christ's at his coming, then cometh the end." But Jemimah, according to her testimony, died and rose again before the time mentioned in the Scriptures. The idea of her soul being in heaven while her body was on earth, is also preposterous. When God breathed into man's nostrils, he became a living soul, before that he did not live, and when that was taken away, his body died; and so did our Savior when the spirit left the body, nor did his body live until his spirit returned in the power of his resurrection. But Mrs. Wilkinson's soul [life] was in heaven, and her body without the soul [or life] on earth living without the soul, or without life.

The Irvingites are a people that have counterfeited the truth, perhaps the nearest of any of our modern sectarians. They commenced about ten years ago, in the city of London in England; they have churches form-- in various parts of England and S--

land, and some few in upper Canada. Mr. Irving, their founder, was a learned and talented minister of the Church of Scotland. He was a great logician, and a powerful orator, but withal wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name. The Irvingites have apostles, prophets, pastors, teachers, evangelists and angels. They profess to have the gift of tongues, and the interpretation of tongues, and, in some few instances, to have the gift of healing.

The first prophetic spirit that was manifested was in some Misses Campbell that Mr. Irving met with while on a journey in Scotland; they had, what is termed among their sect, "utterances," which were evidently of a supernatural agency.. Mr. Irving, falling into the common error of considering all supernatural manifestations to be of God, took them to London with him, and introduced them into his church.

They were there honored as the prophetesses of God, and when they spoke, Mr. Irving or any of his ministers had to keep silence. They were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural, shrill voice, and with thrilling intonations; they frequently made use of a few broken, unconnected sentences, that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led, under the influence of this charge to fall down upon his knees before the public congregation, and to confess his sin, not knowing whether he had sinned, nor wherein, nor whether the thing referred to him or somebody else. During these operations, the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals. They sometimes, however, (it is supposed) spoke in correct tongues, and had true interpretations.

Under the influence of this spirit, the church was organized by these women; apostles, prophets, etc., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter (afterwards one of the principal prophets), upon going into one of their meetings, says, "I saw a power manifested and thought that it was the power of God, and asked that it might fall upon me. It did so, and I began to prophesy." Eight or nine years ago they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witnesses," spoken of by John, were to prophesy; that they, "The Church and the Spirit," were the witnesses, and that at the end of three years and a half there was to be an earthquake and great destruction, and our Savior was to come. Their apostles were called together at the appointed time watching the event but Jesus did not come, and the prophecy was then ambiguously explained away. They frequently had signs given them by the spirit to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child and lay hands upon it, and that it should be healed; and to prove to him that this was of God, he should meet his brother in a certain place who should speak unto him certain words. His brother addressed him precisely in the way and manner that the manifestation designated. The sign took place, but when he laid his hands upon the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter at that time had left the Irvingites; but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked, where is there anything in all this that is wrong?

First, the church was organized by women, and "God placed in the church first Apostles, secondarily Prophets, and not first women; but Mr. Irving placed in his church first women, secondarily Apostles; and the church was founded

and organized by them. A woman has no right to found or organize a church. God never sent them to do it.

Second. Those women would speak in the midst of a meeting, and rebuke Mr. Irving or any of the church. Now the Scripture positively says, "Thou shalt not rebuke an elder, but entreat him as a father;" not only this, but they frequently accused the brethren, thus placing themselves in the seat of Satan, who is emphatically called "the accuser of the brethren."

Third. Mr. Baxter received the spirit on asking for it without attending to the ordinances, and began to prophesy, whereas the scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

Fourth. As we have stated in regard to others, the spirit of the prophets is subject to the prophets; but those prophets were subject to the spirits, the spirit controling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this we would answer, that Mr. Baxter's brother was under the same spirit as himself, and being subject to that spirit he could be easily made to speak to Mr. Baxter, whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again it may be asked, how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue, as well as their own, as they were under the control of that spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit; they of course, could speak Hebrew, Latin, Greek, Italian, Dutch, or any other language that the devil knew.

Some will say, "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." (John 4:2-3). One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the Apostle speak the truth? Certainly he did—but he spoke to a people who were under the penalty of death, the moment they embraced Christianity and no one without a knowledge of the fact would confess it, and expose themselves to death. And this was consequently given as a criterion to the church or churches to which John wrote. But the devil, on a certain occasion cried out, "I know thee, who thou art, the Holy one of God." Here was a frank acknowledgment, under other circumstances, that "Jesus had come in the flesh." On another occasion the devil said, "Paul we know, and Jesus we know," of course come in the flesh. No man nor set of men without the regular constituted authorities, the priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the Apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter-day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kind of spirits it is not to be wondered at if there should be found amongst us false spirits.

Soon after the gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild, enthusiastic notions were entertained. Men ran out of doors under the influence of this spirit, and some of them got upon stumps of trees and shouted, and all kinds of extravagances were entered into by them. One man pursued a ball that he said he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy

those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship, and those that would not repent and forsake it, were cut off.

At a subsequent period a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling-down power, but the spirit was rebuked and put down, and those who would not submit to rule and good order were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely. They would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas, there is nothing unnatural in the Spirit of God. A circumstance of this kind took place in upper Canada, but was rebuked by the presiding elder. Another, a woman, near the same place, professed to have the discerning of spirits, and began to accuse another sister of things that she was not guilty of, which she said she knew were so by the spirit, but afterwards were proven to be false. She placed herself in the capacity of the "accuser of the brethren," and no person through the discerning of spirits can bring a charge against another; they must be proven guilty by positive evidence, or they stand clear.

There have also been ministering angels in the church, which were of Satan, appearing as an angel of light. A sister in the state of New York had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time and saw a glorious personage descending, arrayed in white, with sandy-colored hair. He commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home, or he would not return. Whereas God had called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage, and many things that were false. How, it may be asked, was this known to be a bad angel? By the color of his hair; that is one of the signs that he can be known by; and by his contradicting a former revelation.

We have also had brethren and sisters who have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland, Isaac Russell, of Missouri, and Gladden Bishop and Oliver Olney, of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the Church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky Mountains, led by three Nephites, but the Nephites never came, and his friends forsook him, all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the High Council, his papers examined, condemned and burned, and he cut off the Church. He acknowledged the justice of the decision, and said "that he now saw his error, for if he had been governed by the revelations given before, he might have known that no man was to write revelations for the Church, but Joseph Smith," and begged to be prayed for, and forgiven by the brethren. Mr. Olney has also been tried by the High Council and disfellowshipped, because he would not have his writings tested by the word of God, evidently proving that he "loved darkness rather than light, because his deeds are evil."

If a man does not know how to save his pennies or his pounds, his nose will always be kept to the grindstone. Want may come upon him any day, "like an armed man." Careful saving acts like magic: once begun, it grows into a habit. It gives a man a feeling of satisfaction, of strength, of security. The pennies he has put aside in his savings box, or in the savings bank give him an assurance of comfort in sickness, or of rest in old age. The man who saves has something to weather fend him against want; while the man who saves not has nothing between him and bitter, biting poverty.—Samuel Smiles.

AN INDIAN LEGEND.

A Kansas City Star writer quotes a gentleman who has taught school among Indians for many years, to the effect that the Creek Indians believe that they are descendants of one of the so-called lost tribes. He explains that he boarded for five years with a Creek Indian who had been educated at Carlisle, and this fellow used to tell many Indian legends, as the children and family were gathered around the fire place of an evening. He was the son of a "Medicine man" and had heard his father relate the stories he told his children.

According to the tradition handed down from father to son, the Creeks at one time were associated with the other tribes, but during their wanderings they became separated. "They wandered," we are told, "for many years far to the north, until they came to a sea. There they built boats and embarked. They steered their course by the wand of a medicine man. Each morning he went to his tepee and set up his divining rod and told them which direction to pursue. They followed this rod from a warm country to a cold sea, on which they set sail. The sea was crossed and then they traveled toward the south again."

That this tradition refers to some great event in the far distant past of the history of the Indians is indisputable. That the general outline of that event has been preserved may be taken for granted, while the details, as in all oral transmissions from generation to generation, must have suffered changes and distortions. Even mythology, undoubtedly, has an historical basis. Dragons and "giants," and sea monsters, if the testimony of fossil remains is accepted, have had real existence, and the warfare between primitive man and those contestants with the human race for dominance upon the earth, must have furnished the material for many of the venerable stories now belonging entirely to the domain of myth.

The past of these continents presents as far as science can now judge, one of the most difficult riddles. Some students of the problems presented have declared that American civilization is purely indigenous. Others have found in it indisputable evidence of Hebrew, or Egyptian, or even Tartar origin. Architecture, hieroglyphics, traditions, all seem to demand the conclusion that the civilization of one hemisphere was influenced by that of the other. The Catholic priests who visited Mexico at the time of the Spanish conquest were so impressed by the similarity of the customs of the natives here to those of the ancient Israelites, that they thought the devil had taught the Americans an imitation of the true doctrines of the Bible. What is the solution of the difficulties presented?

If we suppose that the cradle of the human race was rocked in this hemisphere, and that from here civilization spread in every direction, just as American influence today is filling the world, as the little stone in the Book of Daniel; if we further suppose that the progress of civilization was arrested by some terrific cataclysm, and that, afterwards, occasional communication was re-established between the Old World and the New, the difficulties would be obviated. That would account for the differences as well as the similarities, for coincidences as well as discrepancies. But that is the truth taught by the Book of Mormon, which must yet be accepted as the answer to the question of the origin of American civilization.—Deseret News.

GREAT MEN OF LOW BIRTH.

Many of our greatest men were the sons of obscure parents. Thomas Moore was the son of a grocer, Rembrandt of a miller, Euripides of a fruiterer, Virgil of a baker, Horace of a freed slave, Anayot of a currier, Voiture of a tax-gatherer, Lamonthe of a hatter, Sixtus the Fifth of a swineherd, Fletcher of a chandler, Massillon of a turner, Tamerlane of a shepherd, Rollin of a herdsman, Rousseau of a watchmaker, Molière of an upholsterer, Ben Jonson of a mason, Shakespeare of a butcher, Sir Thomas Lawrence of a custom-house officer, Collins of a hatter, Gray of a notary, Beattie of a farmer, Edward Sugden of a barber, Keats of a liveryman.—Scrap Book.

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Editorial

RELIGIOUS FANATICISM.

Recent press reports of the sufferings of Armenians at the hands of Turks are of a nature so awful and so terrible that one can hardly endure to read them. Men, women and children by the thousand were slaughtered in a most revolting manner, and large numbers of young girls received treatment that cannot be described in print. The victims of this wholesale diabolism were Christians, which fact was held to be sufficient justification for their horrible fate, in the estimation of the fanatical Mohammedans who inflicted it.

Even in our day of enlightment, religious fanaticism remains what it has always been, the most dreadful and implacable force that operates upon the human mind. It is the force that slew righteous Abel and the prophets, that crucified the Messiah, and that has slain millions of human beings. As well try to reason with a tornado as with the spirit of religious fanaticism.

When will the wrong, crime and slaughter wrought among the human race by this appalling power, cease? Very soon. The decree has gone forth from the throne of God that all those inhabitants of the earth who deal with their fellow beings in a spirit of religious fanaticism shall shortly be destroyed; and only those who are willing to extend to all the rest of mankind the same freedom of worship that they claim for themselves, shall be permitted to survive.

This planet was not created to remain perpetually the scene of the suffering and bloodshed which religious fanaticism causes. That period of its history during which such scenes were to be enacted upon it will soon close. The six thousand years of wickedness are almost completed. The dawn of the Millennium of peace is near, very near; and as soon as its light encircles our globe, such happenings as have lately drenched the soil of Turkey with the blood of worshipers whose only crime was their mode of worship, will be impossible in any quarter of it.

The gospel of Christ, which is the law of peace, has been revealed from heaven in modern times, and is being promulgated among all nations. It will shed a saving and preserving power over all men who receive it, while all who reject it will be left without pro-

tection against those forces and conditions that will cause their swift destruction. May God speed the day when the inhabitants of the earth shall be emancipated from the spirit of religious fanaticism so that all men may worship how, where, or what they choose!

THE NEW BIRTH.

Alexander Campbell, with whom Sidney Rigdon was associated in founding the Christian church, was editor of the Millennial Harbinger, one of the first periodicals issued by the new sect. Sidney Rigdon accepted the fulness of the gospel as taught in the Book of Mormon, and became a companion of the Prophet Joseph Smith in establishing the Church of Jesus Christ of Latter-day Saints; while Alexander Campbell went on with the work of building up the religious body of which he was the leading founder, and which for that reason is often called "Campbellites." He wrote against the Book of Mormon, characterizing it as an imposture.

In the year 1830 there appeared in the periodical named, an article in the form of an allegory, written by him and dealing with the new birth. This article is reproduced in a recent issue of the Christian Standard under the heading, "The New Birth—An Allegory," and we offer it to our readers in the belief that many of them will peruse it with interest:

A. B. was born in the island of Great Britain, a native subject of George III., King of Great Britain. He was much attached to his native island, to the people, the manners and customs of his ancestors and kinsmen. With all these attachments still increasing, he grew up to manhood. Then he heard the report of this good land, of this large, fertile, and most desirable country. The country, the people, and the government, were represented to him in the most favorable light. Sometimes these representations were exaggerated; but still he could separate the truth from the fable; and was fully persuaded not only of the existence of these United States, but, also, of the eligibility of being a citizen thereof. He believed the testimony which he heard, resolved to expatriate himself from the land of his nativity, to imperil life and property, putting himself aboard of a ship, and bidding adieu to all the companions of his youth, his kinsmen and dear friends. So full was his conviction, and so strong his faith, that old Neptune and King Eolus, with all their terrors, could not appall him. He sailed from his native shores, and landed on this continent. He was, however, ignorant of many things pertaining to this new country and government; and on his arrival asked for the rights and immunities of a citizen. He was told, that the civil rights of hospitality to a *stranger* could be extended to him as a *sojourner*: but not one of the rights or immunities of a citizen could be his, unless he were born again. "*Born again*," said he in a disappointed tone, to Columbus, with whom he had his first conversation on the subject. "What do you mean by being born again?"

Columbus—You must be *naturalized*, or adopted as a citizen; or, what we call being born again.

A. B.—I do not understand you. How can a man be born when he is grown?

Col.—That which is born of Great Britain is British, and that which is born of America is American. If, then, you would be an American citizen, you must be born of America.

A. B.—"Born of America!" You astonish me! I have come to America, well disposed towards the people and the country. I was once attached to England, but I became attached to the United States; and because of my faith, and attachments, I have come hither; and will you not receive me into your kingdom, because I could not help being born in England?

Col.—Well disposed as I am, and we are, to receive you, most assuredly, I say to you, unless you are regenerated in a courthouse, and be enfranchised by and before the judges, you can never become a citizen of these United States.

A. B.—Yours is an arbitrary and despotic government. What airs of sovereignty you have assumed.

Col.—By no means. Right, reason, wisdom, policy, and benevolence for you; as well as the safety, dignity, and happiness of the whole community, require that every alien shall be naturalized, or made a citizen, before he exercise, or enjoy the rights of a citizen.

A. B.—You are certainly arbitrary—if not in the thing itself, of regeneration—in the place and manner in which it shall be done. Why, for instance, say, that it must be done in a *courthouse*?

Col.—I will tell you; because there are the *judges*, *the records* and the *seal* of the government.

A. B.—I understand you. Well, tell me,

how a man is born again? Tell me plainly and without a figure.

Col.—With pleasure. You were born of your mother and of your father, when you were born in England; but you were born legitimately according to the institutions of England. Well, then, you were born of England, as well as born *in* it; and were, therefore, wholly English. This was your first birth. But you have expatriated yourself as your application here proves—I say, *sentimentally* you have expatriated yourself; but we must have a formal *solemn pledge*, of your renunciation; and we will give you a formal, solemn pledge of your adoption. You must *ex animo*, in the presence of the judges, and the recorders, renounce all allegiance to every foreign prince and potentate; and especially His Majesty, the King of Great Britain.

A. B.—Is that the thing? I can, with all my heart, renounce all political allegiance to every foreign prince and government. Is that all? I have, then, no objection to that.

Col.—There is this also:—you are not only to renounce all political allegiance, but you must also, *ex animo*, from the soul, solemnly vow, in the presence of the same judges and recorders, that you will adopt, and submit to the Constitution and government of these United States.

A. B.—I can do that also. I can renounce, and I can adopt. Nor do I object to the place where it shall be done. But, pray, what solemn pledge will *you give me*?

Col.—As soon as you have vowed renunciation, and adoption in the presence of the judges and recorders, we will give you a certificate, with a *red seal*, the *seal of state*, attached to it; stating that you, having now been naturalized, or born according to our institutions, are born *of* America; and are now a son, an adopted son, of America. And that *red* seal indicates that the blood, the best blood of this government, will be shed for you, to protect you and defend you; and that your life will, when called for, be cheerfully given up for your mother, *of* whom you have been politically born; as it would have been for your own natural political mother, of whom you were first born.

A. B.—To this I must subscribe. In my mother tongue it all means that I give myself up politically to this government, and it gives itself up to me, before witnesses too. How soon, pray, after this new birth, may I exercise and enjoy all the rights of a citizen?

Col.—They are yours the first breath you breathe under your new mother. 'Tis true, we have not, in these United States, any symbol through which a person is politically regenerated, we only ask a solemn pledge and give one. Other nations have symbols. But we understand that the moment the vow is taken, the person is politically born again. And as every other child has all the rights of a child, which it can exercise, as soon as it inhales the air, so have all our political children all political rights, so soon as the form of naturalization is consummated. But, remember, ***not till then.***

A. B.—You say other nations have their symbols.? What do you mean by these?

Col.—I mean that the naturalized had to submit to some emblematic right, by which they were symbolically detached from every other people, and introduced among those who adopted them, and whom they adopted. The Indian nations wash all whom they adopt, in a running stream; and impose this task upon their females. The Jews circumcised and washed all whom they admitted to the rights of their institutions. Other customs and forms have obtained in other nations; but we regard simply the meaning of the thing, and have no symbol.

A. B.—In this I feel but little interested. I wish to become a citizen of these United States; especially as I am informed I can have *no* inheritance among you, nor a *voice* in the nation, nor any immunity unless I am born again.

Col.—You must, then, submit to the institution; and I know, that so soon as you are politically born again, you will feel more of the importance and utility of this institution, than you now can; and will be just as anxious as I am, to see others submit to this wise, wholesome, and benevolent institution.

A. B.—As my faith brought me to your shores; and as I approve your constitution and government, I will not (now that I understand your institutions) suffer an opportunity to pass. I will direct my course to the place where I can be born again.

I ought here to offer an apology for a phrase occurring frequently in this essay and in this dialogue. When we represent the subject of immersion as active, either in so many words, or impliedly, we so far depart from that style which comports with the figure of "*being born*." For all persons are passive in being born. So in immersion the subject buries not himself, raises not himself, but is buried and raised by another, So that in the act the subject is always passive. And it is of the act alone of which we thus speak.

From all that has been said on regeneration, and from the illustration just now adduced, the following conclusions must, we think, be apparent to all:

1.—Begetting and quickening necessarily precede being born.

2.—Being born imparts no new life; but is simply *a change of state*, and introduces into a new mode of living.

3.—Regeneration, or immersion—the former referring to the import of the act; and the latter term to the act itself—denote only the act of being born.

4.—God, or the spirit of God, being the author of the whole institution, imparting to it its life and efficiency, is the ***begetter***, in the fullest sense of that term. Yet, in a subordinate sense, every one skillful in the word of God, who converts another, may be said to have begotten him whom he en-

lightens. So Paul says, "I have begotten Onesimus in my bonds;"—and "I have begotten you, Corinthians, through the gospel."

5.—The gospel is declared to be *the seed*; the power and strength of the Holy Spirit to impart life.

6.—And the great argument, pertinent to our object, in this long examination of conversion and regeneration, is that which we conceive to be the most apparent of all other conclusions, viz.—that remission of sins, or coming into a state of acceptance, being one of the present immunities of the kingdom of heaven, cannot be enjoyed by any person before immersion. As soon can a person be a citizen before he is born, or have the immunities of an American citizen while an alien; as one enjoy the privileges of a son of God before he is born again. For Jesus expressly declares that he has not given the privilege of sons to any but to those born of God. John 1:12. If then, the present forgiveness of sins be a privilege, and a right of those under the new constitution, in the kingdom of Jesus; and if being born again, or being born of *water* and of the Spirit, is necessary to admission; and if being born of *water* means *immersion*, as clearly proved by all witnesses; then, remission of sins can not, in this life, be received or enjoyed previous to immersion. If there be any proposition, regarding any item of the Christian institution, which admits of clearer proof, or fuller illustration than this one, I have yet to learn where it may be found.

That any man should, through knowledge of the scriptures and native powers of intellect, be capable of setting forth so cogently as is here done the logic which supports the doctrine of baptism by immersion for the remission of sins, and at the same time make in his chain of logic a break so fatal as Alexander Campbell makes in this article, and in all his sermons and writings upon the same subject, seems wonderful to the average "Mormon" elder. He sends his alien to the courthouse, where there are judges who hold authority from the government of the United States to naturalize him, and where the official records, and the official seal, are kept; and he requires his alien to make a formal, solemn pledge of adoption, "in the presence of the judges and recorders," as a prerequisite for admission as a citizen of the United States.

Alexander Campbell cites the law by which an alien becomes a citizen of the United States, for the purpose of showing that a converted sinner who desires to become a naturalized member of the kingdom of God must go through a procedure involving precisely similar reasons and principles; and so far any "Mormon" elder will agree with him. But what of the "judges" and "recorders," officers who have authority to represent the United States government in the admission of aliens? Who takes their place in Alexander Campbell's system? The above allegory would be pointless and worthless were they omitted from it. Suppose in this allegory the alien were sent to the janitor of the courthouse, or to some bystander on the premises, to be naturalized, what a farce the allegory would become, and what ridicule would be poured out upon its author's teachings.

Alexander Campbell would never have been foolish enough to represent, even figuratively, that an alien could become a naturalized citizen of the United States without action on the part of a judge and a recorder who had authority from the general government, and the use of an official seal. But in his plan of salvation who takes the place of these officials? Who, under his plan, holds authority from the King to naturalize aliens into the Kingdom of God? Nobody; that is, anybody; and in such a case anybody means nobody. Under Campbell's system any man who chooses to do so, may preach and baptize in the name of the King without appointment or authorization of any description from the Sovereign in whose name they speak and act. This is exactly equivalent to saying that the janitor of the courthouse, or any by-stander, has full power to make aliens citizens of the United

States, and is a denial of the principle of divine authority.

How unreasonable to hold that action by legally authorized officers is necessary to naturalize an alien under an earthly government, but that nothing of the kind is required to make a man a citizen of the Kingdom of God. When will this tremendous absurdity cease to prevail among intelligent people?

"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," said Jesus to Nicodemus. This birth of the water is baptism by immersion. May a man baptize himself, and thereby "enter into the Kingdom of God?" May his wife baptize him? Campbell would hardly answer either of these questions in the affirmative. Who, then, may baptize him?

Baptism is the "formal, solemn pledge" of a convert's "renunciation" of sin and the world, and of his "adoption" into the Kingdom of God. It is part of the procedure by which a convert becomes naturalized into that Kingdom; and it cannot be administered lawfully and effectively save by a man—never a woman—who holds a commission from the King of that kingdom authorizing him so to officiate.

This is reason; this is common sense; this is truth, divine truth; and it appeals with convincing power to the conscience and judgment of honest and intelligent men who seek the plan of salvation taught by the Lord Jesus Christ.

A WORTHY SENTIMENT.

The other evening, in Kansas City, Kansas, the Kansas Federation of Catholic Societies held a convention for the purpose of furthering reforms in the way of checking the divorce evil, preventing graft, etc. One of the speakers was P. W. Goebel, president of the Commercial National bank of the city named, and he gave expression to this sentiment: "We as Catholics must take part with our non-Catholic brothers in working for improvement of political conditions, and for the eradication of graft. We should always be on the side of law enforcement, and for those things which stand for honesty and decency."

If all religious believers on the American continent would accept this sentiment as a rule of action and pursue it faithfully, the good that would result to the human race in the Western World would be beyond the power of the finite mind of man to measure.

Unbelief and even wickedness could not long resist the united opposition of all that portion of the inhabitants of the earth who believe that Jesus is the Christ; and if all who so believe would stand side by side "for the improvement of political conditions, the eradication of graft, law enforcement, and those things which stand for honesty and decency," some of the important purposes of the gospel of Christ and of the atonement which he made would soon and in great measure be accomplished.

The Millennium would be here. The world would be ready for the second coming of the Son of Man to rule over it, and very soon Satan would be bound and thrown into the bottomless pit. Every sincere Christian of every creed ought to work and pray for the spread of the grand sentiment expressed before this assemblage of Roman Catholics.

And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified.—Doc. & Cov.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in one God, that they might obtain this fruit of which he had spoken or how they should plant the seed, or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith?

2. And Alma said unto them, behold ye have said that ye could not worship your God, because ye are cast out of your synagogues. But behold I say unto you, If ye suppose that ye cannot worship God, ye do greatly err, and ye ought to search the scriptures; if ye suppose that they have taught you this, ye do not understand them.

3. Do ye remember to have read what Zenos, the prophet of old, has said concerning prayer or worship?

4. For he said, Thou art merciful, O God, for thou hast heard my prayer, even when I was in the wilderness; yea, thou wast merciful when I prayed concerning those who were mine enemies, and thou didst turn them to me;

5. Yea, O God, and thou wast merciful unto me when I did cry unto thee in my field; when I did cry unto thee in my prayer, and thou didst hear me.

6. And again, O God, when I did turn to my house thou didst hear me in my prayer.

7. And when I did turn unto my closet, O Lord, and prayed unto thee, thou didst hear me;

8. Yea, thou art merciful unto thy children when they cry unto thee to be heard of thee, and not of men, and thou wilt hear them;

9. Yea, O God, thou hast been merciful unto me, and heard my cries in the midst of thy congregations;

10. Yea, and thou hast also heard me when I have been cast out, and have been despised by mine enemies; yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst visit them in thine anger with speedy destruction.

11. And thou didst hear me because of mine affliction and my sincerity; and it is because of thy Son that thou hast been thus merciful unto me, therefore I will cry unto thee in all mine afflictions, for in thee is my joy; for thou hast turned thy judgments away from me, because of thy Son.

12. And now Alma said unto them, Do ye believe those scriptures which have been written by them of old?

13. Behold, if ye do, ye must believe what Zenos said; for, behold he said, Thou hast turned away thy judgments because of thy Son.

14. Now behold, my brethren, I would ask if ye have read the scriptures? If ye have, how can ye disbelieve on the Son of God?

15. For it is not written that Zenos alone spake of these things, but Zenock also spake of these things;

16. For behold, he said, Thou art angry, O Lord, with this people, because they will not understand of thy mercies which thou hast bestowed upon them because of thy Son.

17. And now my brethren, ye see that a second prophet of old has testified of the Son of God, and because the people would not understand his words, they stoned him to death.

18. But behold, this is not all; these are not the only ones who have spoken concerning the Son of God.

19. Behold, he was spoken of by Moses; yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.

20. But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look, is because they did not believe that it would heal them.

21. O my brethren, if ye could be healed by merely casting about your eyes, that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish?

22. If so, wo shall come upon you; but if not so, then cast about your eyes and begin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to atone for their sins; and that he shall rise again from the dead, which shall bring to pass the resurrection, that all men shall stand before him, to be

judged, at the last and judgment day, according to their works.

23. And now, my brethren, I desire that ye shall plant this word in your hearts, and as it beginneth to swell, even so nourish it by your faith. And behold, it will become a tree, springing up in you unto everlasting life. And then may God grant unto you that your burdens may be light, through the joy of his Son. And even all this can ye do if ye will. Amen.—Alma 33.

This chapter of the Nephite Scripture is very simple in what it teaches. Yet it holds at least one beautiful principle that we think is not generally understood by Christian people any too well.

Alma, the Nephite prophet-teacher came over to a part of the Nephite territory where a division of the people of Nephi, called the Zoramites, had been led—and led astray—by the artifices of one Zoram, a dissenter from the Nephite religion. He found these people running after strange gods, so to speak, and denying the doctrine of the coming Messiah. They built high places and worshiped their God, nor thought of him, but once a week, and that only when they came up to the "high place." Mammon, however, was their real deity and they cast out all the poor; all who did not have wherewith to adorn their persons in great splendor were denied the privilege to go up to the exalted seat to call upon their God. And such was their education that they supposed they could not worship outside the synagogue.

Alma sees they have been humbled by being ostracized, and he is glad, for he perceives they are now prepared for the truth. But he labors to unburden them of the erroneous notion that the Lord can be worshiped only in the synagogue, and tries to instill into their minds the fact that he may be called upon and served in the field with the plow, in the home with the family, in the private closet, in the midst of the congregation or surrounded by enemies, in the dreary wilderness even—anywhere. He enforced the idea that the place to call on God, to remember him, to serve him, is everywhere; in whatever line of activity one may engage, and that Jehovah is not served on the Lord's day only, or only in the synagogue.

Does this not carry something of a lesson to us Christian worshipers of today? Do not some of us largely forget God to a great extent on Monday, Tuesday, etc.? Do we fully sense the fact that the All-seeing Eye notes our every deed, discerns our feelings and attitude toward our fellowmen on work days as well as the Sabbath?

We fear it comes very convenient sometimes for those who call on Christ Sundays to not carry such a vivid recollection of him Wednesday or Friday, owing to the nature of their business transactions. We cannot help observing that not a few of the most fervent Sunday-worshipers do not treat their associates and those with whom they have business dealings just as they would if they saw the Almighty standing in their presence.

It may not be that such persons actually despoil a weaker neighbor of any great amount of goods, or it may be. Advantage is, in truth, often taken of an unsuspecting or defenseless person. Even the devoutest Sunday-praying men and women have been known to relentlessly strip a poor widow of her property because she happened to be in their power. Of course this is the extreme case. Still, kindred wrongs of less gravity have been and are perpetrated upon fellow creatures by the most pious-appearing "Christians." Such, too, have often been the last to show that fine charity of feeling, kind treatment, and universal tolerance that their Savior showed.

It is human nature to be short in this thing, unless we thrust carnal inclination behind us by force of will. But it is by no means unfrequent that he who is the loudest and longest in his supplications and pleadings in the synagogue, is the most untrustworthy in business dealings, and the last to whom one might go for bread.

This is probably the result of the too prevalent notion that the brick and mortar in a church edifice are so much more sacred than the brick and mortar in any other building. Are they any more sacred? Not necessarily, we

think. It depends wholly upon the nature of the thing done in that building. The walls of a country school house, of a noisy factory, the very flagstones in the street, may be rendered just as hallowed by some great-hearted act for the benefit of a brother man or brother men,—peradventure, the saving of life or limb by a heroic deed, or the lightening of the burdens of human souls by some generous impulse.

The reason why the church edifice is and should be accounted holy is because of the true purpose of the performances therein. There may be more benefit to humankind bestowed inside church doors than anywhere else. If truth, the whole truth, and nothing but the truth of Jehovah's word and will concerning his earth-children are taught, made plain and burned into the hearts of men and women by an awakened and consistent faith in their Creator, it ought to work more good than anything else. Because it persuades us mortals to do right every day of the week. If the church does this, it is a holy place. If, however, it breeds hypocrisy, sanctimoniousness, and nurtures a spirit of uncharitableness and intolerance toward other people, the church spire is not any more sacred, if as much so, as the factory smokestack.

The house of worship should be a hallowed place, for it is reared to the name of our Heavenly Father, who is the embodiment of good. But if its use does not make the worshipers more God-like, it is a mockery, instead of a sanctuary. The test which every Christian is to apply is: Does the church make me live a better, a more charitable life on week-days?

Instead of just serving God on Sunday, the question of every Christian, and every other—should be: Does my Sabbath-worshiping impel me to serve God better every other day?

Does the Book of Mormon suggest any practical lessons for us today?

Seek to bring forth and establish my Zion. Keep my commandments in all things.—Doc. & Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscienee, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Sunday Worship.

But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.—John 4:23.

What part should Sunday worship play in true religion?

Were this question put to a score of representative members of as many sects of the day that we could pick out, it is quite probable that no two answers would be the same. We do not say this disparagingly, but merely to call attention to the widely differing

notions obtaining among Christians as to what the Sabbath service is for, or the place chapel-worship of any sort holds in the economy of real religion. Some would give it too much importance, others too little; another class, perhaps not a whit behind the other two in Christian deportment, would throw it out entirely. In truth those that compose this latter class are very often found to manifest the Christian type of conduct in their lives as faithfully as do many church-goers.

All of these types of Christians may be honest in their position on the subject—and they may not be. We prefer, however, to believe that most people at heart would rather be honest than dishonest. And it by no means follows that because a man or woman is on the wrong side of the fence, on any question whatsoever, that that man or woman is necessarily dishonest. The Savior gave us something to remember on this point that ought to arouse the charity-feeling in the heart of every individual for every other, for even the most virulent fighter or right. Said the Master to his apostles whom he left to represent God on earth: "The time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2). In the next sentence he explained why they would do that—because they did not know.

Let us try to believe that most people who make attempts to serve God today and end up with serving the devil do so because they don't know the right from the wrong. For if such go on with a sincere desire to be on the side of truth, they will sooner or later find it. It is only those that go on in the even tenor of their way because it is the easiest, those with no intention of turning to the right hand or to the left, even in obedience to the beckoning hand of truth, that will surely come under condemnation, by him whose right it is to condemn.

What place should Sunday service have in the religion of Jesus Christ? Or rather, What place does it have? To us the first step toward the answer would be to make another query, "Of what use is it?" That should be the crucial test applied to everything. Of what use is it?

That class of Christians who would throw it out entirely represent a reaction. They say it breeds and nurtures hypocrisy; they have seen so much "skull-duggery" among those that are the loudest and longest in the synagog, that they want none of it. They believe it better to stay at home, make less profession and live more like a man among men, letting the "square deal" be their slogan and giving the unfortunate a lift, cheerfully.

How much reason there is for the non-church-goer to take this stand! How much truth is there in his contention! How strongly intrenched is he in his position!

We are far from being the ones to blame him so much, or be harsh in criticising his stand. In fact, of the two extremes, give us the non-confessor with his simple, honest life to the "mouthy," wailing, long-faced but short-charitied hypocrite of the synagogue!

But for all that, Mr. Non-Sabbath-Worshiper, we must not arrive at a conclusion to abruptly. We grant that your cause for complaint is just, but at the same time we would not have you discard chapel-worship. The condition you cite is an *abuse* of it not a *use* of it. Like all other things that have a use, the Sunday service idea may be abused. It should be regarded in a common sense light. Instead of the worshiper's working himself up to a white spiritual heat, so to speak, he should remain calm and perfectly normal in mind, that he may receive any good impressions that there might be for him. It has been demonstrated times numberless that if a person tries to stir up his feelings by any immoderate action he is only inviting the devil into his tabernacle, and to prove that the Prince of the Power of the Air heeds the invitation and comes in, we have only to follow that person home and see how he usually treats those who come in contact with him. Christ showed no immoderation in his worship of the Father. His prayers were exceedingly brief and a manifestation of the ut-

most calmness, also confidence in the One to whom he prayed.

We have seen that there are the two extremes in Christendom, the very enthusiastic chapel-worshiper, inclined more or less to uncharitableness and hypocrisy, and the Sunday-stayer-at-home, every- day fair-dealing man, inclined to look upon worshiping functions as the hot-bed of hypocrisy. As is usual with extremes, neither is the true position; the happy medium is better. The preaching service and prayer-meeting have a definite use. But then do you mean to say God is not honored and hence pleased when we worship him? Certainly, but do you suppose he wants us to call upon his name to flatter him? Our Creator wants us to worship him because he knows we will be benefited, uplifted, strengthened; for when we put ourselves in a true worshipful attitude, we are in a way to receive impressions, understanding, power from on High. All of which should help us materially in the battle of life, help us to be more God-like, charitable and helpful to our brother creatures. The Almighty, our Father, is interested in us; we are his offspring. He wants us to assemble together on the Sabbath day and lift up our hearts to him that he may grant us a love-feast, that we may not only receive knowledge through his servants who may speak, but the pure white light of truth and inspiration from divinity. That is just what happens if we "worship him in spirit and in truth," as the Lowly One exhorted; that is, in love and simple honesty, not in hypocrisy, hysterics, show and vaingloriousness.

Jehovah wants us to *worship* him on Sunday that we may *serve* him better the other six days. And we serve him by serving his creatures, by being helpful to our fellow men. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," avered the Lord.

If church exercises do not conduce to this end they fail utterly. If they pander to pride, conceit, intolerance or self-righteousness they worse than fail. With the plain man who in disgusted indifference, stays away from the sanctuary entirely, we say that lip-service is the curse of modern religion: it is the dead weight that holds Christianity back, that keeps it from taking hold of the hearts of men to elevate them, as the All-wise intended it should. People who thus bow in churchly worship before the Throne of Grace when their hearts are not right before God may find the true answer to their prayers in Matthew 15:8-9:

> This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.
>
> But in vain they do worship me, teaching for doctrines the commandments of men.

Well might the Master again say to such, "Ye worship ye know not what."

The house of the Lord is and of right ought to be a holy place. But it is holy only because it may be productive of great good directly and indirectly to the Lord's earth-creatures. If it fails in this and, contrarywise, breeds haughtiness, and the "better-than-thou" spirit and even dishonesty with oneself, those things which instead of making the world a better place to live in make it a worse, then is it not holy but devilish. The four walls of any factory that has for its owners honest men, are far more hallowed!

No; let us discard the notion that there is virtue in a building named "church" because it bears that name. If there is more virtue in one pile of masonry than another it is because it is of more use, because more good comes of it.

True Christians look up to, supplicate and try to win the approbation of Deity fully as much Monday and Thursday as they do Sunday. They are usually short on lip-service while their heart is a constant psalm and prayer to God; in the field, the workshop, the family circle and where not. Should it make any difference what the nature of the building is in which we happen to be, or whether we are in any at all? After all this time, do we need the reminder of Paul that God is not "worshiped with men's hands, as though he needed anything?"

The house of worship is good; we

need not be fearful of getting too many of them. We need fear most from their frequenter's narrow vision in regard to their use and purpose, the use and purpose of Sunday services which are only to stimulate the church-goer to a better service to God and man the next six days.

GOD IN ALL.

While passing through this vale of woe,
The wise man's counsel take;
In every step acknowledge God,
And him thy refuge make.

If pleasure with enticing charms
Show her bewitching face.
Fly, fly to him who ever proves
A sure abiding place.

If roses seem to strew thy way,
And cloudless skies appear—
Beware, a thorn may yet be found,
And storms may yet be near.

Prosperity with gilded bait
May charm the gazing eye,
But while the hands reach out to seize
Danger and death are nigh.

It is when friends around us smile,
And earth her plenty lends,
That man is likely to forget
His God—his best of friends.

If thy Creator should be pleased
To use the chastening rod,
Acknowledge him whom still thou'lt find
A promise-keeping God.

Acknowledge him—a God of might,
Unlimited in power,
Who will, when earthly props shall fail,
Remain thy shield and tower.

Acknowledge him—a God all-wise,
Faithful, and true, and just.
Who can extract from evil, good,
For those who in him trust.

Acknowledge him—a God of love,
Who, when this life is done,
Will raise the man that served him here,
And seat him near his throne.

—W. P. Hopkins.

For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth forth before the face of him who sitteth upon the throne, and governeth and executeth all things.—Doc. & Cov.

SIMILAR CONDITIONS.

BY ELDER JAS. H. MOORE, SOUTHERN STATES MISSION.

Paul, having parted company with Silas and Timothy at Berea, was conducted into Athens, and while he waited for them to rejoin him there, "his spirit was stirred in him, when he saw the city wholly given to idolatry." He knew something that they did not and it was his mission to tell them; "therefore disputed he in the synagogues with the Jews, and with devout persons, and in the market daily with them that met him."

It is evident that the people of Athens were idol-worshippers,—but were desirous of receiving new thought, "for all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

Paul's great message to the world was that God was creator of heaven and earth and that Jesus was the Messiah: therefore when he encountered certain philosophers of the Epicureans, and of the Stoics, he evidently expounded this doctrine unto them "and they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speaking, is? For thou bringest certain strange things to our ears."

Then Paul stood in the midst of Mars' hill, and eloquently expounded the doctrine, in the following beautiful sermon:

Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is he worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him,

though he be not far from every one of us:
For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and men's device.
And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:
Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead.
And when they heard of the resurrection, of the dead, some mocked; and others said, We will hear thee again of this matter.

I reproduce the whole sermon because of its value, as an explanation of the thought I wish to present. The majority of the apostle's hearers neither believed that they were the offspring of God, and that he was their Creator and Father, nor did they believe that Jesus was Christ; "howbeit, certain men clave unto Paul and believed."

Conditions, corresponding to those met by Paul in Athens, are encountered today, by elders of the Church of Jesus Christ of Latter-day Saints. The world is in a state of affairs similar to that in which Paul found Athens. Men are no longer worshiping idols, but ideals. They have stopped bowing down to Gods made with men's hands, but some, who profess to be followers of Christ, are teaching that God is incomprehensible. Agnostics say that the belief of the atheist and modern Christianity are identical: "Atheists say there is no God, while the Christian says that God is nothing."

The elders, who go out preaching the gospel today, receive their instructions as did Paul, from prophets of God and by inspiration. They are warning the world that the second extreme is as bad as the first. To think that "God is without form and void," is as obnoxious in his sight, as to think that he is made of gold, or silver, or stone, "graven by art, and men's device."

Paul preached unto them the God of Abraham, Isaac, and Jacob, in whose image man is made, and that he had appointed a day to judge the world in righteousness through the Savior whom he had ordained; and that he assured all men of his power, by raising Christ from the dead. Christian sects generally, claim to be followers of the lowly Nazarene, but a critical examination of their precepts and practices, and a comparison of the same with the teachings of Holy Writ, show but a meager resemblance. A great apostasy was predicted by prophets of God, among whom was Paul. And it came. The world was in darkness for centuries. This period of darkness was so lasting that professors of Christ claimed that the heavens were sealed and no more light was needed, although this position is contrary to the teaching of the Bible.

At length light was received by a humble, honest, Godfearing youth, and the beauties of the primitive gospel of the Son of God, were restored by angels and taught by him.

The claim made by the Latter-day Saints in regard to the mission of Joseph Smith, is that, Paul-like, he was a prophet of the living God, and that before the world can arrive at a proper conception of Deity, it must believe his teachings.

The restoration of the fullness of the gospel, in the last days, is received by modern Christians, as the Athenians received Paul's testimony of Jesus Christ. Some mock and some say, "We will hear thee again of this matter." Howbeit, some cleave unto the gospel and believe.

The same cause always produces the same effect, and the time will come when all who are true Christians will see the similarity of the teachings of Paul, and those of Joseph Smith.

Build thee more stately mansions,
O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell by life's unresting sea!
—Oliver Wendell Holmes.

The Missions.

SOUTHERN STATES MISSIONS.

North Carolina: Robert B. White, president, box 154, Kinston. Three persons have been baptized during the last few days, and a number of applications for baptism have been made by investigators. Pres. White visited Harker's Island a short time ago, and the following account of his visit there will be read with much interest by the members of the Church:

"On Sunday, April 18th, Elder Robt. B. White visited the Saints on Harker's Island. They had not seen an elder for nearly three years, the last ones having been driven from the island by a mob. The Saints there have seen considerable trouble and opposition, but the old spirit of prejudice is changing to one of friendship. The people have found that they have made a mistake by opposing this work. Many of them now express regrets for the past and assurance of good will towards us in the future. During Elder White's visit there, he held five meetings, blessed four children, and baptized one person. The Saints were overjoyed to see and hear another elder. They crowded around him and greeted him in the warmest manner. They are a sincere and faithful lot of people, who think a great deal of their religion, and are ready to both live and die for it, as the past has proved. A few years ago we had a beautiful little church upon that island, and a good work was being done there. Jealousy and prejudice aroused a spirit of hatred among those not of us, and as a result the church was burned to the ground. The Saints then began to hold Sunday schools at a private house. This was also burned by our Christian friends (?). Nothing daunted, the Saints continued holding the Sunday school in another house. Several threatening letters were received, but no attention was paid to them, and soon all became quiet. The Saints held no ill will towards their persecutors, but mingled with them and took every occasion to do them a good turn, and proved that there were no ranklings in their hearts on account of the past. Gradually the prejudice gave away. A year ago last month a very startling, bright light was seen on the exact spot where the church was burned. Many reliable persons witnessed the same while standing on the ground in the midst of the light. The affair caused quite an excitement among the people."

Florida: Jno. W. Blazzard, president, 1324 Claude street, Jacksonville. Branch conferences at Ebenezer and Oldtown, Florida, were held during the month of April. These gatherings were very largely attended. and the Oldtown conference was held in a bowery on the banks of the historic Suawanee river. Between the morning and afternoon meetings, the sisters of the branch gave a dinner which was very much enjoyed by all present. A large number of strangers who had never heard the elders preach before were in attendance, and on these occasions the elders and Saints had a spiritual feast. The elders were called to Miami from Jacksonville to administer to Brother Newbeck's little child who was very sick with fever. After the child had been administered to, its recovery was speedy, and in a short time it was eating a hearty meal. The members of the Sunday school of the Jacksonville branch gave a cantata in the chapel last week; and the excellent program rendered, the well trained voices of the children, and the creditable manner in which they acquitted themselves called forth much praise from the Saints and especially from the people who had never been to a "Mormon" service or Sunday school entertainment before. They praised very highly the talent shown by the children and expressed much admiration for the manner in which the "Mormon" Church conducted Sunday school work. Sisters Laura E. Pack and Caroline Janes deserve much credit in training the children. The chapel was filled to the doors with an appreciative audience.

Mississippi: D. W. Stowell, president, 416 George street, Jackson. Four people were baptized a few days ago, Elders F. A. Gerber W. F. Gibbons and Jos. S. Schofield officiating. The baptismal service was attended by a large crowd of people who listened with respectful attention to an explanation of the ordinance of baptism. The elders of Company B Sunday, April 18, were invited to dine with a minister of the Christian church at Coles. He treated them very kindly and with his permission they held a well attended meeting in his church. Elder Schofield chanced to visit a meeting held by members of the Holiness church. He was invited to address the congregation, and they were so impressed with his remarks that they invited him to hold another meeting that night. At this meeting a large and interested congregation assembled; they were addressed upon the restoration of the gospel by Elders Jos. S. Schofield and Jos. F. Gibb. Elders Geo. J. Gray and Jno. W. Gregory visited a Sunday school near Brooklyn. The superintendent announced to the people there that he had invited the "Mormon" elders to preach to them at the close of the Sunday school. He said he had read some of their tracts and had found their doctrine good and would like to hear them preach. The question was put to a vote, and there was only one man objected to the elders being allowed to preach in the building. A splendid meeting was held and the Spirit of the Lord rested upon the elders in great measure while they addressed the congregation. The same elders were invited by a gentleman to dinner. After a lengthy gos-

pel conversation, the gentleman was so interested that he wanted others to hear the gospel, so he invited all his neighbors for several miles around to come and listen to the "Mormon" doctrine, with the result that a large congregation assembled and listened with close attention to the preaching of the word. At the close of the meeting, a Book of Mormon and a number of other books were sold. April 26 the above named elders held a baptismal service at Lumberton, baptizing one convert. April 25 at Bayoutacroin, Elders Gibson and Schofield held a baptismal service, on which occasion two souls were added to the church.

Atlanta: O. W. Hyde, president, 29 Connally street, Atlanta. President Hyde has just completed a profitable and successful tour of the Atlantic conference. A number of spirited and well attended meetings were held. Brother Geo. W. Bragg of Montreal has been very sick with pneumonia. Through the blessings of the Lord which followed the laying on of the hands of the elders, he is rapidly recovering. Sunday, April 18, Elders R. E. Porter and A. T. Thorup of the office force filled an appointment at the Atlanta branch. Sister Leah V. Holt, also of the office accompanied them; and the three visitors addressed the morning and evening meetings. The Book of Mormon was the chief theme of the discourses.

East Kentucky: G. Franklin Ellsworth, president, box 422, Lexington. April 11, Elder Wm. E. Smith baptized one person. Saturday and Sunday 24 and 25, a very successful branch conference was held at Scienceridge. Elders G. F. Ellsworth, J. W. Ward, Albert Oldroyd, and Wm. E. Smith were in attendance, and they were favored with large congregations at the five public meetings that were held. On account of his wife's illness, Elder Robert E. Cole was released to return home. Elder Cole spent six months of his time here teaching a "day school," which the children of both members and non-members attended. No tuition was charged.

East Tennessee: W. H. Larson, president, box 688, Knoxville, Tenn. Three baptisms were performed by Elders A. W. Keller and Jas. Maxwell, in Jackson county, and Elder W. H. Larson baptized a convert in Knoxville, Sunday, April 25. A crowd of several hundred people assembled to witness the ceremony. May 3, at this same place, Elder Larson baptized two more persons who had become converted to the gospel. Elders Wm. M. Hunter and Jno. H. Shaw were entertained by an ex-minister of the Baptist church. This gentleman is an earnest investigator and insisted on the elders spending the night with him.

Georgia: L. L. Myers, president, 454 Oak street, Macon, Ga. Elders F. A. Lamont and E. C. Walker are holding a series of meetings in Pottsville. At one of their meetings, there was an attendance of one hundred people. Elders Geo. M. James and Reece Green, while tracting, were invited by a minister to spend the night with him. They accepted the invitation and conversed with him on the first principles of the gospel until far into the night. When they left the next morning, he said, "I wish you success in your work, for I believe you are the servants of God." A successful branch conference was held at Empire April 10 and 11. The people turned out in large numbers to hear the brethren. The sisters of that branch, aided by their neighbors, provided a substantial dinner for the people. Another branch conference was held at Uno a week ago. Four large public meetings were held, and the sisters, with characteristic southern hospitality, prepared a good dinner. Bro. Jno. J. Layfield died April 29. He is survived by a wife and seven children. Deceased was a faithful Latter-day Saint. Funeral services were conducted by Elders Robert Furniss and Thos. L. Richardson.

Middle Tennessee: I. H. Esplin, president, box 269, Memphis. Elder W. A. Walker, who has presided over the Middle Tennessee conference for the past three months, has been transferred to the Ohio conference for the reason that he did not enjoy good health in Tennessee. Elder I. H. Esplin has been appointed to succeed him. Elders Geo. D. Rainey and S. L. Smith are holding a series of meetings in Rutherford county, and by this means they are making many friends. A man who was sick and unable to attend the meetings sent for them to come and hold a meeting at his house. Sunday, May 2, President Ben E. Rich visited Memphis and held two well attended public meetings with the Saints and friends of that place. His remarks were instructive and much enjoyed.

South Carolina: Jas. H. Moore, president, box 276, Columbia. Elders Jas. H. Moore and Preston M. Joyner have organized a Sunday school at Patrick. Brother C. G. Wilks was appointed superintendent and Brother J. W. Edwards assistant, and Sister Janette Edwards secretary. Mr. W. E. Jordan, who is not a member of the church, offered the members the use of a house belonging to him in which to hold the Sunday school. The Sunday school at Society Hill has been re-organized and placed in good running order. At the Catawba Indian Reservation, Elder and Sister Barrus are doing a good work. The dwelling house erected by the Indians for Elder Barrus and his family is now finished and being painted. At the present time the drinking water has to be carried from Catawba river, over half a mile away. To do away with this inconvenience, a well is being sunk near the house. Elders L. M. Belknap and H. S. Robinson baptized one person at

Walterboro. All the elders are feeling much encouraged.

Alabama: H. A. Gardner, president, box 705, Montgomery. April 11 Elder D. C. Alleman baptized a convert at Magnolia, and on April 29th Elders N. H. Stevens and C. A. Randall held a baptismal service at Elkmont, at which three souls were added to the Church. Six largely attended public meetings were held near Loango April 17 and 18 by President H. A. Gardner and seven other elders. At this conference, company work has started for the season, and has proved to be a very successful manner of getting the gospel before the people. Elders A. F. Pace and A. O. Stoker were sustained as counselors by President Gardner. Between the meetings, the sisters prepared a delightful lunch for the elders and people. Much good was accomplished by this conference, and the work of the Lord in the Alabama conference is progressing at a rapid rate.

Ohio: Paul E. Nelson, president, box 41, Sta. D., Columbus. President Paul E. Nelson has visited all the elders in his conference during the last two weeks. He has organized two companies of elders, and a vigorous campaign has been started since the cold weather ceased. There are three flourishing branches in the conference, and in Toledo the elders are meeting with much success and making many friends. April 29, Sister Harbrecht was baptized by Elder M. C. Swapp. The baptism was performed in the Ohio river. Elder Conrad Frischnecht, who is presiding over the Cincinnati branch, is doing a splendid work, especially among the German people. April 30 and May 1, President Chas. A. Callis held priesthood meetings with the elders of Xenia and Willoughby. In company with Elders Nelson, Lowry, Spencer, and Yates, he visited Kirtland, where they were treated very courteously. They were conducted through the temple and shown other historic buildings and places mentioned in the early history of the Church.

Virginia: H. A. Shupe, president, box 145, Lynchburg. A Sunday school has been organized in Lynchburg, and it is attracting considerable attention from strangers who visit the class. They express themselves as being well pleased with the training the children receive, and wish the organization success. Elders W. I. Brady and Travy Richeson are holding a series of meetings at Republican Grove, at which the attendance is large and much interest is being manifested.

Kentucky: T. E. Secrist, president, box 554, Louisville, Ky. A faithful woman in this conference, not a member of the church, who was afflicted, was administered to by Elders Thos. E. Secrist and August Glissmeyer. She was healed by the power of God, and has applied for baptism. The elders are meeting with much success in their labors, and the outlook for an abundant harvest is certainly bright.

J. Elmer Johnson,
Mission Secretary.

WESTERN STATES MISSION.

Released.

Elder Joseph E. May has been released to return to his home at Brigham City, Utah. For the past year he has acted as president of the Denver conference and has witnessed many changes in it. An event that added to the pleasure of his missionary work was that he had the privilege of baptizing eight new members into the fold just prior to his leaving.

In Western Colorado.

Last week Elders A. J. Atkinson and S. J. Hatch were transferred from the Denver conference to the West Colorado conference and assigned to labor at Somerset, Colo. Here they were received very kindly. Since their arrival they have visited the school teachers who have become interested in the work and have purchased some literature. The homes of friends have been opened to the elders and as a whole they have many avenues for the preaching of the gospel.

In Wyoming.

Elder A. S. Jackson, president of the North Colorado conference sends in a report of the kind treatment and good success that the elders are having in that part. Speaks of Elders H. B. Perry and P. E. Butterworth visiting Rock River and Medicine Bow, Wyo. At Medicine Bow they were entertained at one of the large hotels and in order to give them accommodation it was necessary for the proprietor to turn away others. They secured the privilege of holding street meeting and disposed of thirteen Books of Mormon and several small books. Many of the other elders are meeting with similar experience and most of the people seem kindly disposed toward the elders and the message they have to bear.

Visit to Pueblo Conference.

The Saints and friends of the Pueblo conference have just added another experience to their list of pleasant memories. A party consisting of Pres. John L. Herrick and wife, their daughter and two sons, Miss Lillian Packard, and Elders John Robinson and Abednego Williams, of the Denver conference, arrived at Colorado City where arrangements had been made by Elders Asa J. Draper and Dan E. Davis, who are laboring at that place, for the holding of a musical entertainment. Elders Jos. F. Neilson, president of the Pueblo conference, and L. O. Bingham also arrived there in time to share with the other visitors the bounteous midday repast that was

prepared by our friends who bade us a hearty welcome.

In the afternoon the visitors took car to Manitou situated at the foot of Pike's Peak. Instead of drinking from the "Old Oaken Bucket," we drained the contents of several cups at the mineral springs. Visits were made to the station of the cog railway that ascends the Peak and to other interesting points. In the evening about forty people assembled at the home of Mrs. Pearl Pond where a program principally of excellent musical numbers was rendered. While all this was going on tables in the dining room were holding up stacks of picnic which was duly tested by the assembled guests and pronounced excellent. After doing justice to the many good things that had been prepared for us we caught the train and arrived at Pueblo about 11 p. m., feeling jubilant with the day's experience.

Sunday we found that Elders F. W. Wood president of the Pueblo branch, and Thos. Wells had everything in readiness for a very pleasant day at that city with the Saints and friends. A good Sunday school and afternoon services were held at the church on the corner of E. 7th and Fountain streets. At 8 p. m. a congregation of about eighty had assembled which gave evidence of great interest being taken in that part. And judging from the attention paid and the expressions made the evening was thoroughly enjoyed by all that came out.

President Herrick delivered a short but very forceful address pointing out the belief of the Latter-day Saints respecting religious toleration; he also called attention to the doctrine that is being taught and the lives that are being led by the elders. Monday the party returned to Denver after a very enjoyable trip and feeling that much good will result from the meetings and entertainments that were held.

CENTRAL STATES MISSION.

May 2 there was one baptism in St. Louis.

Elders H. L. Neves and T. F. Corbett report that, May 9, two more were baptized at Rector, Mo.

May 11, Pres. S. O. Bennion, accompanied by Elder R. B. Summerhays, set out for Chicago to attend a meeting of mission presidents relative to business matters connected with Liahona The Elders' Journal.

Pres. Chas. E. Bronson writes from Burns, Kan.:"After a street meeting a week ago, a lady asked for permission to talk. She spoke in our favor, said she was a Methodist, but if the Latter-day Saints had an organization where she could attend she would join. We admired her courage; for she is an old resident of the town and knew the feeling of many people with respect to 'Mormonism.' "

Good-bye.

Rock School, Crawford County, Mo
May 6, '09.

To the Editor:—

As there are a number of elders whom I have labored with and learned to love as my brothers in the flesh, also Saints and friends whom I shall not see again before going home, and probably never again in this life, I thought it no harm to say "Good-bye" to them through the Journal.

A short poem comes to my mind,—have forgotten its author, but not the thoughts expressed—which has been a great inspiration to me all through my missionary experience and probably will be a comfort to others in the same cause. I will repeat it as I remember it:

When everything looks black as sin,
And trouble seems your nearest kin,
And you grow sick of strife and din,
Don't shirk,
Just work,
For if you follow this small light,
Then everything must come out right.

When purse and clothing both grow thin,
Just rub the lamp of Alladin,
Take any spade but dig right in,
Don't shirk,
Just work,
For if you follow this small light,
Then everything must come out right.

When you grow sad with "might have been"
There's just one way that you can win,
And that's with vim, again, begin,
Don't shirk,
Just work,
For if you follow this small light
Then everything must come out right."

May our Father in heaven bless us all and help us to remember that "The battle is not to the swift, neither to the strong, but to those who endure to the end."

Your brother in the cause of truth,
Elder John U. Webster.

Gone Home.

May 12 a party of eleven Latter-day Saints left mission headquarters for Salt Lake City. The company consisted of six elders who return to their homes, each after a long service in the Master's ministry, a Kansas City dental college student and wife, two returning visitors from Utah, and one to Utah. The six elders are: John F. Rasmussen, who has the last few months of his mission, acted as president of the Louisiana conference, and whose home is at Ephriam, Utah; Joseph W. Russell, of the Oklahoma conference, whose home is at Clover, Utah; Thaddeus F. Corbett, of the Missouri elders, home, Francis, Utah; John U. Webster, of the Missouri corps, home, Cedar City, Utah; Calvin C. Cornell, also of the Missouri conference, home, Par-

awan, Utah; Walter Weber, of the North Texas conference, home, Freedom, Wyoming. Mr. and Mrs. Nicholas Henderson, who, for the last three years, have resided at Kansas City, where Brother Henderson has been pursuing a course in dental training, also deserve particular mention for their faithful support of the branch at Independence and as workers in its auxiliary organizations. At the time of his departure for the West, Brother Henderson held the position of first assistant to the superintendent of the Sabbath school. Sister Annie Durfey, who several months ago came to Independence as a temporary resident, has also been a zealous participant in religious activities. In honor of the last three mentioned persons, Sister S. O. Bennion invited the Saints and elders to gather at the Mission Home, the evening of May 10, where a delightful time of social relaxation was enjoyed.

DEATHS.

Holder.—Mrs. W. C. Holder died Feb. 6, 1909, at Council Bluffs, Iowa. She was 86 years old. He daughter, Mrs. A. F. Ranney writes:

"She joined the Church in England some fifty or more years ago, and was at the time of her death a firm believer in the Church of Jesus Christ of Latter-day Saints. I am not a 'Mormon,' but I feel that I am fulfilling an unexpressed wish of hers in making an attempt to have some mention of her death made in the Liahona which she loved to read."

Stanfield.—Sister Nancy C. Stanfield died at Gilmer, Tex., April 30, 1909.

IN BOSTON.

The following appeared in the Boston Globe May 5, 1909:

Between 300 and 400 men and boys, with some women, gathered last night in Pemberton sq to hear Elder D. D. McEwan of the "Mormon" church in Utah, as he told of the doctrines of his church and led the crowd in songs and prayer. He was accompanied by seven young men of this church, who are on a missionary tour through the east.

Some time ago they received a license from the city authorities to hold street corner meetings and to sell their literature. They usually hold their evening meeting directly after the Salvation Army service in the square. The headquarters for the Boston work is at 57 Worcester street, South End.

Therefore, they are left without excuse, and their sins are upon their own heads.—Doc. & Cov.

LIFE INFLUENCES.

The influences that affect one's life may be innumerable. The lights and shadows along the pathway of life affect us for the moment and leave their lasting impressions upon the memory. The lights inspire and elevate; the shadows alarm, restrain and protect us. In the same way our presence and influence affect the lives of others either for good or evil. Far superior and transcending all other influences has been the beneficent presence of those true and pure spirits who have accompanied me on this journey of life. A father who was the soul of honor, whose integrity was as sacred as life, and who was one of the truest patriots I have ever known. He had the courage of his convictions, frank and manly in expressing his opinions and judgment of men and affairs; as brave as a lion yet as kind-hearted and tender as a child. He loathed a hypocrite. Intrigue and deception were foreign to his nature. His ideas of truth and duty were inspiring and ennobling. A sainted mother whose blessed influence from the time she first taught me to lisp a prayer was the true light and guide of my life. The tenderest affection, the gentlest admonition, the deepest love, the sweet melody of her sacred music touched and forever impressed the better chords of heart and soul, and their influence was ever present as a true inspiration and cherished memory. The splendid influence of a noble brother who was the highest type of American character and citizenship; also the refining influence of two devoted sisters who were the light and joy of a happy home. Last, but not least, and embodying all the good influences of those above mentioned, was the companion of my life, who made life with all its struggles, its conflicts, its adventures and achievements as far as possible a romance and a success. To these influences I would attribute whatever there is of my life that is commendable and satisfactory. —General Nelson A. Miles in the March Circle Magazine.

10. Remember the worth of souls is great in the sight of God.—Doc. & Cov.

Liahona The Elders' Journal

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WHAT CAN A WOMAN CONVERT DO TO HELP?

BY SUSIE YOUNG GATES.

When the first glow of received truth floods the whole being, as it does when a man or a woman accepts the gospel and is baptized by one having authority from God, he or she is filled with a burning desire to assist, to bless and to enlighten others. This is the pure and precious spirit of testimony, and it will illumine the soul as long as life lasts, if the heart is kept warm and true, and the convert is willing to build every day upon the altar of her soul the fires of self-sacrifice and devotion. And as one who did not receive the gospel in another land, but who was born and brought up in the Church, I would testify to my sisters in the world that this same spirit of burning devotion to the Cause of Truth illumines the souls of those in Zion as it also flames upon the altars of your distant hearts. But if we would keep that precious zeal, you and I must comply with the law of its continuance. Therefore, having had some experiences, both good and bad, I would like to talk things over with you and see if we cannot be mutually beneficial. You to help me, I to encourage you.

Perhaps the most important duty of any woman's life is that of creating and keeping a home-like spirit around her. It makes small difference where that woman's abiding place may be; in a huge hotel, in an apartment house, in a tiny city flat, in a fine home, or a cottage on the hillside, or even in a log cabin on a desert; if that woman be a true woman—and if she be a Saint she can be nothing else—then whereever the woman is, there she will make a home for herself, and for all who may be her nearest and dearest. It may require some effort, some toil and always much self-sacrifice, yet it will still be possible for that woman to make and keep a home-spirit.

If you sisters are working in the field, or in a factory, if you are cramped or crowded into small apartments in the city, or out upon lowly farms; still I would invite your attention to the most important fact of your mission as converts to the Church of Jesus Christ of Latter-day Saints: and that is, to make home happy and comfortable for those under your care. Keep the house clean and sweet. Be patient with the babies and the rough boys. And above and beyond all things, be as respectful and loving to your husband as it is possible for mortal woman to be. You may feel in the first flush of your new enthusiasm that you would like to go on the street corners and proclaim the truths of the gospel, or to visit every one in your neighborhood and tell people what glorious things you have received. But I beg you to do none of these things, unless —mark, I say, unless—your home is left tidy and cosy, and unless—again unless—your husband is perfectly willing you should thus assist in the proselyting work. It is possible that your husband does not yet see the gosgel as you do; and it is your bounden duty to respect him and honor him even if that is the case. Marriage is a very sacred thing. If a discreet and wise woman goes at things in the right way, it is quite possible for her

to help her husband to see the truth when elders might fail to convert him.

Sisters, make your homes bright with smiles. Sing the songs of Zion as you wash or iron. Let the words of Isaiah and Nephi dwell with joy in your hearts as you go about your daily tasks. Your home is your kingdom, and you will never have another. For heaven is a glorified Home. If we cannot make our homes happy and tidy here, we surely will not be able to do so in heaven. Don't antagonize your husbands. Don't urge and urge them to do this or that. Suggest, counsel, and persuade, but let me beg of you do not scold nor nag. No woman can be justified in fault-finding, and no Saint will persist in such bad habits. If you find yourself falling into that habit, pray, sing hymns, and even go off by yourself and ask God to rebuke the evil spirit which would destroy the peace of your home.

A bright mother brings forth brilliant children; but if she be also a complaining or an irreverent woman, her children are apt to be impudent and infidelic. I have seen some good Latter-day Saint mothers who turned out good children in spite of weak or wicked fathers; but I have yet to see a wicked or an irreligious mother who has brought up good sons or faithful daughters, no matter how faithful or devoted the father might be. So the burden of child-development rests heavily upon the mother. She does not nor can create the spirit of her child; but she makes so much of the child's spirtual and moral environment that it is very vital that she shall be a Saint in very deed. And so I beg you my sisters to make your homes a peaceful retreat for the men and children of your households. That is the very first thing for us to do, as it will be the very last. And as we build here, so will we inhabit Hereafter.

SOME SIGNIFICANT FIGURES.

EXTRACT FROM A DISCOURSE BY PRESIDENT JOHN TAYLOR, TAKEN FROM A CHURCH PAMPHLET.

President Taylor then called upon his secretary, Elder L. John Nuttall, to read some extracts from a work published by an ex-United States official in New York city, which were as follows:

Before citing from the still incomplete census reports of 1880, let us take that of 1870 and compare Utah and Massachusetts, the new theocracy with the decendants of an old theocracy—priest-ridden Utah with "cultured" Massachusetts, also adding the District of Columbia, which has the enlightening presence of the American Congress to add to its advantages, and is under its direct government.

Comparative statistics from census of United States—1870.	School attendance.	Illiteracy—cannot read nor write, ten years and upwards.	Paupers.	Insane and Idiotic.	Convicts.	Printing and Publishing establishments.	Church Edifices.
Utah. . . .	35	11	6	5	3	14	19
Mass. . . .	25	12	55	23	11	11	12
Dist. of Columbia .	27	40	23	35	9	11	8

From statistics contained in the report of the Commissioner of Education for 1877, it is shown that in the percentage of enrollment of her school population, Utah is in advance of the general average of the United States, while in the percentage in actual daily attendance at school, she still further exceeds the average of the whole Union.

In 1877, when the school population of Utah numbered 30,792, there was invested in the Territory in school property the creditable sum of $568,984 being about eighteen and one-half dollars per capita of the school population.

In contrast with this take the amount per capita of their school population which some of the states have invested in school property: North Carolina, less than $0.60; Louisiana, $3.00; Virginia, about $2.00; Oregon less than $9.00; Wisconsin, less than $11.00; Tennessee, less than $2.50; Delaware, less than $13.00.

In respect to the amount per capita of her school population, which Utah

has invested in school property, she exceeds several other Southern and Western states, is in advance of the great states of Indiana and Illinois and, I believe, in advance of the general average of the entire Union.

Thus, in the matter of education, Utah stands ahead of many old and wealthy states, and of the general average of the United States, in three very important respects, namely, the enrollment of her school population, the percentage of their daily attendance at school, and the amount per capita invested in school property.

From the census of 1880 I have compiled the following:

Comparison of Illiteracy—The United States and Utah Territory.

	United States	Utah
Total population	50,155,783	143,963
Total over 10 years of age who cannot read	4,923,451	4,851
Percentage who cannot read, ten years and over	9.82	3.37
Total over 10 years of age who cannot write	6,239,958	8,826
Percentage who cannot write, 10 y'rs and over	12.14	6.13
Total white population	43,402,970	142,423
Total white population over 10 years of age who cannot write	3,019,080	8,137
Percentage of white population who cannot write, 10 years and over	6.96	5.71

Of all the States and Territories in the Union there are but 13 showing a lower percentage of total population who cannot read, Connecticut having the same, 3.37. The rest range all the way up to 32.32, percentage of total population in South Carolina.

We will now produce some evidence with regard to crime, etc., drawn from the official sources:

The population of Utah, by the census of 1880, is about 144,000, divided as follows:

Mormons		120,283
Gentiles	14,155	
Apostate Mormons	6,988	
Doubtful	2,537	
		23,680
		143,963

It will be seen that the "Gentiles" constitute only ten per cent of the population, yet from this small minority are taken the incumbents of nearly every position of influence and emolument. They have the Governor, with absolute veto power, secretary, judges, marshals, prosecuting attorneys, land registrar, recorder, surveyor general, clerks of the courts, commissioners, principal post offices, mail contractors, postal agents, revenue assessors and collectors, superintendent of Indian affairs, Indian agencies, Indian supplies, army contractors, express, railroad and telegraph lines, the Associated Press agency, half the jurors in law, but at least three-fourths, and always the foreman, in practice; in fact every position not elective.

Last winter there was a census taken of the Utah penitentiary and the Salt Lake City and county prisons, with the following result: In Salt Lake City there was a population of about seventy-five "Mormons" to about twenty-five non-"Mormons." In Salt Lake county there was a population of about eighty "Mormons" to twenty non-"Mormons." In the city prison there were twenty-nine convicts, all non-"Mormons;" in the county prison there were six convicts, all non-"Mormons." The jailer stated that the county convicts for the five years past were all anti-"Mormons" except three.

In Utah we have seen that by the U. S. census the proportion of orthodox "Mormons" to all others is as eighty-three to seventeen. In the Utah penitentiary there were fifty-one prisoners, only five of whom were "Mormons," and two of the five were in prison for imitating Father Abraham in their domestic menage, so that the seventeen per cent, "outsiders" had forty-six convicts in the penitentiary, while the eighty-three per cent "Mormons" had but five. The total number of Utah lockups, including the penitentiary, is fourteen. These aggregate one hundred and twenty-five inmates. Of these one hundred and twenty-five, not over eleven were "Mormons," several of whom were incarcerated for minor offenses and polygamy; while if all the anti-"Mormon" thieves, adulterers, blacklegs, perjurers, murderers, and other criminals who are at large were sent to prison, the "Mormons" claim

that their prisons could not hold them.

In 1878 a "Mormon" publication made the following cogent statement:

"Out of the twenty counties of the Territory, most of which are populous, thirteen are today without a dram shop, brewery, gambling or brothel house, bowling or billiard saloon, lawyer, doctor, parson, beggar, politician or place hunter, and almost entirely free from social troubles of every kind; yet these counties are exclusively "Mormon" and with the exception of a now-and-then domestic doctor or lawyer the entire Territory was free from these adjuncts of civilization (?) till after the advent of the professing Christian element, boastingly here to "regenerate the 'Mormons,'" and today every single disreputable concern in Utah is run and fostered by the very same Christian (?) element. Oaths, imprecations, blasphemies, invectives, expletives, blackguardism, the ordinary dialect of the anti-"Mormon," were not heard in Utah until after his advent, nor till then did we have litigation, drunkenness, harlotry, political and judicial deviltries, gambling and kindred enormities."

This is what the "Mormons" assert. Let us see how the case stands today and what the facts attest.

Out of the two hundred saloons, billiard, bowling alley and pool table keepers, not over a dozen even profess to be "Mormons." All of the bagnios and other disreputable concerns in the Territory are run and sustained by anti-"Mormons." Ninety-eight per cent of the gamblers of Utah are of the same element. Ninety-five per cent of the Utah lawyers are Gentiles, and eighty per cent of all the litigation there is, is of outside growth and promotion.

Of the two hundred and fifty towns and villages in Utah, over two hundred have no "gaudy sepulchre of departed virtue," and these two hundred and odd towns are almost exclusively "Mormon" in population. Of the suicides committed in Utah, ninety odd per cent are non-"Mormon;" and of the Utah homicides and infanticides, over eighty per cent are perpetrated by the seventeen per cent "outsiders."

The arrests made in Salt Lake City from January 1, 1881, to December 8th, 1881, are classified as follows:

Men	782	
Women	200	
Boys	38	
Total	1020	
"Mormons"—Men and Boys	163	
"Mormons"—Women	6	
	169	
Anti-"Mormon"—Men and Boys	657	
Anti-"Mormon"—Women	194	851
		1020

A number of the "Mormon" arrests were for chicken, cow and water trespass, petty larceny, etc. The arrests in anti-"Mormon" cases were in most cases for prostitution, gambling, exposing of person, drunkenness, unlawful dram-selling, assault and battery, attempt to kill, etc.

If the seventy-five per cent "Mormon" population af Salt Lake City were as lawless and corrupt as the record shows the twenty-five per cent anti-"Mormons" to be, there would have been 2,443 arrests made from their ranks during the year 1881, instead of the comparatively trifling number of 169 shown on the record; while if the twenty-five per cent anti-"Mormon" population had as law-abiding and upright a record as the seventy-five per cent "Mormons," instead of the startling number of 851 anti-"Mormon" arrests during the year, there would have been but 56 made.

LARGEST "DRY" CITY.

Worcester, Mass., May 10.—For the last twelve months Worcester has been the largest city in the world without saloons, according to the No-License league of that city. In December, 1907, no-license carried after sixteen years of the saloon, and in December, 1908, after seven months' experience of no-license, Worcester again voted "no"—the first time in her history to vote "dry" twice in succession.

Records for this first full year, when compared with the year immediately preceding, during which 128 saloons

and a score of wholesale liquor stores and hotels held sway, establish some interesting facts. There was less crime of all kinds and not half as much drunkenness. The jail on Summer street has held fewer inmates than at any previous time in twenty years, according to W. Ansel Washburn, the deputy jailer, and the records bear out his statement. At the city hospital there have been scarcely half as many alcoholic patients and the deaths from alcoholism decreased to a surprising degree.

All the statistics which have been compiled are for the full year of no-license, from May 1, 1908, to May 1, 1909. Compared with the twelve months immediately preceding, the police record shows that the arrests for drunkenness numbered 3,924 for the license year and 1,843, less than half, for the no-license year.

Arrests for assault and battery were: License, 382; no-license, 263; larceny, license, 343; no-license, 255; neglect and non-support, license, 112; no-license, 87; disturbing the peace, license, 210; no-license, 109.

At the city hospital 274 alcoholic patients were treated in the license year and 144 in the no-license year. According to the board of health records the deaths from alcoholism in the entire city were thirty under license and six under no-license and two of these six died early in May, 1908—immediately after the license regime.

While it may be a mere coincidence it is nevertheless a fact that the mortality rate in the city decreased very considerably in the year. Deaths from all causes in the license year were 2,560, while the total fell last year, under no-license, to 2,120, a decrease of 17 per cent.

When asked what the effect had been upon his concern Clinton S. Marshall, general manager of the local plant of the American Steel & Wire Co., the largest industrial plant in the city, employing from 5,000 to 6,000 men, said:

"For the first six months of the no-license year there was a big difference in our shops. The men were sober and there were very few discharges for drunkenness. I do not know of any. But for the last six months we have been troubled by the presence of a number of places near our factories selling liquor on the sly, and I fail to see any great difference from license times. I do not believe this condition is permanent and hope to see the illegal sales stopped. I believe that a continuance of the no-license policy will be best for us."—Kansas City Star.

HEAVEN BEFORE DEATH.

How many noble souls unconsciously predict that heaven before they die? How many experiences we have as we grow older, even among our own kindred, of lives that may be called heavenly in their very dying. Of a dearly loved cousin of mine, in Virginia, her daughter lately wrote: "On yesterday, at 2:30 p. m., my wonderful mother passed into the beyond. She retained her faculties up to three minutes before death, and the same old seraphic smile, familiar to you, I know, came over her features and it was all over." Still more striking was the death of a young woman who was engaged to a friend of mine, and who went out of this life with such superb faith in the beyond that the manner of her going is still—after a lapse of many years—an inspiring memory. She died of consumption, of which dread disease her father, brother, and two sisters had already been the victims. She sat in a great old-fashioned easy-chair, her hand clasped in that of her lover, while her mother and remaining sisters hovered anxiously about, though she herself remained perfectly conscious and calm. Occasionally her face lighted up with what seemed a radiance from another world, and her eyes shone with a mysterious joy, as if she saw something invisible to the others. From this half-translated state she would return from time to time to her familiar surroundings, when again the vision would enthrall her; and while her face was thus transfigured, the end came.—Col. Thomas Wentworth Higginson, writing of "The Future Life" in the May number of Harper's Bazar.

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Editorial

"TWO AND TWO."

After these things the Lord appointed
other seventy also, and sent them two and
two before his face into every city and
place, whither he himself would come.
2 Therefore said he unto them, The
harvest truly is great, but the labourers are
few: pray ye therefore the Lord of the
harvest, that he would send forth labourers
into his harvest.
3. Go your ways: behold, I send you
forth as lambs among wolves.
4 Carry neither purse, nor scrip, nor
shoes: and salute no man by the way.
5 And into whatsoever house ye enter,
first say, Peace be to this house.
6 And if the son of peace be there, your
peace shall rest upon it: if not, it shall turn
to you again.
7 And in the same house remain, eating
and drinking such things as they give: for
the labourer is worthy of his hire. Go not
from house to house.
8. And into whatsoever city ye enter, and
they receive you, eat such things as are set
before you:
9 And heal the sick that are therein, and
say unto them, The kingdom of God is come
nigh unto you.
10 But into whatsoever city ye enter,
and they receive you not, go your ways out
into the streets of the same, and say,
11 Even the very dust of your city
which cleaveth on us, we do wipe off against
you: notwithstanding be ye sure of this,
that the kingdom of God is come nigh
unto you.
12 But I say unto you, that it shall be
more tolerable in that day for Sodom, than
for that city.

* * *

16 He that heareth you heareth me; and
he that despiseth you despiseth me; and
he that despiseth me despiseth him that sent
me.
17 And the seventy returned again with
joy, saying, Lord, even the devils are subject unto us through thy name.
18 And he said unto them, I beheld
Satan as lightning fall from heaven.
19 Behold, I give unto you power to
tread on serpents and scorpions and over
all the power of the enemy: and nothing
shall by any means hurt you.
20 Notwithstanding in this rejoice not,
that the spirits are subject unto you; but
rather rejoice, because your names are
written in heaven.
21 In that hour Jesus rejoiced in spirit,
and said, I thank thee, O Father, Lord of
heaven and earth, that thou hast hid these
things from the wise and prudent, and hast
revealed them unto babes; even so, Father;
for so it seemed good in thy sight.—
Mark 10.

"The Lord appointed other seventy also." How many bodies of seventy men each existed in the primitive church we do not know, but that more than one such body was appointed and organized by the Savior may reasonably be inferred from these words. That Moses organized at least one such body, by the direct commandment of God, is clear from the eleventh chapter of Numbers. In the Church of Jesus Christ of Latter-day Saints these bodies are called "quorums of seventy," or "seventies' quorums;" and their special calling is to act as traveling ministers of the gospel. In our Church there are other similar bodies called elders' quorums, containing ninety-six

members each, whose duty it is to assist the seventies in preaching the gospel to the nations of the earth. There are still other bodies called high priests' quorums, the membership of which is indefinite but often numbers several hundred. Each member of such a quorum is a high priest, and is authorized to preach the gospel and administer in its ordinances; but his special calling is to preside over a local organization of the Church.

The total membership of these three orders in our Church numbers probably between thirty and forty thousand, a large army of men, all of whom are charged with the duty of preaching the gospel, either at home or abroad, when called upon to do so; and all of them hold divine authority to administer in the ordinances thereof. Each year from eight hundred to a thousand men are chosen from this army to go forth to the four quarters of the earth and bear the same message of life and salvation that the "seventy" whom Jesus sent out were commanded to proclaim. Their average term of service is from two to two and a half years. Most of them are young men. Many of them are seventies, a larger proportion are elders, and some are high priests. But all of them hold the Melchisedec priesthood, which is after the order of the Son of God, and by virtue of this authority they have the right to baptize by immersion in water for the remission of sins, and to confer the baptism of the Holy Ghost and of fire by the laying on of hands.

They travel "two and two," strangers in strange lands, without purse or scrip. They are required to depend upon the hospitality of the people among whom they labor, because by so doing they can the more easily find the disciples of Christ, and it is for these they are searching. Those who receive them will receive him who sent them, while those who reject them would reject their Master. The rule is sure. By traveling in pairs two companions become a mutual support and protection, not only against foes that are seen but foes that are unseen; and in the mouths of two witnesses their testimony is more firmly established, has greater force with those who hear it, and places a heavier responsibility upon those who, after hearing it, reject it.

All people will do well to receive into their homes these servants of the Lord. They carry with them a good spirit. Their hearts are filled with a desire to do good and not harm among their fellow men, and to bless every member of the household that gives them food or shelter. They will teach the gospel of Christ to the family, and in fervent prayer will call down the blessings of heaven upon all of its members.

If any person in the house is sick, the elders will, if requested to do so, anoint the patient with oil, lay their hands upon his head, and ask the Father in the name of Jesus to heal him. In this way thousands, yes, tens of thousands, who have received Latter-day Saint elders into their homes, have had their dear ones healed of all manner of diseases. The elders never accept money, much less do they ask a price, for healing the sick. When the elders leave a house where they have been treated with kindness and respect, they leave their peace and blessing with its inmates.

Ever and anon they enter a home where the master or mistress is searching for greater light concerning the true plan of salvation than can be found among the confused, contentious

and discordant religious teachers of the day. To such a person they delight to explain that the gospel has been restored in modern times, by revelation and the ministry of angels; that there are prophets now on the earth, who speak and act by divine inspiration and authority; and that the true Church of Christ, with all of its officers and organizations, as established by the Savior when he was upon the earth, has been re-established and is flourishing in our day; and that its members enjoy the same gifts, graces and blessings that were manifested among the primitive Christians.

What unutterable joy this message gives to those who believe it and are prepared to act in obedience to it! How they thank and praise God for sending the elders to them! How they hang upon the elders' words, and love their songs, and join in their prayers! When faith is found in a home entered by the elders, the kingdom of heaven is soon developed there; and even unbelief wavers and finds it hard to deny that there is something heavenly about the elders, their teachings and their influence.

At length faith in the testimony of these servants of the Lord grows into a desire to make with God the covenant of baptism. The time and place for the ordinance are fixed, and in due time and order the burial in the liquid grave, and the resurrection therefrom to a newness of life, take place. Then follows, by the laying on of hands, the baptism of the Holy Ghost and of fire of which the scriptures speak, and the convert to the fullness of the everlasting gospel, newly restored, is born of the water and of the Spirit, and sees and has entered the kingdom of God.

Language fails to adequately convey to one who has not passed through this experience, what light, hope and joy it gives, and with what emotions it fills the soul. Born again! Out of a world of sin, doubt and darkness, into the kingdom of God! Cleansed from all past transgressions, and in possession of the Holy Ghost, which banishes doubt and bears record to the soul that the way, the truth and the life, taught and personified by Jesus Christ, has, in truth and reality, and with absolute certainty, been found and entered! Such are the blessings realized by all who receive these Latter-day Saint elders, and put in actual practice their teachings. And in this way the disciples of Christ are being found and separated from the wicked.

It is the greatest evangelizing movement the world has ever known, and it will be the last one under divine auspices. It will grow and spread until it reaches the home and heart of every man in the world, and places him on one side or the other of the line which will separate the righteous from the wicked. The righteous will be gathered to safe places, and the wicked will slay each other, or be otherwise destroyed by the judgments of God. Then will the earth rest, and its inhabitants have peace for a thousand years.

SEA OF GLASS.

Please show where the Apostle John taught that this earth is to become as a sea of glass. An investigator has asked me to give the passage but I cannot find it.

Elder J. B., Ava, Ark.

In the fourth chapter of Revelation John was shown a throne "set in heaven, and one sat on the throne." The surroundings of the throne are described in the 3d, 4th and 5th verses. The sixth verse reads:

And before the throne there was a sea of glass like unto a crystal: and in the midst of the throne, and round about the throne,

were four beasts full of eyes before and behind.

We will now reproduce the first four verses of the 77th section of the Doctrine and Covenants:

1. Q. What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelations?
A. It is the earth, in its sanctified, immortal, and eternal state.
2. Q. What are we to understand by the four beasts, spoken of in the same verse?
A. They are figurative expressions, used by the Revelator John, in describing heaven, the Paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that, which is spiritual, being in the likeness of that which is temporal; and that which is temporal, is in the likeness of that which is spiritual; the spirit of man is the likeness of his person, as also the spirit of the beast, and every other creature which God has created.
3. Q. Are the four beasts limited to individual beasts, or do they represent classes or orders?
A. They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings, in their destined order or sphere of creation, in the enjoyment of their eternal felicity.
4. Q. What are we to understand by the eyes, and wings, which the beasts had?
A. Their eyes are a representation of light, and knowledge; that is, they are full of knowledge; and their wings are a representation of power, to move, to act, &c.

We have here the statement given by revelation through Joseph Smith the Seer, that the "sea of glass like unto crystal" spoken of by John the Revelator means this earth in the condition it will assume after being santified; also that the animal creation found upon it now will exist upon it then, in a glorified state. We learn from many passages of Scripture that man will also inhabit the earth after it is glorified, and that he will then be glorified also.

Can it be proved from the Bible that the foregoing answers given by revelation through the Prophet Joseph Smith are true? We think so; but we will here only deal with the one which states that John's "sea of glass" means this earth. The 2d verse of the 15th chapter of Revelation reads:

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

The righteous inhabitants of this earth were the people whom John saw standing on the "sea of glass mingled with fire;" and the Savior taught that this earth is to be the future abode of the righteous. He said: "The meek shall inherit the earth." The New Jerusalem, inhabited by the righteous who have lived upon this earth, is to come down out of heaven and rest upon this planet (Rev. 21), hence its inhabitants are to dwell here after this globe becomes celestialized. The teachings of the Bible and the revelations given through Joseph the Seer upon this subject are perfectly harmonious.

Kindly explain the 13th Article of Faith, especially this sentence: "We believe all things."

J T. D., Orton, Alberta, Canada.

The 13th Article of Faith is in part a paraphrase of the 8th verse of the 4th chapter of Phillipians "We believe all things" means that we believe all things that are true, as fast as they come to our knowledge, no matter from what source or through what channel they may reach us. Sectarians, at the time the Articles of Faith were written, were often so narrow and bigoted that they would not believe things that were true, and abundantly proved, if those things were not embraced in their own systems. This Article of Faith makes the Church of Jesus Christ of Latter-day Saints broad enough to embrace every truth in the universe, and creates a vast distinction between it and the narrow and fragmentary systems that go to make up modern Christendom.

We might print hundreds of letters every month, from Saints in the stakes of Zion, from converts in the missions, and from friends and investigators, testifying of the good Liahona The Elders' Journal is doing in making better known the gospel as taught in the Book of Mormon, and by the Latter-day Saints; but we doubt the propriety of devoting much space to such a purpose. It might expose us to the criticism of being boastful. But we feel justified in varying from our rule in this regard far enough to give the following extract from a letter written at Jackson, Miss., by Elder D. W. Stowell, who remits for the subscription of J. L. Rutherford of that place:

Brother Rutherford is not a member of the Church, but is a faithful investigator. He is 83 years old. and has lived all this time among the conflicting sects without allying himself with any of them. When "Mormonism" was introduced to him about 18 months ago, he said it was the first system of religion he ever heard of that would stand the test of reason, the only system among whose laws there was no conflict. And now since reading the Liahona he affirms it to be the greatest and grandest paper published in all the world. He wishes me to tell you that it is his desire to become a life subscriber to it."

THE SECRET OF A HAPPY DAY.

Just to let that Father do
What he will;
Just to know that he is true,
And be still.
Just to follow, hour by hour,
As he leadeth;
Just to draw the moment's power
As it needeth.
Just to trust him—that is all.
Then the day will surely be
Peaceful, whatsoe'er befall;
Bright and blessed, calm and free.

Just to leave in his dear hand
Little things;
All we can not understand;
All that stings.
Just to let him take the care
Sorely pressing;
Finding all we let him bear
Changed to blessing.
This is all, and yet the way
Marked by him who loves thee best—
Secret of a happy day,
Secret of his promised rest.

—Frances Ridley Havergal.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

1. And now it came to pass that after Alma had spoken these words unto them, he sat down upon the ground, and Amulek arose and began to teach them, saying;
2. My brethren. I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God; yea, I know that these things were taught unto you, bountifully before your dissension from among us.
3. And as ye have desired of my beloved brother, that he should make known unto you what ye should do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith and to patience;
4. Yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may try the experiment of its goodness;
5. And we have beheld that the great question which is in your minds, is whether the word be in the Son of God, or whether there shall be no Christ.
6. And ye also beheld that my brother has proven unto you, in many instances, that the word is in Christ unto salvation.
7. My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenoch; and also he has appealed unto Moses, to prove that these things are true.
8. And now, behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children

of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it;

9. For it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made.

10. For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice.

11. Now there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, Nay.

12. But the law requireth the life of him who hath murdered; therefore there can be nothing which is short of an infinite atonement, which will suffice for the sins of the world.

13. Therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled; every jot and tittle, and none shall have passed away.

14. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God: yea, infinite and eternal;

15. And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.

16. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption.

17. Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you;

18. Yea, cry unto him for mercy; for he is mighty to save;

19. Yea, humble yourselves, and continue in prayer unto him;

20. Cry unto him when ye are in your fields; yea, over all your flocks;

21. Cry unto him in your houses, yea, over all your household, both morning, midday, and evening;

22. Yea, cry unto him against the power of your enemies;

23. Yea, cry unto him against the devil, who is an enemy to all righteousness.

24. Cry unto him over the crops of your fields, that ye may prosper in them;

25. Cry over the flocks of your fields, that they may increase.

26. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness;

27. Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

28. And now behold; my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need; I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith;

29. Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth), and is trodden underfoot of men.

30. And now my brethren, I would that after ye have received so many witnesses, seeing that the holy scriptures testify of these things, come forth and bring fruit unto repentance;

31. Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time, and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

32. For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

33. And now as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed.

34. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

35. For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in

you, and the devil hath all power over you; and this is the final state of the wicked.
36. And this I know, because the Lord hath said, He dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said, That the righteous shall sit down in his kingdom, to go no more out: but their garments should be made white, through the blood of the Lamb.
37. And now, my beloved brethren, I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no more deny the coming of Christ;
38. That ye contend no more against the Holy Ghost, but that ye receive it, and take upon you the name of Christ; that ye humble yourselves even to the dust, and worship God, in whatsoever place ye may be in, in Spirit and in truth; and that ye live in thanksgiving daily, for the many mercies and blessings which he doth bestow upon you.
39. Yea, and I also exhort you, my brethren, that ye be watchful unto prayer continually, that ye may not be led away by the temptation of the devil, that he may not overpower you, that ye may not become his subjects at the last day: for behold, he rewardeth you no good thing.
40. And now my beloved brethren, I would exhort you to have patience, and that ye bear with all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them;
41. But that ye have patience, and bear with those afflictions, with a firm hope that ye shall one day rest from all your afflictions.—Alma 34.

While the Prophet rested on the ground, Amulek, one of his assistants, rose and spoke words of burning truth. His sermon is easy reading, not difficult to understand. Withal, it contains an abundance of food for reflection. However, we can touch only upon a point or two.

How do you like Amulek's sentiments on prayer? His counsel to make temporal as well as spiritual concerns a matter of prayer reminds us of a statement once made by Brigham Young to the effect that he believed Jehovah was the greatest financier he knew of. If we view the matter in this light, the wisdom of beseeching the All-wise for guidance in our temporal affairs at once becomes apparent. The declaration that we mortals should let our hearts be drawn out in prayer to the Lord continually, is not such a low-motived sentiment as Book of Mormon opponents would have us think the book contains, is it? In fact to succeed in bringing oneself to a state of mind and heart that one can feel this "continual" silent prayer to God in one's breast, is to be supremely happy.

Amulek's last observations on prayer amount to this thought: that it is entirely useless unless backed by good works. "If ye turn away the needy, and the naked, and visit not the sick and afflicted and impart of your substance, if ye have, to those who stand in need, I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith. Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out (it being of no worth), and is trodden underfoot of men." This voices about the same great truth that Paul enunciates in the thirteenth chapter of his first letter to the Corinthians, where he emphasizes our utter nothingness if we are minus charity. It also squares precisely with what the practical James says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas 1:27).

And this is not only practical religion but it is the fruit of all real religion. Of what use are prayers, after all, unless coupled with charity? Has there been a more prolific soil for infidelity than the fact that there are so many long, lordly supplications for grace unaccompanied by either charitable deeds or charitable attitude toward fellow creatures? What is the use of asking Heaven for favors we would not confer upon others if we could, and if they needed them? None. We only make unbelievers out of people who are watching our lives.

Another thought: In speaking against deferring repentance till late in life or even till the death-hour, as some think to do, the context says: "Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye

cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world."

How true this is! It is good science as well as sound theology. We often hear some profligate say that he is going to make such and such reform a little later in life, or peradventure at the eleventh hour. It is needless to say the reform is never made in nearly all such cases. Why? The "why" of it is based upon a very simple principle. We might ask why the little rivulet chasing down the same stream bed year after year would not be likely to strike off in another direction. You would say because the little stream has worn a channel, more or less deep and has fixed its course. Can it get out of that groove in which it has been running for years? Not very likely. And furthermore, the longer it ran the deeper it would cut and the more improbable its ever changing its course.

Exactly so with the course of human habit. If you are doing some wrong action day after day, or week after week, it will wear a habit-groove in you. This habit-rut will wear deeper and deeper into your life, and every day the probability of your changing its course grows less. At length it may be wholly impossible. That is the reason the persons who say they will quit a bad habit or start a good one later on in life hardly ever do so. Moreover, this Book of Mormon paragraph asserts that the influence of these wrong habits will follow the spirit beyond the grave, until the Prince of the Power of the Air doth seal you his.

So if you are addicted to an evil habit, throw it off today. Every day added counts. We should repent of an evil just as soon as we find out such or such a thing we have been guilty of is an evil. There is always a mighty power that helps us, if we repent as soon as we find out a practice is wrong.

So much for the harmony of the Book of Mormon with the laws of nature or science.

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14. Wherefore, you are called to cry repentance unto this people.—Doc. & Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

Sunday Worship—The Lord's Supper.

Last week we tried to define the place of chapel-worship in religion, or rather to suggest what place it holds. Our principal reason for so doing was the fact that so many religionists of today seem somehow to have imbibed the notion that the main feature of religion is the lip-service in the synagogue—and out of it. We do not say this disparagingly; we believe there is a greater number of persons who try

to make real religion shine out in their every-day lives than ever before. The fact that there are many supposedly devout professors of Christ whose religion is nearly bounded on the four sides by chapel worship and saying prayers is largely because of faulty human nature, undirected and unimpelled to righteous action by the true and authoritative system of religion.

Let us remind our readers that pure religion and undefiled is the every-day, every-hour religion. "Mormonism" has been bitterly reviled and persecuted. But under it all, it has thrived and spread out marvelously. If you would know the reason why, we point out that the thing that has gone a long way toward keeping up "Mormonism's" healthy growth is, that it is a practical religion. Aside from the idea of mere formalities and rites, it has wrought wonders in helping the poor and suffering to become better off. First of all, "Mormonism" helps people to help themselves. It shows them how. It has this advantage over other "isms" of Christendom: The preacher of sectism on Sunday tells his flock how to get along on Monday; the preacher of "Mormonism" on Sunday tells his hearers how to get along on Monday, then on Monday himself doffs the black clothes, dons the blue ones, and *shows* the people how to do well by putting his own hand to the plow. In other words priest and laity wear the same kind of habiliments six days of the week, as well as Sunday; both engage in like pursuits.

Know this that true religion is in overalls and jumper as well as broadcloth. It is in every day and every deed, as well as in worded prayers and Sabbath assembling.

What part, then, does Sunday worship play in the system of the Latter-day Saints? Simply this: In meeting together to call on the Lord, the worshiper is strengthened, built up: he renews his obligations to his Creator, thanks him for blessings, puts his soul more in communion with the infinite and thus gathers new assurance, encouragement in the right, and shows that he recognizes the great central Power of the universe as the source of all blessings. The function, then, of the Lord's day is to impart new strength to the worshiper that he may better serve the Lord on work days. Sabbath-worship is a reminder to man of what man owes his Creator for past blessings, present blessings and blessings still needed.

Then there is the matter of the sacrament. What is it for but to serve this very purpose? Many Christian sects administer the Lord's Supper to the members only at more or less lengthy intervals, or upon special occasions. The Latter-day Saints partake of it every Sunday.

Why?

We may find the answer to that question in another; namely, What is the sarcament for? We do not believe there is anything of a mystical nature about it. It is only a device, pure and simple, to help bring about a desired end. What end? The end of better everyday living. And how does the partaking of the Lord's Supper conduce to nobler thoughts and deeds?

Let us think about this question a few minutes. We have taken the stand that the ordinance of the sacrament is an institution of the Lord, and was established by him to promote morals among his believers. It is no more a mythical rite than it is an empty form. "Why does it promote morals?" you ask. Simply because it is a reminder of the purest character that ever was on the earth. It is upon the same principle that Sabbath worship in general, is to aid the participant in his every-day living. The thoughts of mortals are raised to dwell upon something better than mortality, upon some Person who was and is able to live entirely without sin.

We partake of the sacrament in remembrance of the Lord. It is designed to cause our reflections to revert to him while he was yet on earth, while he was bleeding in agony in Gethtsemane's garden, for the sins of the world, and forgiving his enemies on Calvary's cross for all the wrongs they had done him. If all this is brought fresh to the memory of him who eats at the Lord's table, will its solemn lesson not inspire him to raise his head before

God and determine that he will, each day, through all the toil, sufferings and wrongs of the day, try to follow in the Master's steps? Will it not be likely to produce in him this thought: "If Christ suffered all there is for man to suffer—and more—and yet carried himself aloof from sin, kept his life unspotted, forgave the conspiring of others against him—if Christ so loved righteousness and his brother men that he could do all these things, that he could die that we might live—why cannot I overcome my smaller temptations and keep my record unsullied?" Partaking of the broken bread and the cup reminds man each time of his first duty—to love, to love God and fellowmen. Because we partake in remembrance of the Savior, who so loved the world that he uncomplainingly went to his death for their sake.

This is easily seen by calling up the circumstances of the first Lord's Supper. Jesus and his disciples had met to eat the Passover; the Master "took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:26-28). According to St. Luke, the Savior gave them a command to continue the practice and the reason for it. "This do in remembrance of me." This surely squares with what we have been saying about sacrament-partaking, that we do it "in remembrance" of the good life, the great love, the final sacrifice of the Redeemer. That we may try harder to emulate his example. The burden of the prayer that the Lord has revealed for use in administering the emblems of his death is an appeal to God to bless them that those who partake thereof may eat and drink "in remembrance" of him, that "they do always remember him." And this that they might "keep his commandments which he has given them, that they may always have his spirit to be with them" (Doc. & Cov. 20:77, 79).

And how fitting and proper are the emblems chosen to represent the last grand mortal act of the Son of Man! The broken bread to symbolize his broken body; the liquid cup to symbolize his spilled blood! And how great the honor, how impressive the scene, how solemn the act, to sit down at the table of the Lord!

We observe, then, that the Lord's Supper is one of the many institutions of Jehovah to incite erring mortals to nobler deeds, to live a holier life. Its purpose is a kindred one to that of Sabbath worship; it aids man nearer to emulate divinity. With this thought in mind, should the sacrament be partaken of often or not? We can find the answer to that query in another: Should we engage in chapel worship, family worship, or prayer and supplication often or only once in several weeks or several months, even?

Yet among most Christian sects, the notion that the Lord's passover should be administered once in several weeks or even months prevails.

The Lord has latterly said that "It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus" (Doc. & Cov. 20:75).

After the death of the Savior his followers apparently performed regularly the sacrament ordinance. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). We would infer that it was their custom to do so on the day of the week called the Lord's day, or "first day," from examining Acts 20:7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," etc.

This discussion of the Lord's Supper only once more brings home to our minds that there is nothing about the gospel that is not useful; every commandment, every law, even what skeptics might call the most seemingly insignificant and useless rites, are found to serve a purpose; all tend to aid weak humankind to live the better life.

Wherefore, I must bring forth the fullness of my gospel from the Gentiles unto the house of Israel.—Doc. & Cov.

ZION ON THE MOUNTAINS.

BY ORSON PRATT, IN MILLENNIAL STAR, 1866, VOL. 28, PAGE 401.

The location of the latter-day Zion is a subject of great importance to the present generation: that is, it is of great moment to know whether the children of Zion, or the true Church, are to remain in the various countries where they receive the gospel, or to be gathered in one. That Zion, or the latter-day kingdom of God, is to have a particular location, is clearly taught in numerous prophecies. Isaiah declares that, "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody" (chap. 51:3). According to this prophecy all who are anxious to find the country of Zion, should pass by the rich fertile portions of the globe, and seek for a "desert", a "wilderness," a country of "waste places." Isaiah gives another particular, characterizing the condition of Zion's land, namely, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing" (chap. 35:1-2). This prophecy not only confirms the former quotation in representing the location of Zion in a desert wilderness, but informs us that it should be in a "solitary place." We must not, therefore, look for the children of Zion to be gathered together in any populous country, but search for some "solitary place," nearly or quite uninhabited. David describes the land to which the redeemed of the Lord should be gathered as having no cities. He saw them, "Gathered out of the lands, from the east and from the west, from the north and from the south;" and declares that "they wandered in the wilderness in a solitary way; they found no city to dwell in" (Psalm 107:2-3-4).

When the Israelites were delivered out of Egypt, though they wandered in the wilderness forty years, they were brought into a land of many cities, not into a waste desert, solitary and with inhabitants, but into a country exceedingly fruitful, and blessed with rich abundance of the choice luxuries of the earth: but according to the prophetic psalm just quoted, there is to be a gathering of the redeemed out of all lands, not from Egypt merely but from the four quarters of the globe. The redeemed thus gathered, unlike the ancient Israelites, are to "find no city to dwell in:" but David says they will be obliged to prepare their own city. "He turneth the wilderness into a standing water, and dry ground into water springs. And there he maketh the hungry to dwell, that they may prepare a city for habitation." (verses 30, 36). This solitary waste is declared in this quotation to be "dry ground;" hence it must be a country whose soil is not often watered by the rains of heaven.

The Prophet Daniel also gives us another characteristic in regard to the location of the latter-day kingdom, or Zion. In the second chapter, 45th verse, he says, "Thou sawest that the stone was cut out of the mountain without hands." This stone is represented by Daniel to be the kingdom of God set up in the latter days, just prior to the overthrow of all human governments. The location of this stone was to be in a "mountain," and not in the low lands of the earth. Isaiah, like Daniel, understanding that Zion's location was to be the "high places" of the earth, delivers the following prophetic exhortation: "O Zion that bringest good tidings, get thee up into the high mountain" (chap. 40:9). Thus in our researches after the latter-day Zion we need not examine any of the low countries of our globe, but search for the "dry," "waste," "desert," "wilderness," in a "solitary place," upon an elevated region, or "high mountain." Isaiah does not inform us of the exact place upon the earth, where this mountain desert should be, or the exact place among the mountains where the people of Zion would build their chief city; but he most emphatically declares that it would "be called Sought out, A city not forsaken;" and that the people who should search out the place and pre-

pare the city should be called the "daughter of Zion"—"The holy people —the redeemed of the Lord" (see Isaiah 62:11-12). We are not to suppose that this holy people, who are to be thus engaged in the great work of seeking out a location for one of the great cities of Zion, will be so blind as to select a high mountain peak for its foundation: but it is quite probable that they will choose or seek out some sequestered solitary vale in the elevated regions to which they gather. Indeed, the Lord by the mouth of Isaiah says, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place" (See chap. 32:18-19). This is an indication that the mountains, with their forests, will be so very high as to experience all the extreme rigors of winter, while the city "in a low place," or at their base, will enjoy all the pleasures of a summer climate. The people who are to be thus highly favored, are represented in the preceding verses as those upon whom "the Spirit shall be poured from on high, and the wilderness be a fruitful field." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field" (verses 15-16).

Previous to this century the numerous prophecies we have quoted have never had a fulfillment: indeed, such remarkable events could not be accomplished without becoming a matter of history familiar to all nations. During the last twenty years the whole world have the astonishing fact before them of the most exact fulfillment of all these predictions. Did David declare that the redeemed of the Lord should be gathered out of all lands, and wander in the wilderness in a solitary way? The wide wastes, the dreary plains, the parched deserts, the solitary vales; the towering mountain peaks, the deep gorges, and the wild, silent, picturesque sceneries of the wilderness proclaim the wonderful fulfillment of the same, in the grand exodus of the Latter-day Saints into the high mountain ranges of North America. In relation to these events there is no dispute: our enemies forced us from our homes, and forced us into the fulfillment of these ancient prophecies; they have recorded the fact, and the same is now a matter of history which is known to the ends of the earth.

Again, did the sweet Psalmist of Israel predict that the redeemed of the Lord should "prepare a city for habitation?" Read its fulfillment in Captain Burton's late work, entitled, "The City of the Saints;" and in numerous publications by our enemies.

Did Isaiah predict that Zion should "get up into a high mountain?" The thousands of Saints from the American states, from Great Britain, from Europe, and from other distant countries, who, for twenty years past, have annually asscended the great eastern slope of the Rocky Mountain chain, which is some fifteen hundred miles in breadth—proclaim to all the world the divinity of the ancient prophecy.

Has the wilderness become a "fruitful field?" Let the surplus produce of our mountain home bear record; let the hundreds of thousands of hungry miners, whose wants have been supplied, answer. Has the wilderness of Zion been made "like Eden, and her desert like the garden of the Lord?" Let the thousands on thousands of flourishing gardens and blossoming fruit trees, which extend through the desert wastes, for some four hundred miles, testify to the faithfulness of him, who inspired his ancient servants to utter such glorious predictions in behalf of Zion.

During the great American war did the people of Zion "dwell in peaceable habitations, in sure dwellings and in quiet resting places?" We answer they were undisturbed and unmoved; not one of their sons fell in that severe judgment of the Almighty.

Thus we see that the Lord is not slack concerning his promises. There is not one feature or peculiarity relating to the great American desert, but what coincides in the most remarkable manner with the minute description given in ancient prophecy.

Let the infidel no longer fight against the Bible and spirit of prophecy: for you are living in the very day when prophecies which, to all human appearance, could never be fulfilled, are coming to pass in a most remarkable manner.

Let learned divines, who have perverted these prophecies by pretending to spiritualize them, look at their literal fulfillment, and lay their hands upon their mouths, and be ashamed and confounded, because of their false interpretations.

Let joy and gladness be in "the wilderness and desert of Zion," even "thanksgiving and the voice of melody." Let the virgins and young men, the middle-aged and old, go forth in the dance, and mingle their innocent joys in one; while the harp and violin, piano, and musical instruments of all descriptions unite in one grand, harmonious whole to celebrate the praises of him who turneth the parched ground into pools of water," and maketh the desert of Zion to "blossom as the rose." Let all Israel exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings and publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"

WORSHIP.

It has often been said that an honest answer to the question "What do you go to church for?" would surprise even those who should give it. Doubtless we go up to the house of the Lord, as we do everything else, from mixed motives. But analysis of one's own thinking and feeling usually reveals some dominant motive. And it is fair to ask what that motive is, and certainly what it ought to be, in going to the church service.

Surely there is only one answer as to what the motive ought to be. The call to the Lord's house is quite as much to-day as it was in the time of tabernacle or temple, a call to worship. The invitation is "Let us worship and bow down and kneel before the Lord our Maker." The person of chief concern in the public assembly of the Lord's people is God himself and not the attending worshiper. The worshiper's proper function is to worship. That he will himself receive grace beyond his measure, in the worthy fulfilling of the purpose for which he has come up with the great congregation, is a consequence and not the primary purpose of his coming. He is there, if in the right spirit, to worship Almighty God, to give expression to his reverent, adoring love and praise.

True worship, then, will consist in thought concerning God, praise of God, prayer to God, and reverent listening for the will of God. It cannot be in the critical judgment of the musical ability of those who lead the worship in song, nor in the suspense of judgment upon the utterances of the one who may be set to preach God's word. Worship is the outgoing of the soul toward God himself, made accessible in Jesus Christ, and himself communing with his worshiper in the Holy Spirit.

That thought puts responsibility upon both those who conduct the orderly public worship and those who sit in the assembly. The one who proclaims the Word of God, summoning the minds and hearts of men to acquiescence in the will of God thus revealed, must fulfill his solemn and exalted function as a messenger of God, and not as a speaker striving to please or persuade upon his own account. Preaching the Word is a part of the public worship, the submission of human thinking and feeling to the revealing of God's judgment, truth, love and grace. The preacher is not there for himself but for God. And equally, the hearer opens his mind and heart to what God the Lord will speak, entirely apart from the inevitable personal like or dislike of the messenger.

The music which may be employed in the public worship is, or ought to be, for the praise of God, for the expression of the spiritual emotion of the worshiper's soul. The gathered congregation is to sing its hymns of devotion and of praise. If a selected choir is to sing at appropriate time, while the congregation reverently listens, with uplifting of the spirit to the God of all

grace, surely that singing must be with the spirit and the understanding also. If the minister prays to God, in thankful acknowledgment of his mercies, in confession of sin and need, in pleading for the manifestation of God's grace toward all sorts and conditions of men, the gathered worshipers must join in that prayer. It is their prayer, not the minister's. God is worshiped therein. Every soul must appear before him and his mercy-seat.

No one who comes to the Lord's house and joins the worshiping congregation without such an understanding of what he is there for can receive the personal profit he desires. Many a wounded spirit comes into the assembly of the Lord's people, hoping to receive comfort, strength, new purpose for hard living. The soul that worships God in sincerity and truth will be sure to receive the blessing he desires, while the one who forgets to lift his soul to God in the heavy pressure of his own longings, will be sure to go empty away. And the mind and heart that are set before God so filled with self and self-desire that there can be no true worship, simply prevent the giving of the gifts that the Father would willingly bestow.

It is the worshiping soul that receives. It is to those that seek that God can reveal himself and the depths of his love and grace. "Wait on the Lord, be of good courage and he shall strengthen thine heart; wait, I say, on the Lord."—The Presbyterian.

UNDERMINING RELIGION.

"In hundreds of class-rooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber, children are incumbrances, that the sole effect of prolificacy is to fill tiny graves; and that there can be and there are holier alliances without the mariage bond than within it."

With these startling words the editor of The Cosmopolitan in the May number, introduces the first of a series of three articles by Mr. Harold Bolce on "Blasting at the Rock of Ages." For two years Mr. Bolce has been investigating by personal visits the teachings in the great universities of the United States; and his articles are to be the proof of the astounding propositions stated by the editor as above. Mr. Bolce found that in many of the class-rooms of our institutions for higher education "there is a scholarly repudiation of all solemn authority." Moral distinctions are obliterated and pragmatism in its baldest form as enunciated by Nietzsche, the doctrine of the supremacy of present desire and conviction, is the prevailing philosophy. Mr. Bolce gives names and quotations and portraits. And the question comes back, as we have often said, to the problem of authority. Is there an authority external to man which is infallible and ought to be obeyed? or is man himself the sole judge of his conduct and beliefs? Whether this is applied to morals or religion the principle is the same. The man who finds "holier alliances" outside the marriage relation than within, and the man who makes his consciousness the ultimate authority in religion stand on the same platform which substitutes human authority for divine. The great line of division is just here: Will a man obey God or please himself?

The Christian civilization of today has grown on the basis of belief in the deity of Jesus Christ and the infallible authority of the Bible. There is no reason for believing that Christianity would have gained its present supremacy on any other basis. There are strong reasons for believing that the denial of the deity of Christ and of the authority of the Bible would cause mankind to revert to the moral condition of pagan Rome and polytheistic

Greece. Wittingly or unwittingly those who deny the deity of Christ and the authority of the Bible are undermining Christian civilization, helping to reduce Christianity from its position of supremacy to the level of the ethnic religions, and aiding in the overthrow of morality, freedom and spiritual religion, and the reestablishment of license in human relations, human slavery, and agnosticism or pure paganism in religion.

It does not make any difference by what names they call themselves; those who hold to merely human standards are fundamentally and utterly opposed to those who submit to an external and divine authority. The great line of cleavage in religion and morals will come in the future, not on present denominational lines, but on the question of submission to authority. The cleft is growing rapidly wider, and the time must come when those who are utterly opposed in the basal principle of their religious beliefs and moral conduct will no longer attempt to call themselves by the same name or continue a more or less obscure controversy within the limits of the same organizations. There is not a religious denomination today which does not contain members who are more decisively hostile to each other in the fundamental principle of their religion than to many members of other denominations. These irreconcilable differences in the same denominations are the causes of great weakness and inefficiency, and the cause of truth and righteousness would be strengthened by frank recognition of the fact that a house divided against itself cannot stand. Abraham Lincoln said a nation cannot long exist half slave and half free; and a church cannot long continue, part of which looks to God for its authority and part to man.—The Watchman.

THE SELF-IMPROVEMENT HABIT.

The very reputation of having an ambition to amount to something in the world, of having a grand life-aim is worth everything. The moment your associates find that you are dead-in-earnest; that you mean business; that they can not shake you from your determination to get on in the world, or rob you of your time or persuade you to waste it in frivolous things, you will not only be an inspiring example to them, but the very people who are throwing away their time will also admire your stand, respect it, and profit by it, and you will thus be able to protect yourself from a thousand annoyances and time-wasters, and experiences which would only hinder you.

In other words, there is everything in declaring yourself, in taking a stand and thereby announcing to the world that you do not propose to be a failure or an ignoramus; that you are going to take no chances on your future; that you are going to prepare yourself for something out of the ordinary, away beyond mediocrity, something large and grand.

The moment you do this you stand out in strong contrast from the great mass of people who are throwing away their opportunities and have not grit and stamina enough to do anything worth while, or to make any great effort to be somebody in the world.

The very reputation of always trying to improve yourself in every possible way, of seizing every opportunity to fit yourself for something larger, better, grander, is an indication of superiority, and will attract the attention of everybody who knows you. It will win you recommendations for promotion which are never won by those who make no special effort to get on.

Lincoln was so hungry for an education, so anxious to improve himself, that everybody who knew him felt a real interest in him, and was anxious to help him. Most people are eager to help ambitious people who are trying to do something and to be somebody in the world. They throw opportunity and advancement in their way whenever they can. The very reputation of being ambitious—an earnest, thorough worker—is a splendid capital to start out with. It gives confidence and credit. It not only makes people admire you, but it also makes them believe in you.—O. S. Marden.

The Missions.

EASTERN STATES MISSION.

Brooklyn Conference: John S. Allen, president, 420 West 124th street, New York City. Sunday, May 2, a priesthood meeting was held in New York, at which all the elders were present, also a number of students. The past month has shown a considerable increase in the distribution of literature. Elder John T. Steele had the privilege of meeting a gentleman, in his tracting, who had shaken hands with Brigham Young, and who spoke very highly of his abilities. The conference of conference presidents, held in New York, was a grand success; the elders of this conference were favored in having the privilege of being in attendance at the meetings.

East Pennsylvania: Wm. R. Dredge, president, 3528 Sydenham street, Philadelphia. A successful branch conference was held May 2, at Scranton. Elders Wm. J. Lewis and Roy E. Tidwell have labored in this city for the past six months, and through their efforts many friends have been made, some of whom have been baptized into the Church; considerable interest was wrought up for the conference: the result was well attended meetings. Pres. Dredge was present, and together with the elders, delivered very interesting and much appreciated discourses. Monday evening at the conclusion of the conference, Brother and Sister Harry Wiedow opened their home to the Saints and friends and a very pleasant time was spent in games, at the conclusion of which dainty refreshments were served by the ladies. A decided change is noticed in the tracting of the homes in Philadelphia; a few years ago the same people who refused to accept of a tract are now inviting the elders to their homes. Dr. James E. Talmadge was a recent visitor to the Quaker City, and delivered a very interesting address at the Sunday night service.

Maine: Wm. H. Steed, president, 385 Cumberland ave., Portland. While out tracting recently, Elder Steed had the pleasure of talking some two hours to a family, and before leaving them he disposed of a Book of Mormon, Voice of Warning and a Durrant. A few days after he called upon the people again, at their invitation, and was received very kindly and given an opportunity of explaining the gospel principles. The lady of the house stated that her grandmother was of Indian descent, and a very noble woman, that she distinctly remembers hearing her refer to a record of her forefathers, which she was sure would some day be given to the world. The lady had read the Book of Mormon and said that she was satisfied it was the record referred to by her grandmother.

New England Conference: Samuel Garrard, president, 57 Worcester street, Boston, Mass. All the elders assembled in priesthood meeting at Boston and a very profitable session was held. The brethren of this conference are now laboring in Boston, Lynn, Malden and Worcester. President Gerrard recently visited the members and friends in the vicinity of Lynn, finding the work to be in a prosperous condition.

New York: Chas. H. Owen, president, 148 Pearl street, Albany. The attendance at the meetings in Albany is steadily increasing; a number of people who came for the first time out of curiosity, are now regular attendants, and earnest investigators. The missionaries laboring in Toronto, Canada, report success in their work. Elders Wm. Robbins and Wm. A. Ransom, who are laboring in Glens Falls, N. Y., say the work in that city is moving forward encouragingly. As the mission of "Mormonism" is becoming better understood, the opposition to the elders and their work is decreasing: A branch of the Church has been organized, and is in good shape. Several remarkable cases of healing have been recently reported.

Arrivals and Appointments.

Lester A. Clements, Jabez Williams, Walter A. Hancock, Caleb J. Squires, C. M. Layton, Jr., and Chas. A. Rich to the New England conference; Ezra J. Phelps to East Pennsylvania; P. D. Griffeth to New Hampshire; Henry M. Beckstead to Maine; Geo. L. Hatch, A. Rowley Babcock and Rebecca F. Anderson to Rhode Island; M. H. Gustaveson to Brooklyn.

Released.

Earl E. Higginbotham and N. D. Beauregard.

Done in April.

Following is the statistical report for the month of April: Hours tracting, 6,763; families visited and re-visited, 29,696; gospel conversations, 11,652; tracts distributed, 30,476; the large Church works distributed, 337; other books distributed, 3,568; hall meetings, 164; cottage meetings, 155; outdoor meetings, 63; baptisms, 14; children blessed, 4.

NORTHERN STATES MISSION.

Released.

Elder George A. Smith has been released from his labors as a missionary in the East Iowa conference; Elder John C. Greer from Southern Indiana conference; Elder R. B. Remington from Minnesota; Elder Leslie Barkdull from Northern Illinois, and Elder Lawrence Barney from Southern Illinois.

Country Work Begun.

Monday morning, May 10, eight of our elders who have been laboring for the past winter in Chicago, commenced their coun-

try campaign. They will do missionary work in the most important cities in the Northern Illinois conference, and all will meet in Nauvoo on June 1, where a conference will be held.

Transfers.

Elder D. A. Banks has been transferred from the Mission office to Northern Indiana conference to preside over that conference. Elder William L. Wanless has been transferred from Northern Indiana to preside over Western Iowa. Elder Wm. M. Barrett has ben transferred from Northern Indiana to Northern Illinois. Elder George E. Liljenquist, who has been laboring in the Mission office, has been appointed bookkeeper of the mission. Elder Jos. A. Geddes who has been laboring in the Northern Illinois conference has been appointed to labor in the Mission office.

Baptisms in Southern Indiana.

At Indianapolis, Monday, May 3, three more of our Father's children made covenants with him in the waters of baptism and were properly initiated members of the Church of Jesus Christ of Latter-day Saints. Charles H. Graham, Mrs. Sarah Graham, and Edward Faulting were the candidates. Elder Wm. M. Ward officiated in the ordinance.

The Saints of Southern Indiana are earnest workers, assisting the elders in carrying the gospel message to their friends and neighbors; their homes are open for cottage meetings and many friends hear the message of the gospel in this way.

Pres. Marchant spent the last month in visiting elders and Saints in various parts of the conference. The elders rejoice in the bright prospects before them; the seeds that have been sown seem to be taking root and they hope during the coming year to see many of the earnest investigators enter the waters of baptism.

Our earnest prayers are that the Liahona may have its place in all nations of the earth, and that it will be a guiding star to many of our Father's children in finding the true way of life and salvation.

SOUTHERN STATES MISSION.

As One of the Scattered Feels.

From a recent letter from Mrs. Julia Ward, of Lodie, Miss., we reproduce the following:

"While writing to renew our subscription to the dear old Journal, will you permit me the pleasure of again expressing my appreciation of that valuable magazine? Words would fail to express the peace and consolation derived from reading its pages. I do miss it so much if it fails to come. It teaches us so much about the scripture and is a great companion to while away the hours that would otherwise be much more lonely.

"If there were a few families of Saints here, we could meet in true worship and Sunday school each Sabbath. Oh, what a source of consolation it would be to us and our children. It would strengthen us in our duties and perhaps keep our children from being led away with the follies and vanities of the world. Although we are almost alone here in the faith, I find far more peace and consolation in the beauties of the gospel than in the popularity of the world. In fact I do not think there is any real happiness outside of the kingdom of God. May the good work roll on until all the honest in heart find the truth and accept the same."

CENTRAL STATES MISSION.

Two baptisms for the week, both at Pea Ridge, Mo., is the report of Elder G. E. Hulme.

Elder Elliott J. Lee, who for the last 14 months served as a traveling elder has been transferred from North Texas to the Liahona office where he will assist with the clerical work.

May 12 Pres. Samuel O. Bennion left headquarters for a two or three weeks' tour of the southern part of the mission. He will meet with the elders of Louisiana, Arkansas, South Texas and North Texas and will inspect matters generally in those conferences.

Elders Moffet, Jones, Jackson and Bingham say they were refused the Methodist chapel at Taneyville, Mo., and had decided to hold a series of out-door meetings when, through the good offices of a good citizen of the town, the school trustees granted the brethren the use of the school building for three meetings. The first was held before the brethren sent this report and was attended by about 75 appreciative auditors.

In Arkansas.

Writing from Jacksonville, Ark., Elders Joseph Black and Wm. Jacobson say it is rather difficult to hold meetings in the sparsely settled district where they are. Men, women and children all labor in the fields, and it is nine o'clock in the evening before a meeting can begin. Still the elders are persevering.

To the Public.

Two conferences of the church and the missionary forces of East Missouri will be held, one at Sulivan, June 6 and the other at St. Louis June 20. The Saints and elders of the Independence conference, comprizing the western part of the state will vene at St. Joseph, June 13. We welcome every truth-lover to attend these sessions.

Antagonism on the Wane.

"Schoolhouses that in the past were open to all denominations except the 'Mormons,'

now have the exception removed, so that if any sect can obtain the use of the buildings, we can. This of itself is evidence that the old feeling of hatred is dying out among the more reasonable class of people." So writes Pres. P. P. Oleson, of the West Missouri elders, upon traveling through Douglass county.

At Kelsey, Texas.

Elder J. S. Crane, president of the North Texas conference, writing from Kelsey, Texas, speaks well of the elders laboring in that vicinity, all of whom have the spirit of their mission. Elder Crane has lately visited personally most of the Saints in his conference living south and west of Kelsey. The scattered Saints are eager to have the elders visit and hold meetings with them, and sometimes neighbors attend, but the people generally are not interested.

Admired Brigham Young.

Elder Thomas H Murray, writing from Briggs, Mo., says:

"While traveling southwest of Prior, Mo., Elder Harris and I found a man who had been a traveling salesman in Utah in the days of Pres. Brigham Young, and he said he admired that great leader for his noble character and good will to all men. Near Blanche, Mo., we found a gentleman nearly eighty years old who said he had been taught from his childhood days to hate 'Mormons' as he would rattlesnakes. But since reading some of their literature and the report on the Reed Smoot case in congress his door was open to them at any time."

More Laborers.

These elders arrived at headquarters, May 14, to reinforce the corps already in the field: John S. Jones, of Echo, Utah, and Walter A. Clement, of Lewisville, Idaho, assigned to the North Texas conference; Robert Seaman, of Ranch, Utah, and Alroy H. West, of Pleasant Grove, Utah, assigned to South Texas; Alma M. Jones, of Mercur, Utah, assigned to East Missouri. Sister Sarah M. McClellan also made one of the party and will find her field of activity in St. Louis. Sister Ida Vilate Young, who for the past month has been serving in the business office of Liahona The Elders' Journal accompanied Sister McClellan to St. Louis, which will now be her field. We wish for her the prosperity in her labors there that her labors here proved her to deserve.

Conference at Jay, Kansas.

The following report of a conference of the East Kansas conference held at Jay, May 8 and 9 is furnished by Elders Peter Mortensen and W. W. Wilson:

"There were four public meetings, two priesthood meetings and one Sunday school session held. President Saml. O. Bennion was president. He gave many timely instructions and encouraged all present to live godly lives and prepare themselves for the great future, and to help each other. Each elder, there being ten in this conference, bore a strong testimony of the truth of the gospel, and expressed a desire to continue in the spread of truth. The Saints expressed themselves as having an enjoyable time, and to show their appreciation gave all present a fine dinner at the meeting house, which was greatly enjoyed. A feeling of brotherly love prevailed. Three lady missionaries from the office were present and helped greatly to make the conference one long to be remembered."

A Commendable Example.

The recipient of the following communication furnishes it for publication in Liahona The Elders' Journal:

East Jordan, Salt Lake County, Utah.
April 17, 1909.

Elder James S. Crane,
302 So. Pleasant St.,
Independence, Mo.

Dear Brother:

I enclose P. O. money order for $10.00 with the best wishes of brotherly love from the High Priests' quorum of the Jordan stake of Zion. Hoping this will find you in good health and enjoying your labors in the ministry,

Very respectfully your brother,
Niels Lind,
Stake Clerk, West Jordan, Utah, box F.

In transmitting the above for publication, Elder Crane expresses gratitude for being remembered by his brethren at home in a way so practical and substantial. "Such an expression of good wishes and brotherly love," he says, "helps one who is out on the firing line."

In South Texas.

Elder Mark F. Hixon, president of the South Texas conference and his companion Elder A. J. Cordon, writing from Madisonville, say their Book of Mormon sales are twice as great as during the same period last year. They continue:

"The elders are meeting with good success in the southern counties that were worked some years ago. The impressions left by the former elders have caused many to think, and as a result we find many that are anxious to read and learn more concerning 'Mormonism.' We have spent a few days with the Saints at Center, Madison county, and have found this branch of the Church in a thriving condition. The Sunday school has a regular attendance of about thirty, twenty of whom are members of the Church. Three of these were added to the number while we were there on our visit. We left all feeling well. Crops are looking well and prospects for a thriving settlement in the future are good, a fact of interest, especially to the Saints of South Texas. They expect to build a meeting house this summer; they have a deed to land for that purpose."

Pea Ridge District.

Under a recent date Elder G. E. Hulme writes as follows of the progress of the work in and near Pea Ridge, Mo.:

During the winter there have been quite a number of elders in and about the Pea Ridge district, about four miles south of Cabool, Mo. Many meetings have been held there, including a conference of the elders working in Southeastern Missouri.

Recently Elder S. S. Simpson and I held several meetings in the district and on May 9 we had the privilege of baptizing John Harmon Alcom and wife Amanda Alcom.

The Saints of that community are very much pleased to see that their numbers are increasing. Sister Alcom, rejoices very much to know that her mother has taken the important steps of obedience to the first principles of the gospel.

The Sunday school which was organized in that part on Mar. 16th is doing a great deal toward informing the people of the teachings of the Latter-day Saints.

The Saints are doing everything they can to interest the people who attend their Sunday school. A short program is prepared for each Sunday and it has a very good effect. The work in general is progressing very nicely in Texas and Howell counties.

MISCELLANEOUS.

Address Wanted.

Liahona The Elders' Journal has received a business letter from Mrs. Martha Callicott, but as it does not give her address it cannot be attended to. Will she please send us her address?

$500 Reward.

In compliance with a request we give space to the following, which comes to us in the form of a handbill:

$500.00 reward offered for information leading to the whereabouts of my long-lost mother, Mrs. Agnes Maria Fredrick. When last heard of she was in Quincy, Ill., about 1886.

Mrs, Sarah Howell arrived in Keokuk, Iowa, from England in the month of May, 1853, with her two daughters, the eldest, Rebecca Elizabeth Howell, aged 18 years; the youngest, Agnes Marie Howell, aged 7 years.

On December 3, 1853, Mrs. S. Howell, of England, was married to Mr. Thomas Howell, of Wales. He was a widower with one son, then 19 years old. They still lived at Keokuk, Iowa. Sarah Howell died June 28th, 1855.

On April 13th, 1859, the youngest daughter, Agnes Marie Howell, was married to Mr. Jacob Fredrick, at the home of her step-father, Thomas Howell, and in the summer of 1862 a little daughter was born and named Mary Rebecca Fredrick.

When the war broke out between the North and South, Jacob Fredrick enlisted in Co. A, Nineteenth Iowa. He was sworn in August 12, 1862, remaining there until sent to the hospital in St. Louis, sick, June —th, 1863. He was transferred to the Invalid Corps, August —th, 1863, at New Orleans. Previous to enlisting in the army Mr. Jacob Fredrick and his wife, Agnes Marie, lived at St. Francisville, Missouri. After leaving the army at the close of the war, Jacob Fredrick returned to his wife, Agnes Marie, and their little girl, then about 3 years old. He gave his wife money to go to Keokuk to purchase furniture with which to go to housekeeping, saying he would get a house while she was absent to buy the furniture. This took place at Alexandria, Missouri. As soon as his wife had departed for Keokuk, Jacob Fredrick, with the assistance of one other person, took the child and left the place. When his wife returned they were gone—no one knew where. At that time she tried to find them, but in vain; she never saw her child again.

June, 1872, he died at Earl Junction, Mo.

At this time the child was called by her mother Mary Rebecca; later she was called Mary Ellen. Evidently her name was changed to carry out his plan.

Mary Rebecca, or Mary Ellen Fredrick, is now Mrs. William Fenton, and lives at Dix, Illinois. In her inquiries and search for her mother she has learned the above stated facts.

The question is, where is my mother who was so cruelly deserted and robbed of her only child? Cannot some one help me learn the truth concerning my mother? Or, is she dead? If alive she would be 63 years old.

In my search for my mother I found her only sister living in Kanab, Utah, having been separated in war times. My mother was called by her second name, Marie. Rebecca E. Mace is the sister's name.

Mrs. Mary Ellen Fredrick Fenton,
April 10, 1909. Dix. Illinois, R. F. D. 4.

DEATHS.

Duxbury—Thomas Duxbury, aged 81 years, died May 1, 1909, of concer, after an illness of four months, at his home in Chicago. Elder John T. Becksteads, who had won the faith and confidence of Bro. Duxbury while visiting at his home, remained at his bedside constantly during the last months of his illness, and assisted Sister Buxbury in her trying ordeal. Inasmuch as Brother Duxbury was a member of the Methodist church while Sister Duxbury is a member of the Church of Jesus Christ of Latter-day Saints, funeral services were held conjointly at the residence. Rev. T. K. Gale, pastor of the Wicker Park M. E. church and Pres. W. D. Van Dyke of the Northern Illinois conference, were the speakers. Beautiful and consoling singing was rendered by the elders who also acted as pall bearers. Elder John T. Beckstead officiated at the grave.

Liahona The Elders' Journal

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THE GOSPEL—THE ONE MAN POWER.

DISCOURSE BY BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, UTAH, JULY 24, 1870, AS REPORTED IN JOURNAL OF DISCOURSES, VOL. 13, PAGE 268.

Short sermons are very frequently interesting, if the speaker can say what he wishes to say from the time he commences to speak until the end. But most of us who are public speakers labor under timidity, and experience that lack of the governing and controlling principle which prevents our doing this. I notice this in almost every public speaker I hear. It is seldom that a speaker can arise and deliver his thoughts and reflections readily, unless his speech and subject have been studied and fixed previously. For my part, as far as my public speaking is concerned, I do not know that I ever troubled myself to take thought beforehand of what I should say. There have been times in my life that I have been led to lecture on certain principles, and on such occasions my mind would be confined to those principles alone, consequently my subject would be before me more immediately. But upon rising to address the people I trust in him from whom we all derive the power of thought and reflection, and I strive to express my reflections acceptably to God and to my hearers.

The Gospel, whose principles we have been hearing about this morning, is the Gospel that every Christian professes to believe in. I do not know of a Christian but what will admit that the Bible is true; then where is the difference between the Latter-day Saints and the various Christian sects that dwell on the earth? The difference is that we believe enough to obey; while they believe just enough to acknowledge but not to obey.

If there be one principle in this gospel that we preach that is not perfectly true, we would like some divine to make us acquainted with the fact; and prove by principles of true philosophy wherein it is not true, or wherein it is injurious to those who believe it. We believe that every principle that God has revealed to the children of men is strictly true, and absolutely beneficial to the life of every intelligent being that dwells upon the whole earth. We have come to this conclusion, for we have tried to learn and understand and to carry out in our lives the principles of the Gospel that we believe in, and if we sum them up, in a few words, we might, with the strictest propriety, use the words of one anciently, and say that the Gospel is "peace on earth and good will to men." We can also say truly that this is eternal life to know the only wise God and Jesus Christ whom he has sent But when we examine the faith and acknowledgements of the Christian world we find that, with all their professions, they are involved in midnight darkness concerning the true nature and character of God. Is there a divine on the face of the whole earth who can give you or me any description of the Being that the whole Christian world worship as God? There is not. Where is the proof of this assertion? I am a witness; their writings are witnesses; their sermons are witnesses; their declarations are witnesses. Yet this book, the Bible, portrays the character of God, the Father

of our spirits, and the God and Father of our Lord Jesus Christ, just as clearly as any work ever written by man portrays the shape, nature, construction and constitution of the human frame. If this is so, why do not the Christian world believe in it? The Latter-day Saints do believe enough of it to try and carry it out in their practice.

What do we believe about the faith that Jesus revealed? He said a great deal with regard to life and salvation. His apostles wrote and taught after him, and the gospel was among the children of men from the days of Adam until the coming of the Messiah; this gospel of Christ is from the beginning to the end. Then why was the law of Moses given? Just answer the question! In consequence of the disobedience of the children of Israel, the elect of God; the very seed that he had selected to be his people, and upon whom he said he would place his name. This seed of Abraham so rebelled against him and his commands that the Lord said to Moses, "I will give you a law which shall be a schoolmaster to bring them to Christ." But this law is grievous; it is a law of carnal commandments. Still it will be hard for any divine that now lives to draw the line between the law of carnal commandments and the law of divine commandments. I have not seen them who can do it.

I ask what is the nature of our religion? Why, it is "peace on earth and good will to men" in every particular; and if its precepts be observed it will fill society with peace, joy. wealth, beauty and excellence; it lifts man above the things of earth, gives him the philosophy of eternity, and shows the works of God in all their glory and magnitude, and leads the mind of the creature to admire and worship the Creator. Is this the fact? Certainly it is. I have not found anything in my religion that will do harm to any creature on the face of the earth. I have not found errors in our religion. Are there errors in the people? O yes, plenty of them. I recollect a gentleman from Philadelphia who was tarrying in this city for the benefit of his health, but was called home on business, who said he believed the Bible and believed all, as far as he had learned, with regard to the doctrines of the Latter-day Saints . Said he, one day, when visiting me for the last time, "Mr. Young, am I to understand that you consider yourselves perfect?" I said to him, "Such an idea with regard to us is a mistaken one, and if you entertain it you have not got the matter placed correctly in your mind. Let me correct you, so that when at home you may meditate upon it. The doctrine that we preach is perfect; but our lives are very imperfect. To say that a human being is perfect, that he has no errors, would say that he is divine—a God or a holy angel. But we are in a world of sin and darkness, a world that knows not God; in a world where error dwells and reigns supreme. Now," said I, "remember this. The doctrine that we preach is from God; this doctrine is pure and holy; it is without spot or blemish; and it is the doctrine of the Son of God, the Savior of the world." Is it good for man here? Certainly it is—the best that can be given to any being on the earth; to organize a society, to rule a family, to dictate and control scholars at school, to rule, govern and control an individual, a community, a nation or kingdom, it is the very best code of principles and laws ever delivered to the children of men. In all my researches into the doctrine of Jesus I have never found an error.

It has been observed here this morning that we are called fanatics. Bless me! That is nothing. Who has not been called a fanatic who has discovered anything new in philosophy or science? We have all read of Galileo the astronomer who, contrary to the system of astronomy that had been received for ages before his day, taught that the sun, and not the earth, was the centre of our planetary system? For this the learned astronomer was called "fanatic," and subjected to persecution and imprisonment of the most rigorous character. So it has been with others who have discovered and explained new truths in science and philosophy which have been in opposition to long-established theories; and the opposition they have encountered has

endured until the truth of their discoveries has been demonstrated by time. The term "fanatic" is not applied to professors of religion only. How was it with Dr. Morse, when shut up in the attic of an old building in Baltimore for more than a year, with a little wire stretched round the room, experimenting upon it with his battery, he told a friend that by means of that he could sit there and talk to Congress in Washington? Was he not considered a fanatic, and wild, and crazy? Certainly he was; and so it was with Robert Fulton, when he was conducting his experiments with steam and endeavoring to apply it so as to propel a vessel through the water. And all great discoverers in art, science, or mechanism have been denounced as fanatics and crazy; and it has been declared by their contemporaries that they did not know what they were saying, and they were thought to be almost as wild and incoherent as the generality of the people now think George Francis Train to be.

I will tell you who the real fanatics are: they are they who adopt false principles and ideas as facts, and try to establish a superstructure upon a false foundation. They are the fanatics; and however ardent and zealous they may be, they may reason or argue on false premises till doomsday, and the result will be false. If our religion is of this character we want to know it; we would like to find a philosopher who can prove it to us. We are called ignorant; so we are: but what of it? Are not all ignorant? I rather think so. Who can tell us of the inhabitants of this little planet that shines of an evening, called the moon? When we view its face we may see what is termed "the man in the moon," and what some philosophers declare are the shadows of mountains. But these sayings are very vague, and amount to nothing; and when you inquire about the inhabitants of that sphere you find that the most learned are as ignorant in regard to them as the most ignorant of their fellows. So it is with regard to the inhabitants of the sun. Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain. It was made to give light to those who dwell upon it, and to other planets; and so will this earth when it is celestialized. Every planet in its first rude, organic state receives not the glory of God upon it, but is opaque; but when celestialized, every planet that God brings into existence is a body of light, but not till then. Christ is the light of this planet. God gives light to our eyes. Did you ever think who gave you the power of seeing? who organized these little globules in our heads, and formed the nerves running to the brain, and gave us the power of distinguishing a circle from a square, an upright from a level, large from small, white from black; brown from gray, and so on? Did you acquire this faculty by your own power? Did any of you impart this power to me or I to you? Not at all. Then where did we get it from? From a superior Being. When I think of these few little things with regard to the organization of the earth, and the people of the earth, how curious and how singular it is! And yet how harmonious and beautiful are Nature's laws! And the work of God goes forward, and who can hinder it, or who can stay his hand now that he has commenced his kingdom?

This brings us right back to this gospel. God has commenced his kingdom on the earth. How intricate it is, and how difficult for a man to understand if he be not enlightened by the Spirit of God! How can we understand it? O, we have nothing to do but to humble ourselves and get the spirit of the Lord by being born of the water and of the Spirit; then we can enter into it. How is it if we are born of the Spirit? Can the natural man behold the things of God? He can not, for they are discerned spiritually—by the Spirit of the Almighty, and if we have not this spirit within us we cannot understand the things of God. But the most simple thing in the world to understand is the work of the Lord. What shall we do? Divest ourselves of great, big "Mr. I." Let him fall at the feet of good sound reason. What next? Humble ourselves before the Lord and receive the truth as he has re-

vealed it, then we will be born of the Spirit. Then if we wish further blessings, be born of the water; then, if we wish further blessings receive the laying on of hands for the reception of the Holy Ghost; and if we wish still further blessings, live by every word that proceeds out of his mouth, that is spoken from the heavens, then things will be brought to our remembrance by the Comforter that Jesus promised his disciples, which should show them things past, present, and to come.

This is the Gospel as we believe it. Is there any harm in it? Not the least in the world. Should we not obey it? We should. Should we not obey the requirements of Heaven? Certainly we should. Would it be the least injurious to the human family to receive the gospel of the Son of God, and to have the man Christ Jesus to rule over them? Not at all; but, on the contrary, it would fill them with peace, joy, love, kindness, and intelligence. Would the principles of the gospel, if obeyed, teach us to control ourselves? They would. They will teach men and women to govern and control their own passions. You very frequently hear it said, "Such a man or woman has too much temper." This is a mistaken idea. No person on earth has too much of this article. But do we not frequently see the evil conduct of people through allowing their passions and tempers to have full control of them? Certainly we do. What is the difficulty? We want the spirit. knowledge, power and principle within us to govern and control our tempers; there is no danger of having too much if we will only control them by the Spirit of the Almighty. Every intelligent beng on the earth is tempered for glory, beauty, excellency and knowledge here, and for immortality and eternal lives in the worlds to come. But every being who attains to this must be sanctified before God and be completely under the control of his Spirit. If I am thus controlled by the Spirit of the Most High I am a king, I am supreme so far as the control of self is concerned; and it also enables me to control my wives and children. And when they thus see that I am under the government and control of the Good Spirit, they will be perfectly submissive to my dictates. They feel and say, "Yes, father, or husband, certainly, you never require anything that is wrong; I have learned that long ago. Your judgment and discretion and the power of thought and reflection in you are sufficient; you know what is right." And if I could extend this power I could reign supreme, not only over my family and friends, but also over my neighbors and the people all around me. Could the spirit of error, hatred and wickedness perform this? No, it can be accomplished only by means of the meek and humble spirit of the Lord Jesus. If an individual is filled with that, it makes him a perfect monarch over himself, and it will give him influence over all who will hearken to his counsel. What a pity it would be, in the estimation of the wicked and corrupt, if any man on the earth really did possess this power! Suppose that Napoleon, for instance, was actually filled with the power of God to that degree that the whole people of France would love him as much as a child ever loved a parent, because they knew every word he uttered was full of wisdom and would produce health, wealth, joy and peace among all classes; would elevate the suffering poor—those in need and distress, fill them with knowledge and wisdom and give them the good things of life, why, there would be a general out-cry against him, and he would be denounced because of the exercise of the "one-man power!" But let him be a devil and rule with an iron rod, a tyrant's hand, and take off heads every day by the score or hundred, and there would not be a word said against him! Let the good I have referred to be brought about, as it would be, under the rule and government of Heaven, and the ruler, would be called a tyrant. But this is the way to rule, no matter what the inhabitants and the wise men and philosophers of the earth may think; and the time will come when this earth will be revolutionized by these principles, and when through their influence war, dissension, hatred, malice, and persecution will cease among the children of men and

when there will be a universal reign of peace and righteousness. Suppose we live to see it! We shall all be of one heart and one mind, shall we not? I will here ask, for my own satisfaction, what will you do, Mr. Politician, when there is no division at the polls, but when the cry will be, from one end of the earth to the other, "We want one man only, but the best that can be found for this office; this is the only man we want?" Your occupation will be gone about that time. Will there be wars in those days? No, they will be done away. Any contentions then? No, all will be peace. Bickering and strife will have passed away, and a better spirit will have taken possession of the minds of the people, and they will be peaceful, joyous, kind and full of benevolence, and the general feeling will be, "Friend, what can I do for you? Brother, how can I do you good?" or, "Sister, can I add to your comfort, or make any addition to your joy and peace here on the earth?" You and I are looking for this day. Let me ask the poor miserable apostate, the hater of God and righteousness, "Do you not think that will be one-man power?" I reckon it will. That is what leading men everywhere are after now, not only in this country, but in every other; they are all scrambling after it, and they are mad because they can not get it.

I think I will take the liberty of relating a little circumstance which was related to me. Whether it is a fact or not I cannot say. Some of our good government officers here inquired of a man from the southern part of the Territory: "Do you know Brigham?" "Yes, I know him very well." "Do you not know that he is trying to influence the election?" "No, I never heard anything about it." "Can't you make oath that he has always guided and influenced the elections in this Territory?" The man said, "No, I am not well enough acquainted with him nor with politics to know anything about it." I laughed heartily inside at the poor miserable fools when I heard this. Why, yes, I would govern and control the elections of the earth if I desired and could; certainly I would, and help yourselves the best way you can! Bless my heart, who don't do it? The poor creatures! Isn't that what they are after? Would not they do it if they could? I can govern and control the Latter-day Saints not by the iron hand, but by the principles of true government—the principles of our religion, which, in their very nature, are bound to make those who will be guided by them healthy, wealthy and wise. I think we are doing our best at it; and I also think that we will go on and be successful in this good work in spite of earth and hell.

I say God speed everybody that is for freedom and equal rights! I am with you. Whom do we want to fill our public offices? We want the best men that we can find for governor, president and statesmen, and for every other office of trust and responsibility; and when we have obtained them, we will pray for them and give them our faith and influence to do the will of God and to preserve themselves and the people in truth and righteousness. I have talked as long as time will allow. God bless you. Amen.

"MORMONS TO MEXICO NOW."

The following which appeared in the Kansas City Times of May 24, aside from containing an interesting news item, shows how the "Mormon" citizen is regarded in Mexico:

The Mormons of Utah are buying large tracts of land in Mexico and establishing settlements there, according to Mark B. Katze of the City of Mexico, who is in Kansas City arranging for the sale of lands belonging to the Mexican government. Mr. Katze is secretary of the Asociacion Financiera Internacoinal, which institution is sanctioned by the Mexican government and authorized by it to promote the colonization of government lands.

"The Mormons have already established a settlement on a tract of several thousand acres in the state of Chihuahua," said Mr. Katze last night. "They are also back of the Utah Rubber company, which has large holdings in the state of Tabasco. I am on my way to Salt Lake City, where I expect to consummate a deal with the Mormons transferring to them 2 million acres opposite Matamoras in the north of Mexico. The Mormons are thrifty, and make good farmers. That's what Mexico is after. They are welcome in our country and we could take care of them all."

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Editorial

WHY DO LITTLE CHILDREN DIE?

I would like very much to have you answer a few questions for me. Within a short time we have been called upon to part with three of our little girls, the last one March 29. We had her administered to, and did all we could for her, and the other two also. We prayed for them, and had them prayed for in prayer meetings and Sunday meetings; that is, the second one. We were in Salt Lake City at the time, and the elders administered to her every day, and all of us prayed so very earnestly for the Lord to spare her. A good Latter-day Saint physician did all he could to save her. There was not one thing that could have been done for her by the elders and the doctor and by nursing, that was not done. And the little darling prayed for herself, although she was only a little past two years old. Yet with all that was done she passed away.

Now the third one passed away on March 29, and as soon as she was taken ill we had the elders come and administer to her every day, and some times two and three times a day. I and my husband and our children, neighbors and friends did all we could, but the little darling passed away.

Now tell me if you can why little children are taken away, when we do all in our power to save them, and yet they go. I have studied, and I have read, but don't feel satisfied. I wonder if the Lord takes them to punish us for something, or if they were too bright and intelligent to remain in this world. Ours were indeed very bright. The one that died in Salt Lake City, the doctor said, was beyond her years in knowledge. And of the last little girl several persons remarked how bright she was; and one lady told me she was afraid I could not keep her here. But I did not take any notice until after she was gone.

Now I have nothing to regret about not wanting to bring them into the world, for that was the greatest desire of my heart; and each time before they were born I asked the Lord to bless them with an intelligent spirit. Now if you will kindly answer the question, when we are willing to bring them here, and they are so very welcome, why are they taken from us? Or are we not to know?

And again we see children that are not welcome until after they are born, and yet their parents keep them. And again, we see children become so very low in sickness and yet recover.

Now just through carelessness we did not pay a full tithing; and I told my husband that I felt afraid; but we intended to pay all this year that we did not pay last year. And I think about all of these things. We have not been to the Temple. I believe in the gospel and think it is the grandest religion in the world.

Now if you will kindly answer for me these questions, why little children have to suffer so, and why they are taken from us when we are willing to have them, and do all we can for them, and bring them up in the right way; and when we mourn for them too much if they know anything about it; and if it is wrong to cry for them all the time.

Now I hope I have not said anything improper, nor asked for any information I ought not. I only want to be more satisfied. I love the Liahona, and I thought if you could answer these questions it would be a great comfort to me. I am almost broken-hearted, and I thought the good brethren who have charge of the Liahona could tell me something that would comfort me, and make me braver. I know I am not the only one who suffers, and that we must taste the bitter to know the sweet.

Ever since Rachel wept for her children and would not be comforted be-

cause they were not; yes, ever since Mother Eve wept in her bitter sorrow, mothers have been asking the questions this one asks. It is not yet given to mortal man to answer them fully. He may not yet make an end entirely of the mystery that surrounds death. The blessing we obtain, or may and ought to obtain, through the death of loved ones, would be lost were a full disclosure of all that pertains to death, made to us in our present state. If by actual sight we could penetrate the veil which separates this world from the next, faith would not be exercised; and without being exercised it could not be developed, and without being developed it could not lay hold on eternal life.

But God in his mercy has not left his Saints wholly without light and knowledge upon this great subject; and in the hope of casting a ray of comfort through the cloud of grief that overwhelms this mother, and of consoling others who have been tried in like manner, we will present a few truths relating to life and death which the Lord has made known.

Why are our little children whom we love so tenderly, taken from us? One reason is to impel us to ask this very question; to fill us with a yearning to know; to draw out our very souls in a search for an explanation. Such a search leads us out of this world into a higher one, and discloses to us truths and principles which we must learn if ever we are saved in the kingdom of God. When one of our little ones is taken from us we are made to realize our helplessness, and that there is One in whose hand is held the power of life and death; and we begin to believe in God more than we did before. Faith in God, the principle by which we are saved, is strengthened.

We leave a world of spirits and enter this one, where we receive our bodies, which, in a little while, we lay in the grave, to enter another spirit world. We will wait and work in that world for a time, until the resurrection, when we will receive our bodies again, and when those of us who are worthy will enter a kingdom of glory. Some of us will receive a glory much greater than that of others, because some will be much more faithful than others. But we are all marching in a vast and resistless procession, and by an overwhelming power we are impelled to pass from one plane of existence to a higher one, a process which always causes pain. We came from the spirit world into this one with a cry of distress, and most of us leave this world and enter the next through the suffering of a death bed.

Why all this pain? Why is the universe filled with it? Because without pain there could not be joy, and "man was created that he might have joy." Sorrow and happiness are opposites, and to know either we must be able to contrast it with the other, in our own experience. Perhaps without knowing it, our sister gives the key to this great mystery—why there is so much pain in the world—in the closing clause of her letter: "We must taste the bitter to know the sweet."

She is troubled to understand why her children were taken, notwithstanding the prayers that were offered up, and the authority of the priesthood that was invoked and exercised, in their behalf. While it is true that God has conferred upon mortal man the priesthood by which, within certain limitations, they have power to act in his name, it is not true that he has conferred upon them the keys of life and death. These keys are held in hands

higher than those of mortals. They are used only with a proper regard for the past, the present and the future; our condition in the spirit world before we came here, our condition here, and our condition in the world to come. Mortal men have not sufficient knowledge of all these conditions to use power over life and death wisely and justly; and therefore this power is, to a great extent, and always in the final issue, withheld from them. By the prayer of faith they can often influence the result, but the decision always rests with God.

The divine promise is that "the prayer of faith shall save the sick;" but in another place this promise is thus qualified: "If they are not appointed unto death." We are thus informed that the sick are sometimes "appointed unto death" by the decree of God; and in such a case even the prayer of faith may be unavailing. But it is not always so. Even the decree of God may possibly be modified in such a case by the prayer of faith. King Hezekiah was sick unto death, and Isaiah, the prophet and mouth piece of the Lord told him to set his house in order for he should die and not live. But the doomed man prayed the prayer of faith, and the decree that he should die forthwith was modified, and Isaiah told him he should live fifteen years, which he did.

But is it wise to strive to alter our heavenly Father's decree by the prayer of faith? He has great regard for such a prayer; it has great weight with him; and sometimes when we appeal to him in great faith, his love and sympathy for us may move him to grant our petition when a higher wisdom would dictate otherwise. A certain elder in our Church had a little son who was dangerously sick. The father was a man of great faith and refused to give the child up to die, but pleaded with the Lord day and night for his life. The boy recovered, but was a sorrow to his parents from year to year because of his wicked conduct; and many a time they felt that it would have been better, far better, for him and them, had the Lord taken him in his innocence. Other such cases could be cited among the Latter-day Saints, and we are abundantly justified in believing that many little children die in order that they may be preserved from the power and temptations of the adversary.

It is our duty to pray for the sick to be healed, in the manner appointed in the Scriptures, but in praying for this blessing, as for any other, we should do so with this feeling in our hearts: "Thy will and not mine be done." Whether or not the sick are healed, all who take part receive a blessing through praying for them; and they, by this means, obtain a forgiveness of their sins. Such is the promise of the Lord.

The Prophet Joseph once explained that one reason why little children die is that they do not need to remain in this world of sin and sorrow to be prepared for an exaltation in the kingdom of God; and this helps us to understand why "death loves a shining mark," and why our good and bright little ones are so often chosen by the dreaded messenger. President John Taylor once said that the best explanation he could offer why so many little children among the Saints were called away, notwithstanding the great faith and power of the priesthood exercised to keep them here, was that they were bright and noble spirits who held important positions in the kingdom of God in the spirit world, from which they could not long be spared. They were given brief furloughs, long

enough to come to earth, take upon themselves bodies of flesh and bone that they might be prepared for a resurrection to a kingdom of glory; and after a short experience in mortality were called back to resume important labors in a higher sphere.

On a certain occasion when a little child lay very sick and in dreadful agony, which was distressing to behold, Apostle Orson Pratt was present, and some one asked, "Why does this little child have to suffer so?" Elder Pratt replied, "It is necessary in order to prepare it for an exaltation." All who live must suffer. It is the law of the universe, resistless and inevitable. He to whom all power was given suffered most of all. In process of time we will learn that relief will come through faith in God, a knowledge of his laws and purposes, and compliance with his will.

This sister wonders if our little ones are taken from us to punish us, and speaks of neglecting to pay tithing. When a mother is weeping over the graves of her children, she needs comfort and consolation rather than rebuke; and the Prophet Joseph once forbade the elders to teach that affliction in the form of sickness and death is always a punishment for sin. So far as the law of tithing is concerned, our heavenly Father will most willingly forgive the past if the law is obeyed in future. But in the hour of trial it is always a comfort to know that we have kept the commandments of the Lord as well as we could.

Is it wrong to weep for those we have lost? No, provided grief is restrained within proper bounds, and does not lead to unbelief nor murmuring against God. The Lord has said:

> Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrecton.—Doc. and Cov. 42:45.

It is right to let our tears flow over the dead. Not to shed them would be inhuman; and they relieve the pressure on heart and brain. Do the dead know of our grief for them? Yes, and if it is uncontrolled it pains them. The mother who wrote the above letter has buried three children. When the second one joined the first behind the veil, what occurred? The new arrival told of matters in the earthly home she had just left. When the third child joined the other two, what happened? The same thing. When our loved ones in this world pass into the next they convey news of us to our loved ones there.

Perhaps an allegory will help us to better comprehend some phases of this subject:

> In a certain home in a stake of Zion a little child lay very ill. Other children of that household had died. The angel of death stood by the bedside. The father was a good man of great faith, and he called in elders who were likewise good men of strong faith. The ordinance of the Lord's house for healing the sick was administered, and prayers of faith ascended on high. The death angel hesitated, and another angel, whose errand was life, entered the home. The two personages from the other world conversed. "I came to take this child," said the death angel. "I heard the prayer of faith and am come to consider the matter," said the other angel. They were undecided and, obedient to law, they left the home of the sick child and laid the case before an angel of higher authority. He heard what both had to say and answered: "The child is wanted in heaven; let the angel of death bring it hither."
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> The angel of death returned to the child's home. Again the father prayed in mighty faith, and again did his brethren join him with all their faith, which was great. The angel of death again hesitated, and the same messenger of life who met him there before, came again and said to him: "You know such prayers as these have weight with the Lord; we must consider this case further." They went again before the higher angel to whom the angel of life told what mighty faith was being shown in the stricken child's behalf.
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> The higher angel looked grave. "We must give heed to the prayer of faith," he said. Then spoke the death angel: "There are those in heaven whose love for and

claim upon the child are equal to the love and claim of its earthly parents, and they are pleading for it in faith." "We will lay the case before the Council," said the higher angel; "because of the faith exercised in it, and its importance, it must go for decision to higher authority."

In a palace in heaven whose beauty and splendor exceeded the powers of mortal man's imagination, the Council, a body of heavenly personages of great wisdom, mercy and authority, sat; and the three angels appeared before it. The higher angel explained why he had not decided the case. The death angel gave reasons why the child should be taken. The angel of life urged the prayers of faith which had been offered in the child's behalf, and other children of the same parents that had been taken. The president of the Council called for certain records, and they were produced. After a search of them he said: "The child's mission on earth is fulfilled. The claim of its earthly parents has been fully satisfied, and the rights of those in heaven who have a claim upon it must be conceded. Were not such the case the prayer of faith would surely keep it in the world. But as the case stands the child may come to heaven."

The angel of life pleaded: "But the parents will be crushed, and their faith in prayer and the goodness of God will be shattered." "Not so," replied the president of the Council, "for we will send the angel of comfort to their home, and the grace of God will be given to them, and in their sorrow they shall be uplifted, and in their grief shall they find new testimonies of the goodness and mercy of God. And it shall be shown to them that what they asked, even in faith, was asked amiss."

The angel of death went a third time to the home, and took the child. The heartstrings of the parents were torn, and for a season they would not be comforted. But after a time they remembered that their child had a Mother in heaven as well as on earth, and that the claims of those above are stronger than the claims of those below. They looked about them and saw the sin and suffering of this world. Selfishness lost its power in their hearts, the peace of the Holy Spirit came to them, and they rejoiced in the knowledge that their little ones who had been taken were saved in the kingdom of God through the atonement of Christ.

This mother ought to find a world of comfort in reflecting that she gladly gave bodies to her children with no thought of the cost in pain and danger to herself. In these days of pride and sin, especially secret sin, the angels in heaven honor such a mother, and her reward is sure. She has had it in part in the bright and pure spirits that have been sent to her to be her children; the rest of it will come after she joins those who have gone before.

From reading this mother's letter it is easy for any experienced Latter-day Saint to see that she has already drawn out of her bereavements a great blessing from the Lord; she could not have written such a letter if she had not. Its spirit of earnest inquiry, its intense yearning for more light and satisfaction concerning one of the greatest problems that pertain to mortal existence, and its sweet humility, far more than offset any literary defect, and e it not only beautiful but classical. The wisdom the writer seeks will come to her as surely as the sun will continue to shine, if she will but persevere in her search for it; and her soul shall be fully satisfied.

Assuming that this mother will accept the blessings that are within her reach as a Latter-day Saint, she may well take comfort in knowing that, precisely as she laid her little ones in their graves she will receive them in her arms again, when those graves shall be opened at the second coming of Christ. She will have the exquisite happiness of rearing and teaching them, and seeing them grow to maturity in a world that will know no sin nor separation.

She will receive an inheritance in the kingdom of God, and by the side of her husband will sit upon a throne, a queen and goddess, clothed with celestial glory, power and exaltation. Before that throne will stand the children for whose sake she has done and suffered so much; and they and their posterity will love her, and honor her, and pay homage to her forever. She will become a Mother in heaven, and will have power to sympathize with and

comfort her children when they pass through what she is passing through now; for they must tread the path she is now treading, because God's works are one eternal round. God has revealed and promised this unspeakable future to the faithful mothers among his people; and may this one find comfort in the revelations he has given.

GOD'S HIGHEST GLORY.

Salvation is God's highest glory. He is glorified in every dewdrop that twinkles to the morning sun. He is magnified in every wood flower that blossoms in the copse, although it live to blush unseen and waste its sweetness in the forest air. God is glorified in every bird that warbles on the spray; in every lamb that skips the mead. Do not the fishes in the sea praise him? From the tiny minnow to the huge leviathan, do not all creatures that swim the waters bless and praise his name? Do not all created things extol him? Is there aught beneath the sky, save man, that does not glorify God? Do not the stars exalt him, when they write his name upon the azure of heaven in their golden letters? Do not the lightnings adore him when they flash his brightness in arrows of light, piercing the midnight darkness? Do not thunders extol him when they roll like drums in the march of the God of armies? Do not all things exalt him, from the least even to the greatest? But sing—sing, O Universe! Till thou hast exhausted thyself, thou canst not afford a song so sweet as the "Song of Incarnation." Though Creation may be a majestic organ of praise, it can not reach the compass of the golden canticle—Incarnation! There is more in that than in creation, more melody in Jesus in the manger than there is in worlds on worlds rolling their grandeur round the throne of the Most High. —Spurgeon.

Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.—Doc. & Cov.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

1. Now it came to pass that after Amulek had made an end of these words, they withdrew themselves from the multitude, and came over into the land of Jershon;
2. Yea, and the rest of the brethren, after they had preached the word unto the Zoramites also came over into the land of Jershon.
3. And it came to pass that after the more popular part of the Zoramites had consulted together concerning the words which had been preached unto them, they were angry because of the word, for it did destroy their craft; therefore they would not hearken unto the words.
4. And they sent and gathered together throughout all the land, all the people, and consulted with them concerning the words which had been spoken.
5. Nowtheir rulers, and their priests, and their teachers, did not let the people know concerning their desires; therefore they found out privily the minds of all the people.
6. And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alma and his brethren, were cast out of the land; and they were many; and they came over also into the land of Jershon.
7. And it came to pass that Alma and his brethren did minister unto them.
8. Now the people of the Zoramites were angry with the people of Ammon who were in Jershon, and the chief ruler of the Zoramites being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their

land all those who came over from them into their land.

9. And he breathed out many threatenings against them. And now the people of Ammon did not fear their words, therefore they did not cast them out, but they did receive all the poor of the Zoramites that came over unto them; and they did nourish them, and did clothe them, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.

10. Now this did stir up the Zoramites to anger against the people of Ammon, and they began to mix with the Lamanites, and to stir them up also to anger against them;

11. And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites.

12. And thus ended the seventeenth year of the reign of the Judges over the people of Nephi.

13. And the people of Ammon departed out of the land of Jershon, and came over into the land of Melek, and gave place in the land of Jershon for the armies of the Nephites, that they might contend with the armies of the Lamanites, and the armies of the Zoramites; and thus commenced a war betwixt the Lamanites and the Nephites, in the eighteenth year of the reign of the Judges; and an account shall be given of their wars hereafter.

14. And Alma, and Ammon, and their brethren, and also the two sons of Alma, returned to the land of Zarahemla, after having been instruments in the hands of God of bringing many of the Zoramites to repentance; and as many as were brought to repentance, were driven out of their land; but they have lands for their inheritance in the land of Jershon, and they have taken up arms to defend themselves, and their wives, and children, and their lands.

15. Now Alma, being grieved for the iniquity of his people, yea, for the wars, and the bloodsheds, and the contentions which were among them; and having been to declare the word, or sent to declare the word, among all the people in every city; and seeing that the hearts of the people began to wax hard, and that they began to be offended because of the strictness of the word, his heart was exceeding sorrowful;

16. Therefore, he caused that his sons should be gathered together, that he might give unto them every one his charge, separately, concerning the things pertaining unto righteousness. And we have an account of his commandments, which he gave unto them according to his own record.—Alma 35.

We saw in former chapters how Alma and his missionary company had come over to the Zoramite stronghold to try to convert these dissenters to the doctrine of the Coming Redeemer. We noted, too, that the word of truth found lodgment in the hearts of the poorer class of Zoramites, while the wealthy generally remained unmoved by its beauties and light.

They did not, however, remain unmoved by the adversary. On the contrary they were stirred to bitterness over the Nephite elders' coming into their territory with their disturbing doctrines. They deplored the fact that they could not be let alone, to go on in the even tenor of their way without molestation from any uplifting force. Moreover, they were enraged by the thought that with the coming of this strange doctrine their craft was endangered. O that craft in danger! How many times has this bit of history repeated itself since Father Adam!

Probably there have always been men on the earth that have been willing, yes, anxious, to make money out of the prevalence of false doctrine and the credulousness of the people. Such men have almost always fought the incoming of the new and true principles. Why? Because their craft was in danger. They would be out of their job. They would have to make a living by more arduous toil. That doubtless was part of the trouble of Jesus Christ's turbulent day. The Scribes and Pharisees could ill brook the coming in of "this pestilent fellow," whose teachings would break up their long-established regime and they would lose their priestly offices. Also when the Apostle Paul invaded the stronghold of idolatrous Ephesus, the smiths called a council and declared war against the advocates of a God that was not made of moulten metal or was not a graven image (Acts 19:24-27).

Since then crafts have been endangered by the introduction of new truths. Particularly do we recall the clamor and bad breath emitted, among the world of Christian ministers when a young man, Joseph Smith, had the keys of a new dispensation of the gospel committed to him. the gospel that said the doctrines of Christ should be taught free of charge. From the inception of the Church of Latter-day Saints the gospel has been administered by them without price: and this Church has always found salaried

clergymen in the vanguard of the fight against it. Many of the early mobs that rose to violence against the "Mormon" Prophet were either actually headed by "Christian" ministers or aroused to frenzy by their unholy agitation.

We do believe, however, that today there is less tendency among men that have a craft to guard, to battle new truth that is liable to interfere with their jobs, than in days gone by. We think we receive an increasingly greater tendency to reverence truth from whatever source it may come, and to take chances upon the result.

To come back. The Zoramites that were fearful of having their craft destroyed went to work and finally succeeded in having all that believed the gospel message cast out of the land. This was doubtless done that there might be less danger of a propagation of the word in that country.

But most of those deported were of the less wealthy class. As usual the word of God took hold upon those in humble circumstances more readily than upon the rich. The poor outcasts went over to Jershon, the land where dwelt the Christian Lamanites, the converts of Ammon and his brethren. There they found those who were willing to pour the oil and wine into their wounds. Furthermore they found homes there, something, we judge, the most of them never had while they were in the Zoramite district.

This recalls the experience of the Latter-day Saints when the Church was an infant and struggling for existence. The Saints were much hounded about and driven, but it happened that after each driving they found themselves in a better country and in possession of better homes than they had left behind. At last the Lord allowed them to be scourged entirely out of civilized territory into the then desert of Great Salt Lake. This was the greatest blessing that ever came to them in a material way, as well as a spiritual. Thev there found great stretches of rich lands, though wild, which only awaited the touch of their industry to turn them into the loveliest and most valuable homes. They thought their scourging a very bitter draught, indeed, at the time, but thev soon found it to be a mighty blessing of the Lord in disguise.

So come many of the best gifts Jehovah has in store for men, come in the guise of misfortune. All the more reason why we should try to accept our fate manfully, cheerfully and uncomplaining, trusting in the wisdom of divinity—is it not?

The Zoramite converts were driven from their own homes and found better ones, more enjoyable ones in the land of Jershon where they could worship God in peace.

But the war spirit is firing up all along the line; hereafter in this Nephite narrative we will see the forces of evil drawn up in battle array against those of truth.

It is a fancy of Swedenborg, with a good philosophy in it, that in Heaven the oldest angels are the youngest. All life there is toward youth. One reason must be that all life there is cheerful and joyous. If the people in Heaven still fretted, complained, got discouraged and went about with heavy hearts and long faces, cheerless and despondent, as so many Heaven-bound pilgrims do here, they would get very old by the time they had been a few millenniums in Heaven. But being always of good cheer, they keep always young, growing ever toward youth. Even here on earth, too, the same secret holds true, that abounding cheerfulness keeps one young in spite of advancing years. Thus cheerfulness carries its reward and blessing in itself. It is its own benediction. It weaves its own garment of beauty. It builds its own home of glory.—J. R. Miller.

Every Elder that goes out from the midst of the Latter-day Saints, if he goes possessed of the spirit of his calling, goes forth as a prophet, to warn the people, and to tell them that which awaits them: that they must repent of their sins and turn from their evil ways, and that if they will not do so, the judgments of Almighty God will rest down upon them.—George Q. Cannon.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

More About the Lord's Supper.

We have tried to show the value, and impress the importance of the institution of the Lord's Supper. We have, too, pointed out the reason why it should be administered often. So important a factor is it in the church of Christ that whenever or wherever the Savior established a church he was careful to instill into the minds of the members their duty as to this ordinance. We have already noticed what he said about it in Jerusalem, and have seen that his followers of that region, after his death, "continued steadfastly" in the observance of the sacred rite. Let us add the history of the institution among the ancient fold of the Lord in America.

After the resurrection of Christ, after the establishment of the church in the eastern world, the risen Redeemer turned his attention to the western. He appeared to the ancients upon our own continent and taught them practically the same things as did the Jews. He authoritatively planted his church here and gave the people directions as to how to build it up. As to the incidents touching the sacrament, the history says:

> And it came to pass that he brake bread again, and blessed it, and gave to the disciples to eat.
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> And when they had eaten, he commanded them that they should break bread, and give unto the multitude.
>
> And when they had given unto the multitude, he also gave them wine to drink, and commanded them that they should give unto the multitude.
>
> Now there had been no bread, neither wine, brought by the disciples, neither by the multitude;
>
> But he truly gave unto them to eat, and also wine to drink;
>
> And he said unto them, He that eateth this bread, eateth of my body to his soul, and he that drinketh of this wine, drinketh of my blood to his soul, and his soul shall never hunger nor thirst, but shall be filled. —III Nephi 20:3-8.

By another reference to the subject in the antique American record, the Book of Mormon, we gather the idea that the Lord not only wished them to continue in the practice but, by setting the example himself, to repeat it often:

> Therefore I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that, he did shew himself unto them oft, and did break bread oft, and bless it, and give it unto them.—III Nephi 26:13.

As this ordinance was to be observed constantly among the Nephites, the Holy Visitor thought it necessary to add a warning that the emblems of his death be not improperly administered. Thus:

> Behold verily, verily I say unto you, I give unto you another commandment, and then I must go unto my Father, that I

may fulfill other commandments which he hath given me.

And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it;

For whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him;

Nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it be that he repenteth, and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood.—III Nephi 18:27-30.

Two hundred and ten years later, false doctrine and recklessness had gained a place among this people, insomuch that, among other things, they began to "administer that which was sacred unto him to whom it had been forbidden, because of unworthiness" (IV Nep. 1:27).

Why is emphasis placed upon guarding against partaking of the Lord's Supper unworthily? Simply, we take it, because we are signifying by the act that we remember Christ's broken body and all that it means to mortals, and that by partaking of the very emblems of the Redeemer's death, we are solemnly witnessing before heaven that we will try to follow in his steps. And if a person solemnly registers such a vow and at the same time has not complied with the first requisites of Christ's gospel, or having so complied, comes to the Lord's table with his soul full of wrath against his brother, it is not so difficult to see how God might consider such a thing blasphemy.

What constitutes unworthiness to partake of the sacrament? We understand the two conditions indicated to be the chief characteristics of unworthiness to participate in the rite; namely, non-membership in the fold of the Master, and ill-feelng against one's fellowman. We believe it needs little argument to evince the fact that it would be a grievious offense indeed in the eyes of the Perfect One for an individual with hard feelings in his heart, to solemnly manifest allegiance to him who forgave his bitterest foes and remitted all our sins as well. Paul throws some light upon the question in the warning he gave to the Saints of Corinth:

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep.—I Cor. 11:26-30.

The apostle seems to go so far as to say that partaking the sacramental emblems unworthily was the cause of the blighting hand of physical weakness, sickness and death being laid upon such members.

Thus we perceive the care the Saints today should take in this matter. If you have ought against your brother or sister go to him or her and make it right according to another command. Go before the sacrament meeting. Do not wait; it will become harder and harder to do it. There is a great significance in the divine injunction, "Let not the sun go down upon your wrath."

Now a word upon the subject of what materials should be used as the emblems of Christ's sacrificial death. There is no question as to what symbolizes his broken body; broken bread is plainly designated for the purpose. But it is sometimes asked why the Latter-day Saints generally use water, instead of wine to represent the spilled blood. Our answer is that it does not matter; both are liquids and either may symbolize the blood of the crucified Savior. In some of the vineyard districts of the country where there are Latter-day Saints, they may perhaps use wine. So did they apparently, as a Church, the first four months of its existence. The Church was organized in April, 1830, and in August of that year the Prophet Joseph Smith was on his way to buy wine when, as he says, he was intercepted by an angel who told him to turn back and warned him of the danger that might

come of purchasing wine of his enemies. The word of the Lord relative to this matter, we here present:

Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.

For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins:

Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies:

Wherefore, you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.—Doc. and Cov. 27:1-4.

Aside from the fact that the practice of wine-using in the sacrament may cause great harm by creating or reviving an appetite for alcohol, the water substitute has at least two advantages, purity and convenience. If the elders obey the injunction to "meet together often and partake of the sacrament," it may be next to impossible to always obtain wine, especially, "pure wine of the grape of the vine, of your own make." How much of the wine on sale generally is not more or less adulterated or positively bad? Would a liquid of this kind be more desirable to represent the shed blood of the pure Christ than God's natural cleanser, pure water? If new wine, unfermented, could be had, at any time, among the Saints, it would be well; but thank God, the "Mormon" people are not given to wine-making!

Take what is called "the best wine." and after all, what is it? It is composed of water, plus alcohol, plus a few other insignificant ingredients. The water forms nearly the whole bulk of it. It simply has a small per cent of that fiery enemy of mankind, alcohol, included, in addition to those minor ingredients that amount to practically nothing in bulk. Is it possible that nature's cleansing element, pure water, may not as well symbolize the blood of him who cleansed the world from sin, as may a spirituous liquor?

Aside from the question of purity and propriety, we consider the assurance of the Almighty in the revelation, that "it mattereth not what ye shall drink, when ye partake of the sacrament, if so it be ye do it with an eye single to my glory" embodies a mighty and far-reaching truth. God judges not from appearance but from the intent of the heart.

OBTAINING WISDOM.

As millions of people know, the immediate incentive which prompted the Prophet Joseph Smith, when a boy, to appeal to the Lord in prayer for the first time, was the reading of the fifth verse of the first chapter of James, which is as follows:

If any of you lack wisdom, let him ask of God, that giveth to to all men liberally, and upbraideth not; and it shall be given him.

The Prophet has left on record a statement of the manner in which this passage impressed him, and impelled him to offer his first prayer, which was followed by a vision in which he saw the Father and the Son, and received instructions and commandments which were the beginning of the introduction of this dispensation of the gospel which is the dispensation of the fulness of times. In other words, the promise made by James that God will give wisdom to the man who asks him for it, inspired the boy Prophet with a faith which led to the establishment of the Church of Jesus Christ of Latter-day Saints.

The fact that the wisdom for which the boy Prophet asked at first, was given by revelation, has tended to create the belief among his followers that God's usual mode of imparting wisdom in answer to prayer is by revelation; consequently when wisdom is sought in prayer and is not received by some supernatural communication from above, there is likely to be questioning and disappointment.

It is true that the wisdom for which Joseph Smith, at the outset of his career as a prophet, asked the Lord, was given by direct revelation. One reason why it was thus given was that the instructions which he then required could not have been imparted to him in any other way. It was absolutely necessary to the fulfillment of his mis-

sion that he be informed that all of the religious systems of Christendom were erroneous, but how could he have learned this by natural means? Obviously in no way.

From time to time during his subsequent life, knowledge was imparted to him by vision, revelation and the ministry of angels; but as a rule the knowledge communicated to him in these ways was of a character which he could not have obtained in a natural way. Usually he was obliged to depend upon the same sources that most men do for the wisdom required for the solution of the problems of daily life and duty; namely, his own powers of reasoning and observation, the advice of his associates ,and the lessons of actual experience. It would be a great mistake to suppose that the Prophet Joseph Smith learned all he knew by revelation and without effort, study, suffering or experience on his own part.

The promise made by James may be relied upon with absolute confidence; but the verse which follows it should always be considered in connection with it. That verse reads:

> But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

All who read the Bible may depend with absolute certainty upon obtaining wisdom from God if they ask for it in the way here set forth by James. But it does not follow, by any means, that the wisdom they thus obtain will come to them by revelation. It is far more likely to come in some other way. Nor does it follow that it will be given suddenly. It is far more likely to be acquired slowly and painfuly. But nevertheless all who seek wisdom by praying to God for it in faith and without wavering, shall receive all they ask for, and more than they at first expect.

While the Lord has promised wisdom to all who seek it of him in a prayer of faith, he has reserved to himself the prerogative of deciding the time when and the manner in which it will be imparted. All who seek wisdom from the Lord should understand this, and should be fully prepared to abide the time and way of the Lord for answering their prayer. One who seeks wisdom from the Lord in the proper manner will obtain it by revelation, if that is the only way in which it can be given. Or he may obtain it in some other way that will afford him joy.

But the wisdom which we need and for which we pray is more likely to come to us through trial and suffering than in any other manner. But shall we for this reason, omit to pray for it? Are we afraid of that future which God has in store for us? Are we cowards? All of these questions should be answered with an emphatic negative, and we should faithfully and diligently seek and pray for wisdom, leaving it to our heavenly Father, in his love and mercy, to decide when and how he will impart it to us. C.

MY CRY FOR PEACE.

Grant me peace, O. Lord,
That emanates from thee;
From thy eternal Spirit.
Grant me peace, sweet peace;
That joy and gladness may
Abide within my heart.
Then o'er other souls I'll spread,
Tranquil peace, as thou hast shed,
Peace upon my head.
Peace, sweet peace.

Grant me peace, sweet peace,
At morning's gentle dawn;
Yea at noontide's schorching heat;
Grant me peace, sweet peace:
At evening's quiet shade;
At midnight's darkened hour—
Peace that will illume the way,
With pure splendor's brightest ray,
Onward to the endless day;
Peace, sweet peace.

Grant me peace, sweet peace:
Whose end shall never come;
Peace that no disturbance knows;
Grant me peace, sweet peace
To silence every sound,
Of discord or of strife;
Like a dove upon its nest,
May sweet peace serenely rest,
Pillowed on my breast:
Peace, sweet peace.

—Sarah E. Milton, Paradise, Utah.

All kingdoms have a law given: **And there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.** —Doc. & Cov.

A COMMENT ON "SPIRITS."

In the issues of May 15 and 22, we ran a serial article entitled "Spirits," from the pen of the Prophet Joseph Smith. Below is a commentary on the article and the wisdom embraced therein by one who says he has had to do with those unseen agencies. The name of the writer is withheld at his request, but we gather that he is an investigator of the Restored Gospel doctrines; in fact, in an explanatory note to the editors he says, "I have had some very strong testimonies in favor of the Latter-day Saints religion, recently." The gentleman's letter runs thus:

In reading a communication by the Prophet Joseph Smith in the Elders' Journal Vol. 6, No. 48, I am pleased to note the wisdom in which he sets forth that we may be able to detect the different spirits or supernatural agencies that we come in contact with. My own experience with these spirits I would like to communicate to the readers of the Liahona with the hope that it will be a benefit to those that have not had the experience of knowing the operation of evil spirits. Spirits do communicate with man. They come in various ways and operations but they are all from the same source, they are nothing more or less than the Devil and his angels. I have seen these spirits operate in many ways through mediums, such as slate-writing, table-rapping, trance-speaking, etc., etc.; but it was nothing more than the evil one operating through these individuals by which he showed marvelous powers of his handicraft. I have seen mediums that were unlearned, controlled by these spirits, give forth powerful discourses, communications given on slates and paper, and rapping; all done by spirits. But they are gross deceivers, shrewd, cunning; could tell the truth but would rather lie, because there is no truth in them. They know everything that is going on and could tell you all that has occurred in your life from your childhood up, but will deceive you in every way possible to accomplish their purpose.

They are Anti-Christ and denounce the Saviour and the Bible. I have questioned them closely in regard to this matter and in every instance I find that they are in bitter opposition to the Saviour's plan of salvation. They also oppose the Church of Jesus Christ of Latter-day Saints and Joseph Smith as a prophet of God. The strongest test I ever had in favor of the Latter-day Saints was last December, when these spirits came to my room and made such demonstrations as I thought not possible for unseen beings to make. Being familiar with their operations, I entered into communication with them and asked them many questions pertaining to religious matters and religious denominations. They denounced Christ and the Bible, Joseph Smith and his Church but upheld all the other churches. I asked them if it would be right to have my little girl baptized into the Church of Jesus Christ of Latter-day Saints. The answer came emphatically, No. They seemed to have a preference for the Christian church but any of them would do, anything was preferable to the Church of Jesus Christ of Latter-day Saints. I questioned them many times in regard to Joseph Smith and his work and they denounced him in every instance, but they were not consistent in their answers, for they denounced Christ, too, and the churches they said were right are supposed to be founded on Christ.

Now these were lying spirits, they came to deceive; they denounced all that was good, and all that was bad they praised. I write this for the benefit of the readers of the Liahona with the hope that they will not be deceived by evil spirits. I have stated the facts just as they occurred and am convinced these spirits are opposing the true plan of salvation.

Your brother in the gospel,

G. W. M., Ind.

THE FRIENDS VS. THE ENEMIES OF "MORMONISM."

We regard it as a somewhat remarkable circumstance that the men in high places who have antagonized "Mormonism" have not prospered, have not even ended their careers in the approbation of their countrymen, but have reached the close of their political lives in disappointment. On the other hand it has been noted that the statesmen who have had the courage to resist the clamor against heretofore unpopular, despised "Mormonism," who have even gone so far as to befriend the adherents of that religion, have in the end received the plaudits, support and honorable remembrance of their constituents.

Among the former class was Stephen A. Douglass, who raised his voice against this people, and Martin Van Buren, who tried to make political capital out of his stand against the Latter-day Saints. Both of these men died disheartened, and unwept by the nation. Among the latter class we call to mind Lincoln, who, when the pressure was very great against the Saints, was asked the question, "What are you going to do about the 'Mormons,'" replied, "Let them alone." In

many ways he befriended them; he was just enough not to refuse to grant them a square deal. Do we need to recall the grief of the whole nation at his death; do we need to mention the esteem in which he is held among all classes and parties today?

James Buchanan, his predecessor in the White House, listened to the din of anti-"Mormon" declaimers and sent Jonhston's army to Utah for the purpose of suppressing a people that had never rebelled. Contrast the hapless termination of President Buchanan's service as the nation's chief with the close of Lincoln's glorious record there, as depicted in the following clipping from the Literary Digest:

A pathetic reminiscence of President Buchanan was told by the late Senator Allison in a handful of his recollections which were put down by a magazine writer some time before the Senator's death. To quote from the Review of Reviews (May):

"I did not know President Buchanan personally." said Senator Allison, "but I saw him at the time of Lincoln's first inauguration. I remember particularly his departure. He was driving to the Baltimore and Ohio station with his bags piled upon the driver's seat. It was an old, white haggard face that peered out of the window, and no one gave it a friendly greeting. There was no escort and seemingly no regret at his departure from the capital where he had been Chief Magistrate. There may have been some person in the carriage with him, but apparently he was alone. It was a pathetic picture of the sad closing of a career. Buchanan had struggled twenty years for the Presidency, and was an old man when finally elected. He was constantly over a political volcano while in the White House. Pledges and promises of twenty years were brought to him for redemption, and there were not places for one-fourth of those who presented their political promissory notes. His term closed with a divided nation, and his own party disrupted, and himself blamed for conditions absolutely beyond his control. At this distance, and in the light of knowledge and experience, the picture of Buchanan on that March day in 1861 looks more pitiful to me than it then seemed."

But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.—Doc. & Cov.

The Missions.

WESTERN STATES MISSION.

The elders of the West Colorado conference are achieving success. At Grand Junction the membership of the Sunday school is increasing and much interest is being taken by those who have just started to investigate "Mormonism."

President Herrick is paying the elders of Somerset, Colo., a visit with the intention of effecting a Sunday school organization. There is a good nucleus of Saints at that place who have been engaged in the work for some time, and have been carrying on operations among themselves. Now as there are a sufficient number to justify a regular organization, it has been thought meet to effect one.

A Familiar Voice.

Elder L. W. Freer tells of some very kind treatment that he and his companions are receiving. While at Sissiton, S. D., they called on a gentleman that had been visited by the missionaries last fall. He being the proprietor of a hotel had consented to let the elders remain over night with him. They taught him the doctrine of the gospel. When he met the laborers this year he told them of the short talk he had had with their fellow-servants the year before was a revelation to him and that he for a long time had been searching for such things as we are delivering to the people.

Interest Awakening.

Pres. Nephi Anderson, of the Dakota conference, sends in some encouraging reports. The elders that are laboring in that conference have just commenced cross-country work. On reaching Huron, So. Dak., they held an open-air meeting; many stopped and listened. After the service they intended to leave, and made announcements to that effect. Some who were present had been so interested in the message that on learning that the brethren were about to depart, extended to them an invitation to remain another day and assured them a good crowd to which to preach to. The following day according to the promise there was a great crowd of bystanders to listen. At the close of the meeting, eight Books of Mormon were disposed of and a number of the people of Huron are now corresponding with the elders who visited their town with the object of learning more of the principles of life as taught by the "Mormons."

Field Notes.

Elder Jos. F. Neilson, president of the Pueblo conference, sends in the record of work done and the experience of the elders of his district.

He speaks of the funeral services held

over the remains of Nellie Hensly, who recently passed from this stage of existence. The services were held at the church in Pueblo, with a large number present to pay their last respects to one whom they loved. The sympathies of those present were extended to the parents and relatives; and the visitors, who had never attended similar services held by the Latter-day Saints, spoke of the great hope the gospel must surely give to one on such occasions.

A rather impressive incident was that which Elder L. O. Bingham met with while tracting in the western part of Pueblo. He chanced to meet a young gentleman who had just lost his father. Brother Bingham, on introducing himself was immediately asked as to where he thought the spirit of the man had gone. The 76th section of the Doctrine and Covenants was read, also many passages from the Book of Mormon. Then the Book of Mormon was presented. An aged lady, grandmother to the young man, entered and said she had been listening to the conversation from behind a curtain and knew that what had been said was true. She forthwith purchased a Book of Mormon and told the young man to give heed to the things that had been told him. There is always someone who hears in secret and rewards openly.

Elder Wm. Redd of the Nebraska corps says that conditions were never more favorable, for the accomplishment of a good work. Prejudice is being allayed and people are beginning to realize that "Mormonism" cannot be rated as a thing of little importance.

Four of the missionaries at Fremont, Neb., had just concluded holding street meeting, when a gentleman stepped up and asked them a few questions. The questions were answered. He then stated that he wanted to assist them in their work for he believed in the things they were preaching, and presented the elders with $2.00.

Elders I. W. Winward and Daniel Nield who were just recently assigned to labor in Oakland had secured a room, when the father of the lady with whom they intended to stay, learned that they were "Mormons." He immediately came and met them; asked them to his home, and gave them a hearty welcome. He observed that fifteen years ago two elders stopped at his home for a week. He was much impressed by their teachings and had wanted many times since to learn more of the gospel. He asked them to return whenever it was possible for them to do so.

Elder W. E. Morrell, head of West Colorado conference, now laboring at Leadville, Colo., reports good success in that part of the mission. Some well attended street meetings are being held. The city authorities are glad to have the brethren come and hold forth and many of the people seem to want to learn the truth regarding "Mormonism."

Elders A. J. Atkinson and S. J. Hatch are also opening up new avenues for the preaching of the gospel at Somerset, Colo. Meetings are being held each evening. The friends are quite desirous of having the elders come and hold a meeting with them and in that way they make possible a meeting every night. A branch has been organized with Elder Jno. W. Walker as presiding elder. The Sunday school organization was just recently made complete. Brother George McDonald was sustained as superintendent and Nephi Lemph and Hyrum Zwahlen as counselors.

This work was done while President John L. Herrick was paying them a visit. He also saw fit to ordain three of the local members to the office of elders. A parents' class was instituted in the Sunday school which met with the hearty approval of all concerned. So we feel that a good work will be accomplished by the little band of Saints who have entered into the work with strong purpose to make it a success.

John Robinson, Mission Secretary.

SOUTHERN STATES MISSION.

Mississppi: Elder D. Wm. Stowell, president, 416 George street, Jackson. While on their way from Bewelcome to Gloster, Elders A. S. Johnson and Leroy Hulse were stopped on a country road and invited into the home of a sick lady at her request. This lady had been sick for six years; and upon seeing the elders passing, sent her son to invite them in. She requested them to read the scriptures to her and to pray for her recovery, and after they had complied with her request and sang a number of the songs of Zion, she expressed herself as much pleased with what she had learned of the "Mormon" faith, saying she believed they had the true gospel of Christ. She also felt much improved in health. That the prejudice which has formerly been manifested against the elders is dying out, is shown by the treatment received by Elders W. F. Gibbons and J. S. Schofield at a series of meetings held by them in Pearlington. A number of people, who some years ago had endeavored to raise mobs to drive the elders from the country, were in attendance and expressed an earnest desire to investigate the principles of the gospel, and invited the elders to their homes. Upon request, these elders dedicated the grave of an infant child of parents not belonging to the Church. On May 2d Elders Ernest Goepsel and F. A. Gerber organized a branch of the Church at Darbun, Pike county, with about sixty members. Brother Alexander Cochran was appointed presiding elder, with Bros. Buford Stephens and Jas McAllister as his counselors. The prospects for the future of this branch are very encouraging, and many of the scattered Saints in the neighborhood are expecting to move there. Nine persons were baptized in the Mississippi conference during the week ending May 13th. At Millville, Eld-

er D. Wm. Stowell was invited by the minister to speak at the close of a Methodist service, Sunday May 9th. The evangelist had just delivered a sermon upon what he considered new ideas regarding the second coming of Christ. Elder Stowell, to the surprise of the people, heartily sanctioned the remarks of the minister, with a few corrections, stating that such doctrine had been taught by the Latter-day Saints for the past three-quarters of a century. At the close of the service, the clergyman procured a number of books on the doctrines of the Latter-day Saints, and expressed himself as being very happily surprised at what he had learned. On May 9th, Elder W. F. Gibbons pronounced the ceremonies at a double wedding at McNiel, at which Mr. W. J. Spiers and Miss Christina Gill and Mr. Paul Bryant and Miss Lithia Gill were united in wedlock.

Florida: Elder J. W. Blazzard, president, 1324 Claude street. Jacksonville. Mr. J. B. Mann of Sanderson, Fla., and Miss Kitty Canova, of Douglass, Ga., both faithful members of the Church, were recently married in the L. D. S. Church at Jacksonville, Elder J. W. Blazzard performing the ceremony. On May 2d, Elder J. W. Blazzard, together with Sisters Caroline Janes and Ella Pack held three very successful meetings in Sanderson. Over one hundred people had gathered to hear the gospel. The sisters spoke upon the "Duties of Women," which called forth much favorable comment from those who had not heard the teachings of "Mormonism" on this subject before. The elders of Jacksonville with a large crowd of members and friends met on the banks of the St. Johns river on May 2nd, and Sister Griner and her children were baptized into the fold of Christ by Elder Lorin Taylor. The infant child of Bro. and Sister A. O. Jenkins passed to the Great Beyond on April 30th. The funeral service was conducted by Elder J. W. Blazzard. Many who came to pay their last respects to the departed one, had never heard a "Mormon" sermon before. They were very much impressed by the great hope which the "Mormons" have of the "life beyond the grave;" and some, who had been much opposed to the Church, have since invited the elders to their homes to explain the gospel to them.

North Carolina: Robt. Andrus, president, box 154, Kinston. Sunday, May 9th, a branch conference was held at Albertson. President Chas. A. Callis and several of the elders were present, and the conference was very largely attended. The new meeting house, which the members of the Albertson branch have erected, was dedicated at the afternoon session of the conference. Pres. Callis delivered an instructive discourse on the principles of the gospel and the fulfillment of prophecy respecting the progress of the work of the Lord. He sketched briefly the history of the Church and showed that it had grown continuously since its organization, notwithstanding the opposition it has encountered. He commended the people for their diligence and faithfulness in building this beautiful little church, and promised them that the blessings of the Lord would rest upon them for their devotion and sacrifice. At this conference, Elder Robert B. White, who has faithfully presided over the North Carolina conference during the past year, was honorably released to return home. He is succeeded by Elder Robert Andrus. Bro. Isaac Speight, a faithful member of the Church, died at his home near Snow Hill. He leaves a wife and seven children to mourn his loss. On May 6th, two persons were baptized at Snow Hill by Elders W . E. Goodwin and Thos C. Biggs.

Ohio: Elder Paul E. Nelson, president, box 41, Station D, Columbus. The elders of Company A, under the direction of Elder Leo Lowry, are now canvassing the city of Painesville. The mayor and the city officials have afforded them every opportunity to place the gospel before the people, and a splendid work is being accomplished in this city so closely connected with early church history. Copies of the Book of Mormon have been placed in the public libraries of Painesville, Columbus, Newark, and in the Ladies' Circulating library of Newark. Company B is under the direction of Elder D. J. Spencer, and is laboring in Coshocton and vicinity. They are meeting with much success in the distribution of their literature, and are making new friends to the gospel.

Virginia: H. A. Shupe, president, box 46, Lynchburg. At a meeting held by Elders R. B. Major and J. B. Thatcher at Coleman, a Dawnist bible student came, with a number of his invited friends, with the avowed purpose of confounding the elders with his wisdom. His intention to do so, however, proved futile, and he finally left the meeting amidst the jeers of even those who came with him. Elders H. A. Shupe and A. E. Bramwell attended a Union Sunday school at Haran. Elder Shupe was called upon to conduct the class exercises, and before the school closed he was given the opportunity of explaining the principles of the gospel to those in attendance. The above brethren baptized one person at Bent Mountain on May 3rd.

Middle Tennessee I. H. Esplin, president, box 269, Memphis. During the two weeks ending May 13th, three baptisms have been performed in the Middle Tennessee conference. Elders Wm. Perkins and A. J. Busby officiating. Brother F. Melvin Whitby died May 4th from injuries received in the cyclone which swept through Tipton county on April 29th. On May 9th, Elders Wm. Perpins and A. J. Busby, who are laboring in Tipton county, were furnished an audience in a novel way. Since the recent cyclone, the people are easily frightened. In the evening a black cloud came up and the people began flocking to the house where the elders were stopping, and where they had appointed a

meeting, as it was the strongest and the most protected building in that section of the country. Through this means, many people heard the gospel and became interested, who otherwise would not have attended.

South Carolina: Jas. H. Moore, president, box 276, Columbia. On Tuesday, May 11th, President Callis visited the branch of the Church at Columbia, S. C. His visit was greatly appreciated by the elders, members and friends of that city. Pres. Callis gave the elders much good and timely instruction relative to their summer work. A Rev. J. E. Mahaffey of Clinton, has attempted to prejudice the people of South Carolina against the Book of Mormon by publishing articles against it in a daily paper of Columbia. The newspaper, however, was very fair, and offered to publish articles answering his misrepresentations. "His attempts to defame us are only promoting our work in this state," writes Elder Jas. H. Moore. Elder J. J. Curtis and E. T. Morgan report having been providentially led into a section of the country in Marion where the elders had not labored for many years. Their meetings were attended by nearly all of the people in the neighborhood, and the elders were successful in selling a number of books and distributing many tracts. They left with many pressing invitations to return. Elders Ira J. Leavitt and A. V. Heiner, while stopping at the home of a member in Rosemary, were attacked by a drunken man. A number of shots were fired into the house, but the man was taken away by his friends before anybody was hurt.

Kentucky: Thos. E Secrist, president, box 554, Louisville. Six baptisms have been performed during the week ending May 13th, and prospects are very good for many more in the near future. In Van Buren, Elders A. T. Willis and Niel M. Stewart procured the Maccabee Hall in which to hold services, with the understanding that they were to pay for its use; but after holding two good meetings, they were informed by the management that they would not be charged for the use of the hall. On May 3rd. Sister Eliza E. DePriest died at her home in Ironton. The funeral service was conducted by Elders Jno. P. Lesueur and Jas. E. Charlesworth.

East Tennessee: W. H. Larson, president, box 688, Knoxville. A very successful branch conference was held at Sweetgum on May 15th and 16th at which six well attended meetings were held. A splendid dinner was served on the grounds at noon, and much credit is due the members and friends who provided it. Following the conference, seven persons were baptized, Elder W. R. Moyes, officiating. One baptism was also performed in Blount county on May 17th by Elders W. H. Larson and H. J. Smith.

Atlanta: O. W. Hyde, president, 29 Connally street, Atlanta. The elders of the Atlanta conference are moving into the northern counties to labor during the summer months. They leave many dear friends and investigators in the southern counties. Elders J. A. Smith and J. J. Cude have been very successful in Newnan, having sold thirty-four books last week. At a street meeting held in Carrollton by Elders J. A. Hunter and C. E. Hansen, two ministers endeavored to break up the services, but in this they were unsuccessful. The elders are making friends in Carrollton, and prospects for future work in this city are very bright.

East Kentucky: G. F. Ellsworth, president, box 422, Lexington. On Sunday May 2nd, Pres. Callis met with several elders in Lexington. A very enjoyable and profitable priesthood meeting was held, at which Pres. Callis gave the brethren much good and timely instruction relative to company work, which is just being inaugurated in East Kentucky. Elders J. E. Knudsen and R. L. Cook report very good success in Knox and Bell counties. Last week they held nine well attended meetings. A minister, who had become interested in the gospel, attended all the meetings. At one of the sessions, the elders asked him to speak. He did so, and told the people that the elders were preaching the truth, and encouraged them to investigate it. He asked for some tracts to distribute among the members of his congregation, "Because," said he, "they contain the pure truth." Elders J. M. Ward and Wm. E. Smith, as they were walking along the railroad, met a "section crew" who requested them to sing and preach to them. The elders complied with their request, and at the close of the service, they were asked to ride to the next town with them, and to explain the gospel while on the way. While Elders A. Oldroyd and T. A. Jones were holding a meeting at Valley View, a minister interrupted them, and tried to confound them with questions, but the questions were answered so promptly and plainly that the reverend gentleman was beaten at his own game and soon left the building. During the week ending May 6th, three baptisms were performed in Carter county by local Elder Chas. Smith.

Georgia: L. L. Myers, president 454 Oak street, Macon. At a street meeting held in Cochran, Ga., by Elders L. L. Myers, W. L. Francom, W. C. Green, and J. H. Humphreys, five copies of the Book of Mormon and several smaller doctrinal books were sold. Elders Thos. L. Richardson and Robert Furniss performed one baptism at Milledgeville during the week. On May 9th, Elders L. L. Myers, W. L. Francom, and Geo. M. James met at the home of Mr. J. H. Gordys of Lyons, to hold a cottage meeting as per previous appointment. So many people had gathered in anticipation of hearing the principles of the gospel explained that they were compelled to hold an out-door meeting instead, as the house was not large enough to accommodate the crowd. Mr. Jno. Cumbie and Miss Pearl

Bruce were united in marriage by Elder A. A. Savage. Elder Wm. F. Crow, after fulfilling an honorable mission, was released to return home May 12th.

Alabama: H. A. Gardner, president, box 705, Montgomery. Through the administration of the servants of the Lord, Sister Martha E. Vines of Rosebud, was healed of a severe attack of typhoid fever. The elders of the Alabama conference are doing an excellent work and are distributing a large number of tracts and are selling a great many books, and are meeting with much success throughout the conference in holding meetings.

J. Elmer Johnson.

A Testimony and a Death.

An account of the death of Sister Laura Lawrence, of Wilmarth, Fla., has been sent to us by Brother S. O. Voyles of that place. She had been an invalid several years and passed away May 17, 1909, aged 28 years. She became a Latter-day Saint when 16 years old, and died firm in the faith of the gospel.

Three weeks before her death she became very low, and her friends thought she was dying. But she grew better and told of a view of the other world which she had had. She saw the Lord, and her mother who was dead, and her darling babe that was burned to death three years ago; but there were no scars on him now. It was made known to her that she would soon be called, and she told her friends she was ready to go, and named the day on which she would pass away. She died that day.

She had been a crippled invalid for 11 years and endured great suffering, and when the angel of death came and loosed her galling fetters, it was a great relief to her

EASTERN STATES MISSION.

Conference of Conference Presidents in New York.

May 8, 9, 10, a conference of conference presidents of the mission, the first of its kind held in the history of the mission, convened at the Mission Office in New York City. Besides President Ben E. Rich and the office elders, there were in attendance the following presiding brethren: John S. Allen, of the Brooklyn conference; Wm R. Dredge, of East Pennsylvania; Wm. H. Steed, of Maine; Samuel Gerrard, of the New England conference; John G. Allred, of New Hampshire; Chas. H. Owen, of New York; Oscar F. Rice, of North West Virginia; Frank A. Thorley, of Rhode Island; Frank Leavitt, of South West Virginia; Anthon E. Jacobson, of West Pennsylvania; also Elders Jas. E. Anderson and Thomas A. Spackman, the former expecting to succeed Pres. Thorley and the latter Pres. Gerrard, when these brethren are released to return home, which will be in the near future.

The conference was called by President Rich for the purpose of putting all the conferences upon a uniform working basis; to hear detailed reports as to the status of each conference; to give instructions and to exchange ideas for the adoption of such policies as will be the most beneficial for the advancement of the missionary work. Five sessions were held; at the first meeting President Rich gave the brethren a hearty welcome, and stated the purpose of the gathering, also gave a brief report of the instructions the mission presidents received, while in attendance at the Spring Conference in Zion. Three sessions were consumed in the giving of reports. The conference leaders reported their fields of labor to be in a very prosperous condition; the civil authorities seem disposed to treat the more respectful and considerate. The pres- newspapers are inclined to be fair and tolerant, and the people everywhere are becoming better acquainted with the mission of "Mormonism," which causes them to be more respectful and considerate. The presidents laboring in the larger cities, such as New York, Brooklyn, Boston, Philadelphia, and Baltimore, have a very kind word to say in behalf of the students, whose labors are a material aid to the elders in their work and in helping them in the Sunday schools, Mutual Improvement associations and Sabbath meetings. In most of the cities street meetings are being held with good effect. The outlook for an excellent work being performed this year is indeed promising.

For the first four months of the year there have been one-half as many baptisms as there were during the whole of last year. In conclusion, President Rich remarked that he had never listened to reports that were more encouraging and promising for future work. The concluding meeting of the conference was used for the giving of instructions, President Rich occupying the greater portion of the time. Counsel was given based upon the existing conditions and circumstances; the elders were encouraged to travel, as much as possible, without purse or scrip; considerable stress was laid upon the subject of the elders using too much money, and they were counseled to cut down their expenses and to use no money but for legitimate missionary expenses; elders were instructed to teach the members of the Church with reference to their duties, especially in the keeping of the Word of Wisdom, and in the payment of their tithes and offerings; "Talks to Saints," a little work by Pres. McQuarrie, was highly recommended as a book suitable to be in the hands of all the laborers and of every member of the Church. President Rich paid a high tribute to his predecessors for the foundation they have laid, and encouraged the elders to build upon the same with energy and determination. Each one of the presidents remarked, at the conclusion of the conference, that they had been greatly built up

by being together to hear the reports, instructions and exchange of ideas.

In honor of the visiting field leaders, a social was given at the mission home, on Monday evening, and a most enjoyable time was had by those present, which included the presidents, the elders laboring in New York City, the students and members. A very high grade programme was rendered, which included numbers from Miss Mabel Borg and Mr. Roy Creager on the piano, vocal selections from C. E. Dinwoodey, Oscar Kirkham, R. C. Easton, Geo. D. Pyper and Miss Nora Eliason. Brother and Sister A. M. Durham rendered a vocal duet in the native language of the Friendly Islanders, among whom they have labored as missionaries. A very interesting part of the programme was the recital of the Articles of Faith in the English, Swedish, German and Polynesian languages by Elders A. V. Watkins, Alfred Anderson (on his return from the Swedish Mission), Jos. Folkman and A. M. Durham respectively. "Dick" McKey gave a number of character sketches, after which delicious refreshments were served.

We might add that since the conference was held and the elders returned to their several fields of labor. they have already commenced the adoption of the policies in their conference work, that were adopted at the late conference, as the following portion of a letter will show, which is but a sample of a number of letters we have received.

"We are also pleased to inform you that we are a unit on all instructions as they were given at our New York conference, and especially do we favor the traveling without purse or script. Every elder leaves for their fields of labor without money, and we are sure that we are going to do a great work."

C. E. Dinwoodey,
Mission Secretary.

CENTRAL STATES MISSION.

Elder William L. Johnson reports the baptism of five converts in Bowie county, Texas.

Conference of the Church in western Kansas will convene at St. John, June 27, and the attendance of the public is earnestly solicited.

"Our church grounds is the prettiest place in town," says the St. John branch president Thomas R. Greer of the environs of our chapel in that city.

Arrival and Transfer.

Arrived May 21, Elder Meltiar H. Workman, of Hatch, Utah; assigned to the St. John conference. Transferred: Elder Alma H. Harder, from Louisiana to East Kansas.

Released.

Elder Henry Oyler and A. J. Cordon, of the South Texas conference have finished their missions and returned home, the former to Garland, Utah, the latter to Rigby, Idaho.

Prejudice.

Elder C. M. Bolton, leader of company "A" of the St. John elders, writes thus:

"At Valley Center, two of our company were entertained by one of the influential citizens, who was not afraid to tell his friends how the 'Mormons' treated him while in Utah, and also, what he knows of their doctrines. You may be sure he gave us a good name. His influence brought many of the town people out to our meetings, and through the generosity of the marshal, they were made comfortable by his bringing the Commercial Club chairs out on the sidewalk. After one of our services a gentleman came up and wanted to pay our hotel bill. On leaving the town our friend (Mr. George Ramsy) gave us to understand that should any of us be taken sick while in the surrounding country, to come to his home and stay till well.

"In this town we have held two well attended meetings, and our check was cashed by the clothing man, who, when we asked him if he would cash a "Mormon" check, replied, 'Yes, sir, a 'Mormon's' check is as good as gold.'"

WISDOM OF JEFFERSON.

We owe gratitude to France, justice to England, good will toward all, subservience to none.

Were we directed from Washington when to sow and when to reap we should soon want bread.

An equilibrium of agriculture, manufactures and commerce is essential to our independence.

The whole body of the nation is the sovereign legislative, executive and judicial power for itself.

Education is the only sure foundation that can be devised for the preservation of freedom and happiness.

It is better to keep the wolf out of the fold than to trust to drawing his teeth and claws after he has entered.

The press is the best instrument for enlightening the mind of man and improving him as a rational, moral and social being.—Kansas City Star.

Liahona The Elders' Journal

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EXTRACT FROM A LETTER.

WRITTEN BY JOSEPH SMITH, AND ASSOCIATES, IN LIBERTY JAIL MISSOURI, 1838. FROM TIMES AND SEASONS MAY, 1840.

God has said he would have a tried people, and that he would purify them as gold is purified; now, we think he has chosen his own crucible to try us, and if we should be so happy as to endure and keep the faith, it will be a sign to this generation, sufficient to leave them without excuse; and that it will be a trial of our faith equal to that of Abraham or any of the ancients, and that they will not have much cause to boast over us, in the persecutions and trials they endured. After passing through so much suffering and sorrow, we trust that before long a ram may be caught in the thicket, so that the sons and daughters of Abraham may be relieved from their fears and anxiety, and that their faces may once more be lighted up with joy and salvation, and be enabled to hold out unto everlasting life. Now concerning the places for the location of the Saints, we would say that we cannot counsel you in this thing as well as if we were with you; and as to the things written to you before, we did not consider them binding; we would advise, that while we remain in prison and in bondage, that the affairs of the Church be conducted by a general conference of the most faithful and respectable of the authorities of the Church, and that the proceedings of the same be forwarded to your humble servants. and if there be any corrections by the word of the Lord, they shall be freely transmitted and we will cheerfully approve of all things which are acceptable to God. If any thing should have been suggested by us or any names mentioned except by commandment or "Thus saith the Lord," we do not consider it binding; therefore we shall not feel grieved if you should deem it wisdom to make different arrangements. We would respectfully advise the brethren, to be aware of an aspiring spirit, which has frequently urged men forward to make foul speeches and beget an undue influence in the minds of the Saints and bring much sorrow and distress in the Church; we would likewise say be aware of pride, for truly hath the wise man said "Pride goeth before destruction and a haughty spirit before a fall;" outward appearance is not always a criterion for us to judge our fellow man by, but the lips frequently betray the haughty and overbearing mind. Flattery also, is a deadly poison; a frank and open rebuke provoketh a good man to emulation and in the hour of trouble he will be your best friend, but rebuke a wicked man and you will soon see manifest all the corruption of a wicked heart, the poison of asps is under their tongue, and they cast the Saints in prison that their deeds be not reproved. A fanciful, flowery and heated imagination be aware of, for the things of God are of vast importance, and require time and experience as well as deep and solemn thought to find them out; and if we would bring souls to salvation it requires that our minds should rise to the highest heavens, search into and contemplate the lowest abyss, expand wide as eternity and hold communion with Deity. How much more dignified and noble are the thoughts of God than the vain imagin-

ations of the human heart; how vain and trifling have been our spirits in our conferences and council meetings, as well as in our public and private conversations; too low and condescending, for the dignified characters of the called and chosen of God, who have been set apart in the mind of God before the foundation of the world to hold the keys of the mysteries of those things, which have been kept hid for ages and generations, which have been revealed to babes; yea, to the weak, obscure, and despisable ones of the earth. We would beseech you to bear with the infirmities of the weak, and at the same time exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness and virtue may characterize us from henceforth; and that we be like little children without malice, guile or hypocrisy; and now brethren after your tribulations, if you do these things, and exercise fervent prayer in the sight of God always, he shall give unto you knowledge by his Holy Spirit; yea he shall pour out the Holy Ghost in such copious effusion as has not been since the creation until now. Yea, the fulness of that promise which our Fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity shall be manifest to all those who have endured valiantly for the gospel of Jesus Christ. If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon and planets; and a full development of all the glorious laws by which they are governed shall be revealed in the "dispensation of the fulness of times" according to that which was ordained in the midst of the Council of Heaven in the presence of the eternal God, before this world was.

Ignorance, bigotry, and superstition are frequently in the way of the prosperity of this Church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over and the rain has ceased the mire and dirt are washed away, and the stream is again pure and clear as the fountain. So shall the Church appear when ignorance, superstition and bigotry are washed away. What power can stay the heavens; as well might man stretch forth his puny arm to stop the mighty Missouri river in its course, as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter-day Saints. What is the governor with his murderous party, but willows on the shore to stop the waters in their progress? As well might we argue that water is not water, because the mountain torrent sends down mire, and riles the crystal stream; or that fire is not fire because it can be quenchable, as to say that our cause is down because renegadoes, liars, priests, and murderers, who are alike tenacious of their crafts and creeds have poured down upon us a flood of dirt and mire from their strongholds. No, they may rage, with all the powers of hell and pour forth their wrath, indignation, and cruelty like the burning lava of Mt. Vesuvius. Yet, shall Mormonism stand. Truth is Mormonism, and God is its author; by him we received our birth, by him we were called to a dispensation of his gospel in the beginning of the fulness of times; it was by him we received the Book of Mormon: by him we remain unto this day and shall continue to remain if it be to his glory. We are determined to endure tribulations as good soldiers, unto the end. When you read this, you will learn that prison walls, iron doors, screeching hinges, guards and jailers, have not destroyed our confidence; but we say, and that from from experience, that they are calculated in their very nature to make the soul of an honest man feel stronger than the powers of hell. But we must bring our epistle to a close, and send our respects to fathers, mothers, wives and children, brothers and sisters, and be assured we hold them in sacred remembrance.

His purposes fail not, neither are there any who can stay his hand.—Doc. & Cov.

A QUALIFIED MINISTRY.

BY ORSON PRATT, IN MILLENNIAL STAR, 1866, VOL. 28, PAGE 521.

Who are called of God? Who are called, divinely commissioned to preach the Gospel? Who are divinely authorized to minister in holy ordinances? It is not the worldly wise; for the wisdom of this world is foolishness in the sight of God. It is not the self-sufficient theologian, whose only qualification consists in having become extensively taught in the "letter of the word," but knows nothing of its power. It is not the proud, self-conceited doctor of divinity, nor an uninspired Lord Bishop, Cardinal, nor Pope. And, finally, it is not any unbeliever in new revelation, nor any who disbelieve in the necessity of the miraculous gifts of the Holy Ghost. But it is the meek, humble, contrite man, who believes in a God of revelation, a God of Miracles, a God who is the same today as yesterday, whose unchangeableness is eternal. Such a man was Joseph Smith; such are those who are sent forth to prune the vineyard for the last time. They are not puffed up with the wisdom and learning of men, despising the faith once delivered to the Saints; they are not influenced by the popular creeds and doctrines of men; they seek not the honors of this world, but seek to understand and do the will of him who has called and sent them.

The great majority of the Lord's messengers are sent on foreign missions, before they have ever stood before a congregation for the first time. Their maiden speech, or first attempt to address the public, is generally among strangers in a foreign land. Nothing but the utmost assurance that God has commissioned them would give them the confidence to forsake kindred, friends, associates, parents and what is still dearer, wives and children, and venture "without purse or scrip" without any worldly recompense or salary, to warn the nations under the heavy pressure of scorn, derision, and persecution of nearly all mankind. And yet these men do all this. Their warning voice is heard, not in the popular eloquence of man's wisdom, but in the still small voice of humble inspiration. They are not welcomed by the rich and proud, and received into the mansions of the great and popular; but here and there, they find a humble, honest soul whose heart is open to receive them and their testimony, and to whom they minister in the holy ordinances of the gospel, and to whom the word is confirmed by a reception of the Holy Ghost.

We do not, by any means, condemn the learning and wisdom of men; for these are good, in their place; and, if properly used, will render a servant of God still more efficient in doing good. It is not learning which we condemn, but it is the pride and self-sufficiency to which most of the learned yield; they trust to their learning, instead of the inspiration of the Holy Ghost; they teach human precepts, instead of the counsels of heaven; they seek unto the poor, weak, puny judgment of man, instead of inquiring of God; hence their wisdom is foolishness, and on no account will go towards building up the kingdom of God. But if they would combine their learning with the inspiration of the Spirit, and receive the word of the Lord, as holy men did in times of old, then their learning might be of great benefit to their fellowman; they would be able, through a good understanding of their mother tongue, to convey the truth more simply, more eloquently, more fully, more impressively to their hearers. A man of God might have the heavens opened to him, and might gaze upon the glories of the celestial worlds, and might understand things great and marvelous and yet, through the imperfections of his language, be feebly qualified to impart this great information intelligibly to others; whereas, if he had instructed himself in the use of language, it would prove a powerful medium of communication, to those whose minds are lighted up by the Spirit of Truth.

Moses was taught in all the wisdom and learning of Egypt, which, when united with the miraculous power of God, qualified him more fully for the high duties and responsibilities of a great leader of Israel. Paul was learned; and when he was filled with

the revelations of the Spirit his learning was of great utility in mightily convincing the Gentiles. Apollos was "an eloquent man and mighty in the Scriptures," proving himself peculiarly beneficial in the ministry. But in no case, do we find learning, usurping the place of inspiration; it is merely an assistant qualification of secondary importance.

Every missionary whom the Lord has called should seek for every qualification that will enable him to be useful. Though he is required to take no thought before hand what he shall say, yet he should be very diligent in treasuring up in his heart the word of God, and in making himself thoroughly acquainted with doctrine, with theory, with principle. When the treasury of the heart is full of good things, the Spirit of the Lord will select therefrom, in the very moment, what is needful for the edification of a congregation; but when the treasury is empty, there is nothing worthy of selection, the mind being barren and unfruitful in the knowledge of God. The mind should be trained to study, to reflection, to system. At first, mental discipline may prove irksome; but after a little exertion and practice, the mind becomes habituated to this new kind of labor, which if continued, will eventually yield fruits satisfactory to itself, and useful in the salvation of others.

CONVERTED.

Among the Latter-day Saints there are many whose ideas needed to undergo a radical change before they became so unprejudiced that they could accept the fulness of the gospel. A lady of a town in Miss., narrates her conversion in the letter which follows:

To the Editor:

I am going to say something that may give some light to others as it has been given to me. For five years I prayed to our Father to reveal his true church to me. During this time I tried to teach my children to sing, but they couldn't even begin a tune. I had worried over these two things until I had almost given up in despair.

I had never heard of "Mormonism" except through slander of some sort, and had never seen an elder in my life. One day my husband came to the door and handed me a small tract which I looked at, and I think I threw it in the fire. I looked and saw two elders standing at the yard fence and spoke very loud telling them to go on; for we did not want them there. They went on. Oh, how I have regretted those hasty words! I didn't see nor hear anything more about "Mormonism" for a long time after that; but I still prayed to know the right church. Once in a while I would take great spells praying and crying because my children could not learn a tune. I had almost given up in despair when one Sunday evening my husband came home and gave me another tract. I asked him where he had got it. He said he had been to hear some "Mormon" elders preach. I ridiculed and scolded and started to destroy the tract. My husband told me to lay it up, as someone might want to read it. He said there was no use to act foolishly about it. I laid it aside, and had forgotten all about it when one rainy day I felt very lonely and began to search for something new to read, and found that tract. As I brushed the dust from it I said, "I will read you. Nobody will come such a day as this and no one will know it, and surely it won't be much of a sin just to read and see how they do."

I fell to reading and soon found it was better doctrine than I had ever heard. It seemed to be the very thing I had been praying for. I would read awhile and walk the floor awhile. Oh, why had I not read this before? Why had I destroyed the first tract? Why had I scolded those elders from my gate? Why was Satan allowed so much privilege? No, was not my own proud nature to blame?

I obtained a Voice of Warning and read it through. It completely converted me. I sent for some elders who were in the country at that time. They came, and sang, prayed, and talked for some time. I drank in every word. It was the very gospel I had been praying for these many years, and so great was my enthusiasm over this that I forgot my trouble about my children's learning to sing, when to my great surprise and delight I noticed the children singing. They could sing church pieces and nearly every tune the first time they heard it. I believe that my baby also will learn to sing. These were great troubles hurled under my feet and they were overcome by prayers of faith. Imagine my joy.

I became a member of the Church and four of my children are members, and we believe Joseph Smith is a true prophet of God, and the only true church is that of Jesus Christ of Latter-day Saints.

Your sister in faith,
Mrs. Belle Carpenter.

"TOUGH ON THE MORMONS."

We give space to the following story because it shows how that there are still a few people in church circles who

are particularly fond of pandering to the public caprice, if need be at the expense of truth, propriety or anything else. Mr. R. Michelsen, of Salt Lake City, who mailed us the anecdote, says of it: "I enclose herewith a copy of an article entitled 'Tough on the Mormons,' which I read in a trade journal, but which was, however, reproduced from 'What to Eat.' It possesses quite a keen sense of humor, and I think not at the expense of the 'Mormons' either." It is a story that has gone the rounds but it is one that will easily bear telling again and one which we think carries a point that needs no pointing out, and we present it to our readers as it has come to us:

A North Missouri pastor, compelled to be absent one Sunday, sent an old minister, who was a stranger in the town, to fill his pulpit.

The old brother arrived Saturday and was taken in charge by one of the deacons.

"Well, brother," said the deacon after supper, "what is your subject for tomorrow?"

"I believe I'll preach on temperance," replied the old gentleman.

"That's a mighty good subject; we certainly need to fight liquor," assented the deacon.

Then, after a pause:

"I don't know, though, parson, whether, under the circumstances, it would be better for you to preach on it or not. You see we are a little peculiarly situated here. Our organist, who is one of our leading members, is the wife of a saloon-keeper, and it would hardly do to offend."

"I have a pretty good sermon on the evils of cards and dancing," remarked the minister.

"Well, I don't know about that, either," and the deacon pulled his beard. "You see some of our people are peculiar and mighty touchy. The daughter of one of the leading men in our church dances and he thinks it is all right. He's one of the best paying members, too; and then several of our leading families play cards, just for fun, you know, and don't see any harm in it."

"A good sermon on the observance of the Sabbath usually hits the mark," said the minister. "How would that suit you?"

"There is no doubt that many Christians are careless about keeping Sunday," replied the deacon evasively. "Still I hardly know. Brother Snodgrass keeps his store open on Sunday; says he has to, to accommodate the railroad men. He's a mighty good man and the best paying member in the church. And when you come to think about it, brother, the Master wasn't so particular about Sunday; you know he plucked the heads of corn on that day."

"I might preach on baptism," said the old minister, bent on attacking evil in some form.

"I don't know about that, either," said the deacon, "We have been getting on so friendly with the other churches I hate to start a row again, and you know the Methodists are mighty touchy on baptism."

"Well, what shall I preach about?" demanded the old man in an aggrieved tone.

"You might hit the Mormons, brother, hit 'em hard; they haven't a friend in town."

SECRET OF TAFT'S SUCCESS.

Let the public disabuse itself of any error that William H. Taft is simply a smiling man carrying an oil can, to whom success has always come easily. No self-made corporation head who rose from office boy is more the product of application. He has the art which conceals art in this respect. Where Mr. Roosevelt's energy expresses itself palpably, Mr. Taft's is expressed in an immense reserve force of vitality and endurance.

I asked four men who had been intimately associated with him as assistants, each in a different capacity, what was the secret of his success as an administrator of great, varied, and complicated affairs. Their answers follow:

1. "His power of concentrated attention which never misses a point, I have never known such a listener. After that first smile and handshake he seems, without a question, to tap every pigeonhole in your head that holds anything he wants."

2. "A gift of absorption of the truth of a situation by association with the men with whom he has to deal."

3. "The easy way in which he takes responsibility, clearing a full desk with an affirmative or a negative in most cases and a sentence of direction as to what is to be done in others."

4. "It may all be traced to the Taft of after office hours, who takes up a new and important subject in every detail."—Collier's Inauguration Number, March 6.

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.—Doc. & Cov.

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Editorial

BAPTISM.

I am a "Mormon" all but baptism, and I hope to get that very soon, for I know that the Church of Jesus Christ of Latter-day Saints is the only true church on earth. There is bitter prejudice against "Mormon" doctrine, and some argue that baptism by immersion has been handed down ever since the days of Christ, and that the Roman Catholic church was not organized until 600 years after Christ. Is this true? If you will answer through Liahona The Elders' Journal or by letter it will be a great help to me.

G. P., Union, S. C.

In the days of the apostles and the primitive Christian church, the gospel spread to all parts of the then known world, and churches were built up in many different nations. After the death of the apostles, false teachers arose among the churches in different countries, and led away multitudes of the Saints. During the same time persecution destroyed tens of thousands of others.

Gradually all true Saints, who retained the gospel in its fulness and purity, were exterminated, and only such believers in Christ as had, in a greater or less degree, lost the true faith, and were entirely destitute of divine authority to administer the ordinances of the gospel, remained. There were great numbers of these, divided into many different sects.

As time passed most of these sects became absorbed into what is now the Roman Catholic church, which adopted a false form of baptism. But from the time when the apostacy from the fulness of the gospel became general, there were believers in Christ who although they possessed neither the fulness of the gospel nor divine authority to baptize, yet retained the true form of baptism. The sects that did this were few in membership, and were cruelly persecuted by the powerful Catholic church; but they kept alive the true form of baptism by immersion, from the days of the primitive church until the fulness of the gospel was restored to the earth through the Book of Mormon.

But the feeble and persecuted sects that retained the true form of baptism by immersion in water, did not retain divine authority to baptize with the Holy Ghost and with fire, which the apostles and elders of the primitive church possessed; and no church which does not have this power, can ever prepare its members to be saved in the kingdom of God.

This power was conferred upon the

Prophet Joseph Smith and his companion, Oliver Cowdery, by three heavenly messengers who visited them for the purpose, and who declared themselves to be Peter, James and John, three of the apostles whom Jesus chose while he was upon the earth. These two first elders of the Church of Jesus Christ of Latter-day Saints ordained others of their brethren to the same authority which they had received from these angels, and thus the elders of this Church, to the number of many thousands, have been clothed with divine power and authority not only to baptize repentant sinners by immersion in water for the remission of their sins, but also to baptize them with the Holy Ghost and with fire.

Latter-day Saints honor the memory of those valiant dissenters from the Church of Rome who endured persecution and even death rather than abandon the true form of baptism; and we firmly believe that God has prepared a salvation for all such noble men and women. But the fact remains that although they retained the true form of water baptism, they did not retain divine authority to administer it; and before a true church of Christ could be built up among the inhabitants of the earth this authority had to be restored by the ministry of angels.

POLYGAMY.

A lady residing in Detroit, Texas, addresses to Liahona The Elders' Journal a long letter in which she deals with the subject of polygamy, and argues against that form of marriage. She quotes from the Book of Mormon to show that the Nephites were forbidden to practice polygamy, a fact which no intelligent student of that book would for a moment dispute, and she presents several arguments of more or less merit in support of her opposition to that social system.

She seems to have written to us in the expectation that we will try to answer her arguments and convert her to a belief in polygamy. But she is entirely mistaken. This publication is not engaged in teaching, preaching nor advocating polygamy; and on no account would we make the slightest effort to convert this woman to a belief in the doctrine. She is opposed to it, and so far as we are concerned she is welcome to cherish her opposition to her dying day.

If we thought it would do any good, we should advise her to keep quiet upon this subject. If she and those like her would only keep still about polygamy, that nightmare of pious souls would soon disappear from the American continent, at least so far as its practice by Latter-day Saints is concerned. But their excessive religious zeal prevents them from pursuing a sensible course, and impels them to keep up an agitation that is both senseless and pernicious.

This lady is averse to joining a church which believes in polygamy. Very well; let her join a church which don't, and whose predecessors never did—if she can find one. In our opinion she will be compelled to look a long time and travel a long way to discover such a church. Such researches into this subject as the editors of Liahona The Elders' Journal have been able to make have convinced them that every church in the whole world either believes in polygamy now or is descended from predecessors who did. At least we have not found an exception to this rule.

That this is true of the non-Christian portion of mankind will be conceded; and that the primitive Christians believed polygamy to be in accord with

divine law, is incontestible; hence every Christian sect in the world that claims descent from the primitive church must admit polygamous antecedents. Now what is this poor woman to do? She objects to joining the Church of Jesus Christ of Latter-day Saints because, in the early part of its history, its members believed in polygamy. Where can she find a church that accepts the Christian scriptures, against which exactly the same objection cannot be raised? In order to be consistent she must either abandon the objection she urges against our Church, or else she must refrain from joining any. These remarks are intended as a reply to a number of correspondents who have written to us upon this subject.

One observation further: We have noticed that persons who sincerely desire to repent of their own sins, and obtain a remission of them in the way the Lord has appointed, and enter upon the true path of salvation, do not have very much to say of the alleged sins of Moses, David, Solomon and Brigham Young; but are perfectly willing to leave those great religious leaders and teachers to be judged by Him whose right it is to judge them.

A SUPERSTITION OR A HOAX.

A brother residing in North Carolina states that some one lately sent to his sister a prayer, to which was appended other matter, the whole written on a sheet of note paper, and he asks our opinion of the production. The prayer is as follows:

> Oh Lord Jesus. I implore thee to bless all mankind. Keep us from all evil by thy precious blood, and take us to dwell in eternity.

This prayer has only one merit; it it short. That it was written by some one who did not know how to approach the Lord in prayer is plain. It is addressed to the Lord Jesus, whereas he taught his disciples to address their prayers to his Father in his name. Again, the Lord does not keep us from evil by his blood, but by his Spirit and overruling power. Believers who know how to pray do not ask the Lord to take them to "dwell in eternity." The wicked as well as the righteous will "dwell" somewhere "in eternity." Latter-day Saints ask to be saved in the kingdom of God in eternity. Following the prayer is this nonsense:

> Copy and see what will happen. It is said in Jerusalem that he who will write this prayer nine days to nine friends will experience some great joy on the ninth day. He will also be delivered from all calamities. But he who will not write will meet with some misfortune. Make a wish while writing. Do not break the chain.

Were it not for the sad fact that many people become impressed by just such trash as the foregoing, and need to have their common sense roused into activity by an effective appeal, we could not be induced to cumber our columns with such wretched twaddle as this. From whence does it emanate? Who is responsible for it? What proof or authority supports it? No one can answer.

Within the last few years one or more prelates of the Roman Catholic church have been greatly annoyed by "endless prayer chains" which have purported to have their authorization, and have warned the public against such silly and fraudulent proceedings. About all we can say of the above prayer and matter appended thereto is that it is too utterly destitute of sense, intelligence and authority to claim a second thought from a Latter-day Saint. It is either a foolish superstition or an idle hoax, and no member of our Church should ever pay the slightest attention to anything of the kind.

Will you kindly explain Luke 14:26? The word "hate" seems to me to be contrary to the teachings of the New Testament.

J. M. B., Alton, Texas.

The passage in question is as follows:

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

The Prophet Joseph Smith gave by divine inspiration, a version of this verse which, by introducing a few additional words, makes the meaning clearer. Following is the inspired version with the added words in italics:

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, *or husband* yea, and their own life also; *or in other words is afraid to lay down their life for my sake*, cannot be my disciple.

The word "hate" as used in this passage signifies to love so much less than the truth is loved that the thing or person "hated" would be willingly sacrificed for the truth's sake. The word is used in a sense more figurative than literal, and is not to be understood in its usual sense.

Will you please explain the meaning of Ezekiel 36:25? While talking with a friend the other day on baptism she quoted that verse to prove that sprinkling was the mode of baptism used in ancient scriptures. Does it mean that ?

Miss E. B. A., Finleyville, Pa.

Sprinkling was not the mode of baptism practiced by the Jews anciently. The ceremony of sprinkling blood, water, etc., was a part of the ceremonial law of Moses, and had nothing to do with baptism. This verse is a figurative expression having reference to a feature of the Mosaic law. John the Baptist followed the ancient Jewish form of baptism, which was immersion. He baptized in "Aenon near to Salem, because there was much water there." (John 3:21). "Much water" would not have been required for sprinkling converts. Philip and the eunuch "went down both into the water." (Acts 8:38.) "Therefore are we buried with him by baptism" (Rom. 6:4). "Buried with him in baptism" (Col. 2:12). The form of baptism was always the same, both before and after Christ, when administered by a servant of God authorized to do so, and that form was immersion.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God, ye shall prosper in the land.

2. I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions.

3. And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God, shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day;

4. And I would not that ye think that I know of myself, not of the temporal, but of the spiritual; not of the carnal mind, but of God.

5. Now behold I say unto you, if I had not been born of God, I should not have known these things; but God has, by the mouth of his holy angel,, made these things

known unto me, not of any worthiness of myself.

6. For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way.

7. And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet, and we all fell to the earth, for the fear of the Lord came upon us.

8. But behold, the voice said unto me, Arise. And I arose and stood up, and beheld an angel.

9. And he said unto me, If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

10. And it came to pass that I fell to the earth; and it was for the space of three days and three nights, that I could not open my mouth: neither had I the use of my limbs.

11. And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words, If thou wilt be destroyed of thyself, seek no more to destroy the church of God, I was struck with such great fear and amazement, lest perhaps I should be destroyed, that I fell to the earth, and I did hear no more;

12. But I was racked with eternal torment, for my soul was harrowed up to the greatest degree, and racked with all my sins.

13. Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments;

14. Yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God, did rack my soul with inexpressible horror.

15. Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

16. And now, for three days and for three nights was I racked, even with the pains of a damned soul.

17. And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

18. Now as my mind caught hold upon this thought, I cried within my heart, O Jesus, thou Son of God, have mercy on me, who art in the gall of bitterness, and art encircled about by the everlasting chains of death.

19. And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

20. And oh, what joy, and what marvellous light I did behold; yea, my soul was filled with joy as exceeding as was my pain.

21. Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter, as was my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy;

22. Yea, me thought I saw, even as our father Lehi saw, God sitting upon his throne surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there.

23. But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God;

24. Yea, and from that time, even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

25. Yea, and now behold, O my son, the Lord doth give me exceeding great joy in the fruit of my labors;

26. For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye, as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God.

27. And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me;

28. And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him for ever, for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity from time to time;

29. Yea, and he has also brought our fathers out of the land of Jerusalem; and he has also, by his everlasting power, delivered them out of bondage and captivity, from time to time, even down to the present day; and I have always retained in remembrance their captivity; yea, and ye also ought to retain in remembrance, as I have done, their captivity.

30. But behold, my son, this is not all: for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God, ye shall be cut off from his presence. Now this is according to his word.—Alma 36.

The accompanying chapter forms part of the fatherly instructions of the Prophet Alma to his son Helaman. It seemed to be the custom of old fathers in Israel to formally give their sons some patriarchal advice or a blessing, or both. The branch of Israel in ancient America was apparently no exception to this rule. They followed pretty closely the customs, rites and ceremonies attending upon the law of Moses.

In the first sentence, the good man makes a promise to his son that embodies a great principle. "Inasmuch as ye shall keep the commandments of God, ye shall prosper in the land." The principle here voiced is true, not only in special cases, but in general. Individuals generally may safely apply it to themselves. The principle not only holds good in the case of individuals but in the case of peoples or nations also.

It is sometimes said complainingly that the wicked and negligent get rich, while those that try to follow the path of rectitude remain poor. From a superficial glance it does, at times, appear so. But remember appearances, full often, are deceiving. As the poet, Longfellow says, "Things are not what they seem." We do see men, unprincipled characters, unmindful of the laws of God or man, grow rich in this world's goods. But look a little further into such an one's life. Is he prosperous? Most likely not. If you were to ask him if he is prospering, he would probably answer, no. Is he happy? No. He is not even contented. He is not satisfied with himself. He is far from carrying Zion in his heart. He does not eat his bread with gladness of heart. He cares nothing for his fellows and as a result, almost hates himself. He has all human heart could desire in a material way, but these things do not seem blessings to him. He is just as though he did not have them for they do not comfort him.

Years ago such men passed for successful men; but never today are they so regarded by any but novices in judging. The successful man today is the man who has done work or achieved an end that causes him to be satisfied with himself and what he has done. That is prosperity. Such a man may be a millionaire or may possess barely the necessities of life. Usually, however, a person who has satisfied the voice of his conscience, daily, and has kept the commandments of God, acquires the temporal comforts and bounties of life as well as carries peace in his life and joy in his heart. The land is a land of Zion to such an one. The bounties of earth must come to him because if he heeds the whispering of conscience he will be industrious, and wise in his choice of action.

No sluggard, nor idle person ever kept God's commandments.

Look, too, at peoples and nations. See how Jehovah prospered old Israel. He scourged her first in the Egyptian bondage; (the All-wise often does have to first wake people up to a condition of humility by suffering); but when they were in a condition to serve him, note how he picked them up, a vagabond nation of bondsmen and made them a mighty power among the great empires of Northern Asia. They were without an inheritance, but they soon were the happy possessors of rich lands. Observe how this people flourished and multiplied in numbers; how the Almighty upheld their hands against their adversaries, when they were mindful of him; and how they were smitten by opposing powers whenever they took to backsliding. Finally what was the result when they forsook the ways of the Lord as a nation? They became wanderers again without an inheritance, withal a hiss and a by-word in the world.

The Lamanites cut themselves off from God and became roving vagabonds while the Nephites thrived and became enriched from the fruit of the ground, the possessors of magnificent cities and fruitful vineyards.

The Latter-day Saints are a living example of a people, who, though for a time were much buffeted and peeled, have always been rewarded with an abundance of this world's goods whenever their enemies allowed them to remain engaged in the peaceful pursuits of life. Today they are the m-

prosperous people *as a whole* on the earth. Truly the heavens have been made to shake for them; and in their lives they have found satisfaction and contentment. And as a society they have kept the commandments of God, though they often had to sacrifice all earthly possessions to do it. Individually, they have, in the long run, prospered in the broadest sense of the word, just in proportion as they have heeded the call of Deity.

Some one might point to old Babylon as an argument against the proposition that serving the Almighty brings prosperity. True, Babylon did become a rich and powerful empire, as did some others; but for how long? It was fleeting prosperity; and doubtless did not seem very substantial when she fell a victim to the edge of the sword held in the hand of her enemies.

We affirm that keeping the commandments of the Lord is, on the whole, the best policy from a business, as well as every other standpoint. This is true of individuals and nations. Often the reverse may seem to be the case, but stick steadfastly to right-dealing and right-doing in all things and, as God lives, you will find it pays in the end—more than pays.

We will find the declaration of Alma to his son Helaman, in the first verse above, to embody a principle of wonderful truth and magnitude. By close examination, we will find great truths in the other verses of the chapter.

SUNLIGHT AND STARLIGHT.

God sets some souls in shade, alone;
They have no daylight of their own:
Only in lives of happier ones
They see the shine of distant suns.

God knows. Content thee with thy night,
Thy greater heaven hath grander light,
To-day is close; the hours are small;
Thou sit'st afar, and hast them all.

Lose the less joy that doth but blind;
Reach forth a larger bliss to find.
To-day is brief: the inclusive spheres
Rain raptures of a thousand years.

—A. D. T. Whitney.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

The "Mormon" Prophet.

And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise.

And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing

which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.—II Nephi 3:13-15.

We have written to considerable length upon the Articles of Faith of the Church and now as the close of this volume of our missionary magazine draws near, we believe a few words about the author of those Articles would not only be in order but interesting as well.

What shall we say of the man, Joseph Smith? Surely the prophecy he said his first angelic visitor made him in 1823, that his name should be had for good or evil throughout the world, has been verified. As Josiah Quincy, once president of Harvard University, after a visit to the Prophet, said, "Never was a man so loved, never was a man so hated, as Joseph Smith."

The verses that head this article are the purported words of ancient Joseph, who was sold into Egypt. It is noteworthy that in the Jewish scriptures, as we now have them, no mention is made of any prophetic utterances of this great Bible character. This is little short of remarkable when we remember the importance the Sacred Volume gives to the history of Joseph. It appears that the contributions of Joseph have been taken out of the Old Testament as a result of some one of its many revisions and overhaulings. For a prophet of Jeremiah's time, named Lehi, an account of whom is found in the Book of Mormon, quotes from the prophecies of Joseph; and the above is part of the quotation.

The Patriarch Joseph saw thousands of years down the vista of time to the present generation. He perceived that a prophet was to be raised up in the last times; "like unto me," he declared. This latter-day man of God was also to be called after this son of Jacob which was also to "be after the name of his father." It may not be generally known that the father of the "Mormon" Prophet was also named Joseph Smith.

This prophetic forecast is very significant; it seems to fit the case of Joseph Smith precisely. And though we may brand it a product of Mr. Smith's own invention, yet we must bear in mind that it was given to the world in the year 1830, when the Book of Mormon was published, when the youthful Seer was yet but an untutored, country-bred laborer of twenty-four years. Yet this prediction proclaims that "out of weakness he shall be made strong." At that early day, with no other capital than poverty, with little education other than what toil had bestowed (aside from the instruction he received from heavenly beings), how did he know the power he would one day be in the world?

It truly displays the marvelous wisdom of God that his modern mouthpiece should be reared under the trying circumstances that attended the boyhood and youth of Joseph Smith. His parents were of a noble stock but misfortune or fate decreed that they should not be prospered in worldly affairs during Joseph's early life. Financial mishaps made it a constant struggle for them to live and rendered it necessary for the boy Joseph to work assiduously as a common laborer, part of his early years for his father and part as a hired man. So busy was he thus kept by stern necessity, that his scholastic education was neglected. This proved to be a blessing in disguise; for had he been able to take advantage of education-getting he must needs have imbibed the widespread erroneous religious and metaphysical notions of the time, which would have rendered him unfit for the mighty mission of his after life, a mission that was destined to overturn false dogmas and revolutionize the world of religious thought. Jehovah was his tutor and shaped the budding prophet as he would.

Though unsophisticated at the beginning of his career, Joseph Smith rapidly gained in learning and power till but a few short years later he possessed such an intellect and grasp of knowledge of affairs and men that some of the greatest minds of the country were astounded. We have no

doubt but that one day it will be said of him that this wonderful influence he wielded over men was second only to that of the Savior. If we listen to the testimony of living witnesses we must admit that probably never was mortal man loved by his followers as was Joseph Smith by his, and never was a being hated by his enemies with the ardor and bitterness with which the enemies of the "Mormon" Prophet hated him, save only Jesus Christ.

If these observations picture in your mind a smattering of a conception of what Joseph Smith was in the later years of his career, we have only to repeat the assertion that his strength was not due to scholastic training but that he was God-taught and God-sent, to perform "a marvelous work and a wonder." To repeat his own words: "I am a rough stone. The sound of hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone."

Lehi's prophecy says: "Behold that seer will the Lord bless; and they that seek to destroy him shall be confounded." Has this thing come to pass? What we have already said may serve to denote to what extent the Lord blessed him. Were they that thought to destroy him confounded? We let this fact of history answer. Some thirty-nine times was Joseph Smith arrested upon charges ranging from the most trivial offenses to murder, arson and treason. As many times was he acquitted by courts of the land. He was never proved guilty of any infraction of the law. Like the Lowly One of old he was watched, harrassed and hounded, to try to trap him in some offense, but "they could find no fault in him." Were not his enemies confounded? What man ever had his footsteps dogged to such extent, and yet the conspirators could fasten no misdemeanor upon him in the eyes of an American judge and jury? We can think of none.

At last his foes, the minions of the Arch-enemy of truth, grew bold and said, "If the law can't reach him, powder and ball shall."

And powder and ball did.

But they that sought to destroy him were indeed confounded, time after time, year after year. But it does not follow that he could not be destroyed. He was to die a martyr's death that he might wear a martyr's crown. He sealed his testimony with his blood because his blood was to be the seed of the Church he founded. What fair means failed to bring about, the foul means of his enemies accomplished.

The ancient Joseph declared of the modern Joseph that "the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." What thing was it resulted from the advent of Joseph Smith in the world? What the world is pleased to call "Mormonism," including the Book of Mormon. Now, to say the least this thing, "Mormonism," has some unique features about it; it being something that everybody can fight and nobody can kill. Under the combined onslaught of all the forces of earth and hell, it has thrived as has no other system of religion since the primal days of Christianity. Has it brought any of our Father's earth-children to salvation? Even if we confine the term to temporal salvation we must answer yes. If some hundreds of thousands of Latter-day Saints have been planted in happy homes of plenty in the empire of the West, whereas otherwise they would have perchance been dragging out a laborious and hopeless existence in some congested part of the world, we must concede the prophecy fulfilled. Many, then, have found temporal salvation.

What about the more important spiritual salvation? The "Mormon" people have not found it. They are only *finding* it. But they are the happiest people alive. Because they know that obedience to the gospel as revealed through the modern Prophet will bring them salvation in the highest degree of glory in the end. They enjoy all the advantages of the true doctrines of the Savior's salvation plan, they have the means of education and research at hand. If they do not receive spiritual salvation

no people ever will. Talk with the average Latter-day Saint and if you find another class of believers with such firm, joyful hope, such assurance of salvation hereafter, we will be willing to admit that the achievements of Joseph Smith have come to naught. But you cannot.

Besides, we invite you to remember that the churches of Christendom are gradually and unconsciously shaping their creeds by the doctrines of "Mormonism."

The work instituted by this modern oracle of Israel's God must push out to the ends of the earth till it fills it. And in future years a name will resound in honor the whole world round, and it will be the name of the "Mormon Prophet."

ADVICE TO "MORMON" GRADUATES.

AN ADDRESS BY PREST. FRANCIS M. LYMAN, OF THE TWELVE, DELIVERED AT THE COMMENCEMENT EXERCISES OF THE LATTER-DAY SAINTS UNIVERSITY, MAY 27, 1909.

Occasions of this kind are usually regarded as opportunities for the giving of advice. Advice is too often either not accepted at all or soon forgotten, so I have thought that if I can say something that will help you young people to create for yourselves some definite ideals I shall be rendering you greater service, because ideals once created remain to serve as anchors and guides in life until replaced by higher and better ones.

You who are members of the graduating class are to be congratulated, first because of the opportunities which you have had, and second because you have persistently and steadfastly pursued your work to so successful a termination; and I would remind you that the feeling and emotion which should be uppermost in your hearts at this time is one of gratitude—gratitude to God for the blessings of life and health, to your parents, many of whom no doubt have made noble sacrifices in order that you might have the advantages of an education, and to your teachers who by their untiring efforts in your behalf and their personal interest in your welfare, have contributed so much to this result.

Keynote to Success.

Your success in life will not depend very directly upon what you have learned about this subject of instruction or the other, but upon what you really are. You have been under the tuition of these teachers and they have of course endeavored to make you proficient, or rather to help you to make yourselves proficient in the various subjects of the courses you have pursued, but they would in my opinion be poor teachers indeed if they have not taken advantage of the opportunities they have thus had of doing something to shape your ideals and modify your characters. It is not what you know, far less is it what you possess in a material way that determines your characters; but it is what you are, what habits you have formed, what tendencies you possess, what your prevailing ambitions and thoughts may be. A man, Bishop John H. Vincent, whom I admire much because of the splendid character which he developed, puts into the following simple beautiful words an ideal that I would hold before each one of you: 'I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God. And as I cannot in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my Heavenly Father, in the name of his Son Jesus Christ, and through the mighty energy of his Holy Spirit.'

Dangers Ahead.

The generation of our people just now passing away were driven by the very strenuousness of their circumstances to the adoption of such ideals. Where will you go to find a more childlike faith in God? A greater fidelity to trust? A more unswerving diligence in service? Or a more successful driving away of discontent, impurity and self-seeking? Now because of the facts that our circumstances and conditions have changed, that we are no longer menaced with the hazards and dangers incident to pioneer life, that material comforts have enormously increased, that our lives are not so strenuous, and that economy is not so imperatively necessary, there is grave danger that those who are now growing up may fall short of these splendid ideals.

Fidelity to Public Trust.

In these days of graft when false conceptions of honesty are sapping the very foundations of good citizenship and manhood, there is no more important characteristic that a young man can possess than absolute fidelity to public trust. There is no higher praise than can be bestowed upon a man than to say: He can be depended upon always to do the honest thing, he will not be tempted. O! What a need there is in the world today for honest men! Men who are honest in business, honest in their work, honest with God, with their fellow men, and with themselves.

Orison Swett Marden, a gentleman whose writings you are all no doubt familiar with, has this to say on the matter of being honest enough to do our very best: 'This habit of always doing one's best enters into the very marrow of one's heart

and character; it affects one's bearing, one's self-possession. The man who does everything to a finish has a feeling of serenity; he is not easily thrown off his balance; he has nothing to fear, and he can look the world in the face because he feels conscious that he has not put shoddy into anything, that he has had nothing to do with shams, and that he has always done his level best. The sense of efficiency, of being master of one's craft, of being equal to any emergency: the consciousness of possessing the ability to do with superiority whatever one undertakes, will give soul satisfaction which a half hearted, slipshod worker never knows.

When a man feels throbbing within him the power to do whatever he undertakes as well as it can possibly be done, and all of his faculties say 'Amen' to what he is doing and give their unqualified approval to his efforts—this is happiness.

Purity Is Essential.

Not only must you possess fidelity to trust and absolute honesty, but if your lives are to be in the highest degree successful, you must be pure—not simply outwardly pure, you must be inwardly pure—pure in thought, as well as in act. Let your thoughts be clean with the cleanliness that is akin to godliness, and the strength of your cleanness will manifest itself in every act of your lives. These are surely important elements of character and will more certainly than anything else show what you really are.

Now concerning the educational equipment which the schools are furnishing to their students, it is pleasing to me to note that there is a well marked tendency to give a real preparation for life. Nearly every girl as she grows up and becomes mature comes to stand at the head of a home, for there can be no home without a mother, and in that position she has certain responsibilities. She must be a housekeeper. She must understand that the proper expenditure of money is a more difficult task than the making of it. She must realize that the health and physical efficiency of the members of her household will depend largely upon her. She must understand that this work of maternity is divinely creative. She must realize that the nurture and rearing of children is the most important work of womanhood. And she must feel in every fiber of her being that the making of a perfect home which will depend largely upon herself is one of the highest purposes that a man and woman set out to accomplish; and if she does realize all these things she will be anxious to secure the best possible preparation for her position.

Bulwark of the Home.

We have laws, and officers to execute them. We have courts, jails and reformatory institutions; and various methods of dealing with those who violate the law and are found in sin and crime. Sociologists are trying to find out what is wrong with our system of punishment and reformation, because they are failing. In all of this unrest and speculation let us remember that the home is the great bulwark against vice and sin, a great saving force, a mighty power for good. The great and good have practically all sprung from good mothers and had about them the influence of good homes. I am not definitely informed as to the extent to which this institution meets these rational demands of the people, but I am sure that the tendency in this direction will become more and more a characteristic of the work offered in high schools, acadamies and other institutions of similar grade. We are living in a practical age and both young men and young women should be given as thorough and practical a preparation for the work of their lives as it is possible to furnish.

The Battle of Life.

There is nothing in the nature of this practical instruction that will prevent educational institutions from exercising their full effect in the matter of developing character, indeed the reverse is true, for it will be found that the studies which give the best practical preparation for life will furnish also the best means of developing power and character in the individual.

For some, probably all of you members of the graduating class, real life is just beginning. Soon responsibility will rest upon you, and the problems of every day life will press for solution. Your paths will be divergent and your duties varied. The men and the women with whom you come in contact and do business will be actuated in their conduct by various motives, and will have many standards by which to estimate the success of your lives. Temptations will be presented before you. False friends will give advice prompted by self interest. You will be subjected to the action of the two great opposing forces that have always existed, and the actual test of your quality and fiber will have begun. How will you acquit yourselves? What will your own conduct be under these various forces? What will be the effect of temptations? And what manner of men and women are you to be?

These are questions which each must answer for himself. Your destiny is largely in your own hands. You are free agents in selecting your course and regulating your conduct. You have received a splendid physical and mental inheritance. Your parents have done their duty. Your teachers have been devoted to your welfare. The future rests with yourselves. You cannot afford to disappoint your parents and teachers, prove recreant to the hopes of your friends, or false to your own ideals.

Do you not see that everything depends on what you really are—depends on your characters?

What Is Demanded.

Now in closing let me crystalize the ideals which I have endeavored to help you to create by saying this:

The world demands of men faith in God

and fidelity to every trust; purity of life as manifested in thought as well as action; devotion to duty and diligence in appointed service; magnanimity in dealing with their fellows, and charity for the faults of others; hatred of that which is false and unjust; and a fixed determination to stand for the right; that every one shall be qualified to engage in some form of productive labor or other legitimate, useful work; and that he shall feel the obligation of transmitting to the future something more than he has inherited from the past.

The world demands of women all this and, besides, the perpetuation of the race; the possession of a character the all-powerful influence of which can shape and mould those of the generation which is to come next; the recognition of the fact that the home is not only the center of the life of woman, but the place where in the hearts of her family she is the undisputed queen; and a determination, with the love and idealism characteristic of her sex, to prepare for and fulfil with courage the requirements of their manifest destiny

AS A SCULPTOR SEES THE "MORMONS."

For some time past, Mr. Louis Potter, a New York sculptor has been in Salt Lake City, employed in making portrait busts of the "Mormon" leaders. Recently he returned to his home in the Metropolis, and in the May 23rd issue of the New York World appeared an interview with the artist on conditions as he found them in Utah, particularly as to the women. The write-up is headed "Mormon Women Make Ideal Housewives" and is accompanied by half tones of the artist himself and of his busts of the Prophet Joseph Smith, and Presidents Brigham Young and Joseph F. Smith. Mr. Potter's observations to the World reporter evince the characteristic fairness of the great-souled, unbiased American, and surely present a glaring contrast to the scandalous stories about the "Mormons" peddled out by either unprincipled persons or narrow religious bigots. We herewith present the article as it appeared in The World:

Just back from Utah, where he has been making the portrait busts of the leaders of the Mormon Church for the great Mormon Temple in Salt Lake City, Louis Potter makes the statement that of all women he has ever seen those of the Mormon community are the ideal housewives.

Mr. Potter has been all over the world and has lived in families of all nationalities, from Alaskan Indians to the Arab, so he ought to know whereof he speaks.

It was in Mr. Potter's exhibition of his work at the Modern Athenian Club that he spoke. As soon as he has finished certain New York work he intends to return to Salt Lake City, there to make studies of the women.

"It seems to me," said Mr. Potter, "that the Mormons in their home life have been misrepresented. I went to Salt Lake City not expecting roseate conditions; for, like every one else, I had heard the hue and cry against the Mormons. I was astounded to find such model homes, fine men and beautiful women.

"It must be remembered that the young men and women of Salt Lake City are now many generations removed from the first Mormons who went to Utah, and that the crudity which is inseparable from the pioneer has been obliterated and the rough edges of the marble smoothed down. The Mormons of today are the result of several generations of men and women who have lived and thought rightly. The women are exceedingly abstemious. So are the men. You find women whose religious thought is very strong and whose spiritual qualities are highly developed.

"The church is first of all in the hearts and minds of the people. Their church is their happy meeting place. There is nothing austere about the ceremonies; the family goes to church, from the baby in arms up. It is perfectly beautiful to see fathers carrying their little ones to church.

"This atmosphere of religious thought, breathed from the very cradle, has beyond a doubt been one of the greatest influences on the minds of the community. The Mormon church is a pleasant place to go; the Puritanical strictness and severity that used to be imparted to the children is entirely absent, and the church is considered a place of happiness and consolation rather than a place to which one must go as a duty.

"This training and mode of thought, even among the Mormons, who are but homely, everyday folk, have produced sensitiveness and tact among the women, and they possess deep penetration and sympathetic understanding.

"This has given them something to work on in the building of homes, something that is rarely found in great cities like New York, where much that is religious is lost to sight.

"The Mormon love of family is almost beyond our understanding. One stands aside and wonders that he has not discovered before that there are so much love and gentleness in mankind; for once you have seen Mormon families together in everyday life you begin to think that the family is the most sacred thing in the world.

"Ex-President Eliot, of Harvard, tells us it is on the family that the success of a State or a republic hinges, and a community in which the great virtues are to be seen

as they are in this Mormon city convinces one that this is true.

"There are few servants in Mormon households. I was in President Joseph F. Smith's home and his five wives were there. The children did the work, each assuming a duty and responsibility that belonged to him or her, and all was delightful and happy. There was no discontent; every one was fully occupied and happy.

"The domestic talents of the Mormon women have been the outgrowth of two things; first, the love of family, and then, polygamy. Polygamy is not now what it was in Utah. It is becoming a thing of the past; one might almost say that it has served its purpose, for you will always find that there is a purpose in every social condition, no matter what it may be.

"With the new generations polygamy is not a present necessity—the country has been populated by their own people.

"But this polygamy developed among the women that executive ability and a business capacity which make the successful housewife. What I mean is this: Take a young woman who is perhaps the third or fourth wife; she has a home of her own, in which the constant presence of the husband is impossible; to her is given the care of her children, with at least a preponderating influence in their education; she has to conduct her home on economical and sensible principles, to do things herself and overcome domestic difficulties with her own common sense.

"Generations of this have developed in the women a fine sense of domestic economy. This is a quality that you do not find, as a rule, in the woman who has always had the stronger head to rely upon and whose duties have been principally of amusing herself.

"You will find only limited opportunities for the study of domestic sciences in Utah. In their universities, of course, there is such a chair and department, but the cooking and housekeeping schools which are found in other cities are not necessary in Salt Lake, where the young women grow up with an excellent training in these things, and the young girl who does not know how to make her own clothes, how to conduct a household on right lines and all about the care of children is truly not a Mormon girl.

"This knowledge seems almost inherent, for the youngest of the girls know a great deal more about the home than some of our married women.

"This arises from the fact that the family is almost sacred in the Mormon mind, and must be considered seriously.

"The Mormon women are physically very beautiful. They have had as their forbears men and women who have lived pure, religious lives, and whose business has been chiefly that of agriculture: they are of good, sound, healthy stock, and there is nothing fragile or unhealthy about their appearance.

"The women of Utah vote, and they understand thoroughly the topics of the day on which their ballot is to be cast. They know of business affairs as do the men, and there is little in which they are not interested. This supplies what is so necessary in many, homes in the East—a woman's real interest in the affairs of the day, and her ability to speak understandingly with her husband or brother or father on topics that are of interest to them.

"This is one more point that tends to make the Mormon home a success, and there is no woman who is too busy to understand these things, for she understands her home work, she has ability to do it in a time-saving way, and she has plenty of time to devote to study.

"I believe that these Mormon women will make an enviable place for themselves in the history of this country, for they are certainly women of great ability and the very best housewives and mothers one could possibly find."

SENATOR SMOOT.

The following eulogy of Senator Smoot has appeared in many papers throughout the country, and it is submitted to our readers in the belief that they will be pleased to learn of the signal success of a man who retained his seat in the United States only by overcoming the greatest opposition ever shown towards an office holder in this country. It is likely that not one person in each ten, on an average of the tens of thousands who signed petitions for his expulsion, would repeat their signatures to such petitions today; and for Senator Smoot to overcome the opposition of nine-tenths of all who desired to see him expelled before his case was investigated, is one of the greatest victories ever achieved by an American. We clip from the Indianapolis Live Stock Journal:

Washington.—It is a long stride from fighting against big odds to retain a seat in the United States senate to a place in its highest councils, but it is one which has been taken by Senator Reed Smoot of Utah in one term. Even before Senator Smoot had taken his seat, the storm of protest against his retaining it had begun to swell in eastern states, and when he took the oath of office its clouds hung so threateningly that they would have frightened a less daring fighter. Because Senator Smoot belongs to the hierarchy of the Mormon church thousands petitioned against his retaining the honor to which he had been without question legally elected by the

Utah legislature. This is history. What Senator Smoot has done since his right to sit in the senate was confirmed is another matter.

It was three sessions before the storm of criticism of the new Utah senator had subsided and the senate committee on privileges and elections reported in favor of permitting him to retain his seat. Then, as if he had been storing up energy during the two previous years, Mr. Smoot launched into his work as a senator like a dynamo.

Those who worked with him and tried to maintain his pace soon dropped by the wayside and left this tall, quiet man of few words and much energy plodding steadily onward. During all the time that his right to sit in the senate had been questioned Senator Smoot had not lifted his voice except to vote. Now the senate found that it had a good debater. Mr. Smoot profited by his silence, and the opening of his fourth session found him well located on the Republican side and active.

On March 4, 1909, Senator Smoot began his second term. Opposition to him because of his close connection with the Mormon church had disappeared. Those who had taken a careful look into his life found that his beliefs did not intrude themselves upon the daily lives of others, and come to know him as an ordinary American citizen, with plenty of western snap and energy. Those who had come into contact with him in debate knew that it was not wise to precipitate unnecessarily an encounter with him on the senate floor.

Many of those who signed petitions to congress asking that Reed Smoot be ousted from the senate took it for granted that he had more than one wife. No one understands this prejudice better than Senator Smoot himself. A party of newspaper men were making a trip through the west. They stopped at Salt Lake City and ran down to the great Salt Lake. On their return they were invited to visit Senator Smoot's home. at Provo City

"Gentlemen," said Senator Smoot, standing upon the broad veranda of his home, "this is my wife," and in an undertone, but so plainly that all could hear, "and the only one I ever expect to have or want."

Today Senator Smoot is bearing, as a member of the committee on finance, a heavy burden, being one of the nine Republican senators who framed the tariff bill just reported to the senate. Membership in this committee is the most sought appointment in the United States senate. It is important from a financial standpoint and gives a senator power which is not refused. The honor went to Senator Smoot unsought, but was earned by hard, persistent, careful work upon less important committees.

This work was watched and marked by senate leaders. When the new committees were chosen at the beginning of the extraordinary session, Mr. Smoot rose to the top of the heap. On this committee he is associated with Senator Aldrich of Rhode Island, its chairman, and Senator Hale of Maine.

In addition to a place on the committee on finance, Senator Smoot was made chairman of the committee on printing.

"Just as soon as I am through with the tariff bill I am going to cut down the expenditures of congress for printing," he said. "We are spending too much money. Much of it is wasted."

The Missions.

EASTERN STATES MISSION.

Brooklyn: Jno. S. Allen, president, 420 West 124th street, New York City. As the elders of this conference had the good fortune to be in attendance at the recent conference of conference presidents, they feel greatly encouraged and benefited in thir labors. The street meetings in New York, Brooklyn and Newark, have been well attended and much interest shown. While the elders were holding a street meeting in the latter city, they were interrupted by some man making uncomplimentary remarks. This only increased the interest, and at the conclusion of the meetinb the elders were cheered and the disturber hissed. President Allen has chosen for his counselors, Elders Jos. H. Watkins and Geo. F. Ryan, both of whom are energetic elders. Brother Chas. D. Strang of the Brooklyn branch, together with his family, left for Salt Lake City on the 17th, where he expects to make his future home. A well attended branch conference was held in Brooklyn on the evening of the 16th. Interesting remarks were made by Elders Jos. Folkman, James Knecht, Jos. H. Watkins and President Allen. Musical numbers were furnished by Elders Ross Beattie and Alfred Durham. At the Sunday afternoon meeting, in New York, the meeting was addressed by Elder A. B. Foulger returning from the South African mission, and Elder Kirkham of Lehi. On Wednesday evening the 19th, President Rich gave a reception to the students and the Utah colony, at the mission home. About seventy people were present and a most enjoyable time was had. A splendid program was rendered, which was followed by delicious refreshments. Many of the students are leaving for their homes, having finished a very profitable year in the different colleges.

East Pennsylvania: Wm. R. Dredge, president, 3528 Sydenham street, Philadelphia, Pa. A branch conference was held in Baltimore on May 16th. Two sessions were held and the meetings were well attended. Elder A. B. Andrus, mission secretary, and Elder Chas. E. Dinwoodey of the mission

office were in attendance. They and President Dredge were the speakers. The interest taken in the conference and the work in general, shows that Elders Wm. A. Whitehead, Floyd Rose, Albert C. Gardner and Jno. C. Hendrickson, who have been laboring there have been doing a splendid work. A successful branch conference was also held in Philadelphia on the 23rd. President Ben E. Rich was in attendance and delivered very interesting and impressive discourses. One of the pleasing features of the conference was the presence of all the Utah students, and each one was called upon to speak. Miss Lillie Worrell of Camden, N. J., sang a solo. Since the conference the elders have been assigned to their fields of labor, and have gone out without purse or scrip, and are commencing what promises to be an excellent work.

Maine: Wm. H. Steed, president, 385 Cumberland Ave., Portland. Elders Almon J. Miller and Heber J. Harker had the pleasant experience of explaining the gospel at a meeting of the Christian Mission, and at the close of the service a number of people shook their hands, expressing pleasure at hearing them, and invited them to pay them another visit. In Saco, a Mr. Ham, a kindly hearted gentleman, has rented a hall for our elders, in which they are holding meetings. At the close of a very successful street meeting, which was the first we had held, in Portland, a gentleman was heard to remark, "There is nothing narnow about that." President Steed and Elder A. G. Jewks, Jr., paid the members and friends at West Baldwin, a pleasant visit recently, and upon their return to Portland they found a letter awaiting them, which asked that they hold a cottage meeting at the home of the writer. This the elder gladly did, and they report a very successful meeting, at the conclusion of which they were given an invitation to return the following day for the purpose of explaining further the principles of the gospel. On Saturday, May 22d, two priesthood meetings were held; all the elders of the conference were in attendance. President Steed delivered to the elders the instructions he had received at the recent conference of conference presidents; country work for the summer, was thoroughly discussed, and two companies were formed, who will travel through the country, without purse or scrip, as far as it is possible. A splendid feeling prevailed and the elders seemed much benefited by being together, and have gone forth in their labor with a renewed determination to perform a good work.

New England: Samuel Gerrard, president, 57 Worcester street, Boston, Mass. President Jno. G. Allred, of the New Hampshire conference, visited Boston, recently and aided the elders in holding some successful open-air meetings on Pemberton Square.. Elder Jabez Williams has been transferred to the South West Virginia conference. President Gerrard, and Elder Thos. A. Spackman visited the Rhode Island conference last week, and were the speakers at a meeting held in Providence. A priesthood meeting was held in Boston on May 20th, all the elders of the conference being in attendance. A good spirit prevailed, and plans for the summer work were adopted, and the elders assigned to labor in the country by pairs. Eight of the elders go into the state of Vermont. Elder Jno. L. Price recently visited some friends at their home, and found both the lady and gentleman sick in bed. The lady stated that she was just about to send her daughter for the elders. By their request Elder Price administered to them. The next day he called to see them, and found them both up and feeling considerably better. Some little opposition is being directed against the work in Boston, by some of the ministers, because, as they themselves state, "'Mormonism' is gaining too much prominence." The elders who went to labor in Montpelier, Vermont, report that they are received with much consideration by the civil authorities, and permits were given them to preach on the streets, and to distribute literature. Two of the prominent papers have given space to articles, which are very fair, and show a spirit of tolerance. The elders hope to be able to do a good work.

New Hampshire: Jno. G. Allred, president, 54½ South Main street, Concord. On May 14th a profitable priesthood meeting was held in Manchester, at which President Allred gave the elders the benefit of the instructions and ideas he had received at the recent New York conference. In the late afternoon Mr. A. B. Nixon, the city attorney, called upon the elders at their room. Mr. Nixon had previously met the elders, and he spoke very highly of the work they were doing. He has also made some investigation of "Mormonism," and had a kind word to say about the "Mormon" people and their teachings. Elder Chas. L. Weed has been transferred to the New York conference. Elders Wm. T. Borup and P. D. Griffith who have been traveling in the country without purse or scrip for the past two weeks, report that they were entertained on two different occasions by ministers of the gospel; they further state that they have not missed a meal or been without a place to stay over night. Elders S. Edwin Quigley and Wm. T. Butterfield, who are also travelling without purse or scrip, report that while tracting a house, the gentleman remarked that he had all the religion he wanted and was therefore not interested. However the elders asked for the privilege of staying with them over night. The gentleman granted them their request, and took them in and gave them something to eat, after which the elders had the opportunity of explaining their mission until a late hour. Before taking their departure the next morning, the gentleman reversed his decision of the night before, and concluded he did want some religion, so

he purchased a Book of Mormon and some small books. On Sunday evening, these same elders entered the city of Bradford, and going to the hotel explained to the proprietor how they were travelling, who they were, and stated that they would like a place to stop over Sunday as they disliked to travel on the Sabbath. The gentleman acceded to their request, and the elders were given their meals and a good room. A similar experience was enjoyed by Elders Osborne Hatch and J. J. Skinner at a hotel in an adjoining county. All of the elders who are now traveling without purse or scrip report that they never, in their missionary experience, enjoyed their labors so much as they are now doing.

New York: Chas. H. Owen, president, 148 No. Pearl street, Albany. Elders Edward Lamb and H. C. C. Rich, Jr., had the pleasure recently of a visit to East Aurora. They write as follows: "We are the first 'Mormon' elders, as far as we know, who have labored in this city. East Aurora is the home of the Roycrofters, and here is where the Philistine is published. We met Mr. Elbert Hubbard, who reecived us very kindly. He spoke of his many visits to Utah and of his kind treatment by the 'Mormon' people. He also mentioned the fact that he had delivered two lectures in the 'Mormon' Tabernacle. Through his courtesy we were shown through the printing office, the carpenter shop, the sample rooms and the beautiful inn. We also visited the very fine little chapel, which Mr. Hubbard placed at our disposal. We gladly accepted the opportunity, and the gentleman appointed two meetings for Saturday and Sunday night. The chapel was filled on both occasions, and we were privileged to explain the gospel as we understood it. Mr. Hubbard also spoke at both meetings, explaining the achievements of the 'Mormons,' and how they had reclaimed the desert; he spoke of the fact that before non-'Mormons' came into their midst, Utah had no saloons, jails, nor brothels; he paid a very high tribute to Brigham Young and his successors. We were invited to take dinner at the Inn with Mr. Hubbard, which invitation we gladly accepted. He expressed his gratitude at having our company and gave us a hearty invitation to return at any time." Samuel Lyman of Albany, a good man, but not a member of the Church, died at he hospital on May 13. Mr. Lyman had expressed his desire a short time bfore his death, to be baptized: however he died before having the ordinance performed, but with a strong testimony as to the divinity of the mission of Joseph Smith. Sister Lyman is a faithful Latter-day Saint and desired the elders to conduct the funeral services, which they gladly did, and were privileged to speak of the beauties of the gospel to a large gathering of people. Elder B. Leroy Jenson has been transferred to the New Hampshire conference.

North West Virginia: Oscar F. Rice, president, P. O. box 371, Fairmont. In all parts of the conference the elders under the able leadership of President Rice are making good headway and having much success in their labors. Two series of meetings have been held at Huttinsville and Elk River, by Elders G. S. Hartley, J. E. Simons, Chester Johnson and Thos. Oldroyd. At the conclusion of the meetings at the latter place, three baptisms were performed and a Sunday school was organized. Three converts were also baptized at Removal, and several meetings held, by Elder Eugene Curtis and Glover C. Udal. Elder A. B. Slade and Eugene Curtis, who are now laboring in Calhoun county, report the conditions for future work very promising; people who formerly were prejudiced, now invite the elders to their homes, and have thrown open the schoolhouses for meetings. Street meetings are being well attended at Fairmont; also some very successful hall and cottage meetings are being held. A spirited priesthood meeting was held at Fairmont on the 24th, and the elders were assigned to their different fields of labor for their summer work.

South West Virginia: Frank Leavitt, president, P. O. box 686, Huntington, W. Va. A priesthood meeting was held at Huntington on May 15th, at which there were in attendance all the elders of the conference. President Ben E. Rich was also present and gave the elders much valuable instructions. Each elder was given the privilege of expressing his feelings and reporting the localities in which he had been laboring. The reports showed the work, throughout the conference, to be in a very prosperous condition. Two public meetings were held on the following day with good attendance at each. Presidents Rich and Leavitt were the principle speakers. At the conclusion of the conference the elders went back to their fields of labor, with renewed determination, going without purse or scrip. Since that time a number of the elders have written us regarding little incidents that have happened in their travels, which show that the Lord is abundantly blessing them. Two of the elders write: "We are enjoying good health and a very good spirit, the best we have had for a long time. We left Huntington without money and we certainly have had a good time and fine success." Three baptisms were performed last week.

West Pennsylvania: A. E. Jacobson, president, 1223 Monterey street, Allegheney, Pa. Elder Jacob Frie and S. E. Lewis report that they are having splendid success in their labors in the vicinity of Lonaconing, Md. Recently a minister delivered a bitter tirade against the "Mormons," in one of the churches. At the conclusion of the meeting a gentleman, not a "Mormon," asked the minister some very pointed questions. This opened up an argument and the minister stated that the government was trying to get rid of the "Mormons," and in the next breath, when his attention

was called to the fact that the "Mormon" elder did not preach for hire, he stated that the government paid them for preaching. This incident goes to show the inconsistency of those who oppose the Lord's work. The result of the meeting was the making of new friends for the cause of "Mormonism." One of the book stores in Pittsburg, has recently placed an order for a number of copies of the Book of Mormon.

General News.

Elder Nathaniel L. Smith, who has spent about thirty months in the British mission, has been transferred to this mission and will labor in the New Hampshire conference. Huntington, W. Virginia, Philadelphia, and Boston. He spent a few days in conference with other mission presidents at Chicago. Elder Arthur V. Watkins, who has been laboring in Newark, N. J., for the past two years, has been transferred to the mission office. Elder A. B. Andrus, who has been laboring in the capacity of mission secretary for some time past has been honorably released to return home. Elder Andrus labored for about eight months in the city of Baltimore, where he did an excellent work, and where he made many friends. President Jno. G. McQuarrie, noting his ability, called him into the office to act as secretary. When President McQuarrie was succeeded by President Rich, Brother Andrus was retained as the secretary. In all Elder Andrus has been employed in the office for about twenty months, during which time he has labored diligently and faithfully and has endeared himself to the elders with whom he has labored. Previous to his departure the conference presidents presented him with a beautiful oil painting, the handiwork of O. D. Campbell, one of Utah's gifted artists. Elder Chas. E. Dinwoodey has been called to succeed Elder Andrus as secretary of the mission.

C. E. Dinwoodey, Secretary.

WESTERN STATES MISSION.

A party with whom Elder H. W. Perry had conversed, explaining many of the gospel principles, made the remark, "That is the first time I have ever had my belief explained by a religious teacher;" and in the course of the conversation an application for baptism was made.

Bros. John H. Heppler and C. A. Rust of Richfield, Utah, who are in Denver promoting a land and irrigation project in Eastern Utah, spent Sunday at the mission headquarters. At the evening services they spoke to the many Saints and friends, and gave some encouraging counsel and advice.

The Old "Mormon" Trail.

Elders T. Ross Wilson and Jas. H. Greenhalgh who are now laboring at Lander, Wyo., have just finished a long tramp along the trial made by the early pioneers. While journeying through this thinly settled district they have explained to the people, who have settled there since the trail was made, the motives the "Mormons" had in doing the work which was done by the early members of the Church, and the principles which were uppermost in their lives.

The elders are meeting with good success, and we feel that much good will result from the efforts that are being set forth by them.

Arrivals and Assignments.

Elders Robert A. Wilkins, Chas. T. Black, John H. Brinkerhoff, W. W. Thornick, Jas. D Hoggan and Sister Marie P. Keele have joined our force and been assigned to labor in different parts of the mission. Elders Black and Brinkerhoff, with Elders W. H. Wilcox and E. J. Thomas, who was transferred from the Denver conference, went to labor in the Dakota conference. Here they will join the elders who have started country work; one company traveling in the Western part of South Dakota, the other traveling toward the north in the Eastern part of North Dakota.

Elder F. W. Wood, who has been presiding over the Pueblo branch for the past six months, has been released to return home. Elder Chas. H. Keele has been appointed to succeed him as president of the branch, and naturally Sister Keele was appointed to labor at Pueblo.

NORTHERN STATES MISSION.

Arrivals.

The following new elders have arrived: Wallace R. Jones from Spanish Fork, Utah; Milford J. Wiltbank from Greer, Arizona; George M. Webster from Grant, Idaho; Levi Porritt from Ashton, Idaho; John Powelson from Raymond, Canada, Jos. A. Orgill from Danieus, Utah; Lars C. Larson from Mapleton, Utah.

Our Rock Island Students at Work.

Sister Lena Van Secikle has been attending the School of Chiro-practice in Davenport, Ia., and there met some of our Utah students. The good results are seen in the baptism of herself and her daughter Eva on May 14.

Since the 26th of April we have been holding a series of meetings in a chapel in Moline, Ill. Our count of investigators there is now nearly a score. We organized a Sunday school last Sunday with an attendance of 23. Brother J. Franklin Sowash is superintendent.

At Chicago.

Dr. J. E. Talmage, spent Sunday with us and delivered two excellent discourses. Investigators who were present were more than pleased. We regret that his coming was not known in time to gather in more strangers and friends.

Sister Anna Hindley who has labored in the office for the past thirteen months has

been transferred to Rock Island. Sister Hindley's cheerful face will be missed by the Saints and elders of Chicago. We trust that her new field of labor will yield pleasant fruit.

Pres. Van Dyke and elder J. T. Beckstead returned last Thursday from Burlington, Wis. The day spent there at the home of Pres. Watson of the Strang church was both profitable and pleasant. The courtesy shown them by Mr. Watson and the Christian attitude which he maintained toward them, they will not soon forget.

The Lost Returned.

At Newburgh, Ind., Elder Sidney Coray writes: "I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety-and-nine just persons which need no repentance" (Luke 15:7).

While Elder Clarke and I were holding a series of meetings at Newburgh we met William Davis who had joined the Chruch in Wales when a boy. He emigrated to Utah where his mother died, and later removed to Missouri. Here he met some of the expounders of a modern "Nicolatine band" who led him astray. But shortly afterwards he saw his mistake and has ever since felt apprehensive. We explained that baptism would be essential in order to re-enter the Church. He then and there applied for baptism. We left him some literature and assured him that we would be back in a few days to attend to the ordinance. On May 22 we returned and Elder Charles Clarke baptized him in the Ohio river.

A Rock Island Convert and Her Former Pastor.

Some of the results of our spring work were made complete at the baptismal services in the "Father-of-waters" yesterday. when three more were added to the fold. Elder R. W. Pinney officiated. Sister Anna M. Stiegel met the elders for the first time about two months ago. A month later she went to the Grace Lutheran church and asked her former pastor to take her name off the books. The conversation is best told in the words of Sister Stiegel: "What," said the pastor, "are you going to join the corrupt 'Mormons'? Do you know how dirty and mean and contemptible those 'Mormons' are? Who sent those devils to your house?" "They are servants of the Lord," she replied, "and they have explained all those questions that I have asked you so many times and you could not answer them." "You cannot join that corrupt church," said he, "The devils take our best members." "I do not doubt that at all." was the calm, earnest reply, "because the truths they teach are so simple yet so beautiful that my soul is hungering for just such things."

An Interesting Conversion in a Minnesota Town.

The baptism of Emil E. Mittag of Vining on May 22, marks the conclusion of a long search for the truth. Pres. Chas. Broadbent writes: "The conversion may be summed up in the words of the Savior: 'No man can come to me except the Father draw him.' The young man used the Bible as his guide and proceeded to test all religions by the Law and the Testimony. He started with the Catholics. Soon he found they didn't measure up according to the Bible standard. Then he tried the Lutherans and set them aside as brothers to the Catholics. Then he tried the Episcopalians and decided that they were brothers to the Lutherans. Next came the Presbyterians and so on. Finally there were two left that he considered worthy of consideration and he wrote a letter to each. I received one of these letters and answered it. Last Friday he came to Minneapolis, a distance of 150 miles to be baptized. I talked with him until late that evening and most of the next afternoon. Saturday evening he went down unto the waters of baptism."

Coming in at the Door.

On March 19 Elders Olson and Madson came to Oatsford, Ill., and have since labored there. Elder Olson writes: "Though it has been a busy time, yet we have found some who have found the time to listen to our message and to obey it. Sunday, May 16. was the day set for baptism. It was a beautiful day and a number of people came to see the ordinance performed. John F. Stewart, Mrs. Alice Stewart, Walter Williams, Gerdie Stewart and James Rooney (the last named baptized a little later however), entered the fold of Christ. We are expecting that others in this vicinity will soon be ready for this ordinance also for they have so expressed themselves. The new members are people of integrity and are desirous of serving God. We bid them welcome to the fold and trust that they will remain faithful to the end.

The six members of the Church here are anxiously waiting for the time when a branch can be established. Sister Matilda Watkins has been a member for four years, Her home has always been open to the elders. She has also enlightened many about the principles of the gospel.

CENTRAL STATES MISSION.

Elder Bryon Merrill has been appointed president of the Louisiana conference to succeed Elder Rasmussen, returned home. Elder Samuel J. Orme has been chosen general superintendent of the Sunday schools of the state.

The Louisiana missionaries and members held a profitable four-meeting conference at Galvez, May 16, one of the visitors at which was a minister anxious to learn. A Sabbath school was organized at

Galvez, with brother Newton Ficklin superintendent.

Pres. Jos. B. Dalley, of the Arkansas conference says that in reply to a request the elders made of the mayor and chief of police of Little Rock for permission to work the town they assured them that they might go right ahead and that they would receive all the privileges that are accorded to any other denomination.

"Elder Wm. E. Karren and myself are finding success in meeting-holding. We have appointments now a week ahead." This is a casual word from Elder Walter Cottle, laboring in the Landry Parish, La., who adds the intelligence that heavy rains did not stop them from holding a good hall service every night.

Says Elder C. E. Bronson, head of the St. John conference: "'Mormonism' is being better understood in this part and prejudice gradually dying out." He reports the baptism of two young men which made quite an impression on the good people of Hazelton, Kan., who solicited the elders to prolong their meetings in that place. The brethren gladly complied.

"Last week we held eight open-air meetings with attendance of about 40," writes company leader C. M. Bolton, from Sedgewick, Kansas. Continuing he says, "One man in Valley Center entertained two of us while we were in the city, and another gave us a dollar to help pay the hotel bill (of the others). The hotel people who at the time we came to the town, would not give us rates, were very liberal when we came to leave."

Results in St. Louis.

Elder Joseph D. Wilkins writes thus under date of May 29:

"A change for the good took place when, on May 24, Pres. Nuttal assigned Elders Samuel Butterfield, Wm. D. Brown, Thos. L. Kerr and Jos. D. Wilken to labor in South St. Louis.

Our book sales have more than thribled the previous record and the influence of our labors are felt for good. The people, as a rule, are hungry for the truth, and are willing to listen to our testimonies.

In many instances they have thrown their doors open and given us a hearty welcome to call again.

We are holding cottage and street meeting four nights out of the week, which are proving to be a success in the spreading of the gospel. We appreciate the Elders' Journal; it is a spiritual feeder to us."

New Arrivals.

May 29, the following elders reported at headquarters ready to take up the cross of the ministry: Benjamin H. Roberts of Heber City, Utah; Chas. Hatch, of Vernal, Utah; Elijah B. Gregory, of Farmington, Utah; William M. Cazier, of Afton, Wyoming; William A. Mackay, of Granger, Utah; William Cooper, of Cardston, Alberta, Canada. Elders Gregory, Mackay and Hatch have been assigned to North Texas, Elders Roberts and Cooper to East Missouri and Elder Cazier to Oklahoma. berta, Canada. Each has been assigned to the field that shall be blessed by his labors.

Sunday School Re-officered.

Under direction of Mission secretary Almon T. Butterfield some existing vacancies in the Sabbath school organization at Independence were filled in the session of May 30. Elder Edward L. Burgoyne, heretofore second assistant to superintendent Vernon J. Danielsen was sustained by the school as first assistant, to take the place of Brother Nicholas Henderson, recently returned to his home in the West. Elder Joseph Peterson was made second assistant in the stead of Brother Burgoyne. Elder Eliot J. Lee was voted in as teacher of the First Intermediate department to succeed Elder Richard D. Peters who was recently despatched to the eastern part of Missouri to do field work. We regret that at the time we forgot to mention the transfer of Elder Peters from the publishing office, where he did faithful service for a number of months. We know from the past he will make himself felt for good in his new phase of the work.

A Profitable Surprise.

At the Marlow, Okla., colony, Elder Alma Williams has been teaching the public school, which closed recently. Of the closing exercises he writes:

"Our school came to a close yesterday and I must tell you what a good time we had. Most of the Saints came to school about noon loaded down with picnic. They had kept it very still for I knew nothing about it. They took possession and we had a great feast.

"The school gave an entertainment at night consisting of forty parts, songs, recitations, dialogues, speeches, readings, etc. They made me a present of Josephus's works and I made them a present of some library books.

"The house was crammed with people and numbers stood outside who could not get in. Many of the outsiders, as well as the Saints, said it was the best they had been to in this part of the country. We didn't forget to sing some of our "Mormon" songs. The little boys sang, "The Mormon Boy." I think it has left a very good impression on the minds of the people, and I trust it will do the colony and the cause much good."

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.—**Addison.**

Liahona
The
Elders' Journal

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THE MISSION OF "MORMONISM."

BY GEORGE Q. CANNON, IN THE WESTERN STANDARD, MAY 1, 1857.

Since the early days of "Mormonism," its complete overthrow and annihilation have been regarded by many as the inevitable consequence of certain contingencies which were expected sooner or later to arise. For instance: while the Prophet Joseph was alive, it was thought that his cunning and the extraordinary faculty that he had of governing and controlling men, were the qualities that kept the system and its followers together. Let dissensions spring up in their midst and its power be broken, said his enemies, and the system will speedily fall to pieces and its adherents be scattered; or let him be killed, and the fate of "Mormonism" will be for the historian to record, while he hands down to future posterity another striking instance of the credulity of our race and the wonderful effects of delusion. But how plainly the history of the past twelve or thirteen years has proved that they were not gifted with prescience! Dissensions sprung up, the prophet was martyred; but the system neither fell to pieces, nor lost its power. The truth of the adage that "man proposes but God disposes" was fully illustrated; for the identical measures through which they proposed to check the progress of "Mormonism" proved the means of accelerating it.

The experience of the past, however, has failed to teach the majority of the world that "Mormonism" is entirely independent of contingencies for its success and combination of circumstances for its perpetuity. They are still waiting for "something to turn up" which will bring about the consummation so long and hopefully desired. No sign of trouble in "Mormondom" escapes their notice; a drowning man clutches a straw no more eagerly than these individuals do at everything that affords the least shadow of hope that there is likely to be a difficulty or dissension among that people. Every time they allude to the subject, they unite and speak as though the time for which they had been so anxiously waiting for twenty-seven years had at length arrived; the event had transpired which was to prove the initiatory step to the final destruction and overthrow of "Mormonism." Hopefully and gleefully they hail it, dilate upon it and foretell its consequences,—but, alas! for their expectations, only to be again disappointed. These expectants of the destruction of "Mormonism," however, are never discouraged. They have a, to them, happy faculty of being able to fully ignore the increase and continual development of "Mormonism." "Mormonism" as a general thing, in their imaginings, is going down, falling into disrepute among its believers, and trembling beneath the blows which it is receiving from some source or other. They hug this delusive phantasy to their bosom; and continue to hope on, hope ever, though by the appearance of everything around them they ought to be convinced that their expectations are unfounded.

The present position and power of 'Mormonism" is neither attributable to adventitious circumstances nor to the wisdom and power of man. God

willed that it should do what it has done and is doing, and he overruled everything for the accomplishment of these things. Men err when they attribute the rapid increase and spread of "Mormonism" to the persecutions alone which it has received, or to the fiery zeal of its propagators. And they also err when they think that even dissensions among its adherents will produce its dissolution. Should every report which has of late been put in circulation relative to dissensions and trouble which are said to exist in Utah be true, what would it prove? Would it prove "Mormonism" false? Would it be any evidence that "Mormonism" would not fill the high and glorious mission assigned it? We want every man—particularly those who are watching so eargerly for trouble and dissensions among the Latter-day Saints with the hope that they will prove their destruction—to understand that we are looking for all these things. Every Latter-day Saint who embraced "Mormonism" understandingly has made his calculations on having trouble to contend with. He knows that the gospel net gathers fish of every kind, both good and bad; that the tares and wheat will grow together until the harvest; he therefore, expects to see those who do not practice what they have embraced, dissent and apostatize from time to time and seek to produce the destruction of those who will do right and are determined to cling to the truth. False brethren were one of the great trials that the saints of old had to contend with; and moreover, the dissenters were more embittered than those who had never known the truth. Dissensions did not, however, invalidate the truth of the gospel then, neither will they now.

It is no evidence whatever that "Mormonism" is untrue or that it is about to fall to pieces, because men dissent from it and seek its destruction and the lives of those who adhere to it. As well might men argue that because Lucifer and the third part of the host of heaven dissented and rebelled against the Father, that, therefore, the principles by which the hosts of heaven are governed are untrue, or that the association into which they are formed will fall to pieces. "Mormonism," as it is termed, is true; its principles are indestructible; they have been revealed from the heavens to the children of earth never to be again withdrawn,—they have a mission to perform, and they must triumph, for God has spoken it. We do not preach the adherents of these principles unto mankind, for they are human and subject to all the weaknesses of humanity; but we teach the principles themselves. They are holy, pure, and perfect, and will bestow all these attributes upon those who will practice them aright. Whether, then, we live or die, are persecuted or honored, have dissensions and dissenters to contend with; or smooth, undisturbed progress before us, the fiat has irrevocably gone forth that "Mormonism" must live until the earth is filled with its principles and effects. The people are upon the earth who are to be the instruments in the hands of God, with their posterity, to bring about all these results. We can be that people, if we will; but if we will not consent to be, and will dissent, rebel or not carry out these principles, another people will be raised up to this work. But all mankind may rest assured of this one thing,—that "Mormonism" will never be overthrown. They wait in vain for "something to turn up" that will destroy it. The massacre of Joseph Smith and of hundreds of men, women and children did not do it; mobbings, oppression and wholesale expulsion entirely failed; neither will the death of any other man, nor hundreds of men, nor the dissensions or apostasy of any number, however numerous, bring about its destruction.

SOME TYPES OF SICK FOLKS.

The really sick patients who do not seek medical advice or complain may be divided into four classes. Firstly, there is the patient who suspects some very serious or fatal disorder—for instance, a woman who suspects she has a cancer. We say suspects, but she practically knows, and yet she dreads to be told the fact, with the result that she hestitates to submit herself to a

medical verdict until she is past the reach of effective aid. Secondly, there is that class composed of people who take a somewhat fatalistic view of life or death and who tell themselves that it no use worrying and that they will just go on as long as they can. Thirdly, there is the class composed of persons suffering from some very chronic complaint, such as, for instance, the business man suffering from granular kidney. He is conscious of feeling vaguely unwell, but having so much to attend to, and never "bothering much about himself," as he expresses it, he goes on with his daily occupation until one day a cerebral hemorrhage or an acute pleural effusion strikes him unexpectedly down, or perhaps one morning he wakes to find himself partially blind. And lastly, there are those brave souls who, knowing that they are doomed within a few years at the most, take up their burden for the sake of those near and dear to them, or for very love of labor, and work with undiminished courage to the end. Robert Louis Stevenson was the type of this class of sufferers and our own profession can afford other shining examples. The name of John Hunter comes at once to mind.

Contrast with these that large class of persons who with nothing whatever definite the matter with them, or with nothing but some illness which is due to their own self-indulgence, fly from one medical man to another, while in the intervals of orthodox treatment they dose themselves with all the various quack remedies which figure so largely in the advertisement columns of the daily press, and the popular monthly magazines. They are always complaining, never satisfied, and are a nuisance to themselves, to their friends, to their medical man for the time being. The type of this class is the man who habitually over-distends his stomach and who translates the resulting frequent attacks of cadiac palpitation into the warnings of approaching death proceeding from a heart in a condition of hopeless disease. The contrast is a remarkable illustration of the complexity of human nature, and can only be paralleled by the way in which the really poor suffer in heroic silence, while the loafer parades the streets with banners inscribed "Curse your Charity" at one end of the procession and a collecting box at the other.—The London Lancet.

"THE TOILER."

BY GEO. D. KIRBY, OF SUGAR CREEK, IDAHO.

When he closes his eyes in sleep he has drunk deeply of life; for him the dregs have not spoiled the wine, and being earnest in his work, he doesn't ask God to give him either a sign or a seal, but trudges faithfully on, content to sow, content to reap, without one thought of divine reward.

He finds the spice of life in the sweat of his toil, and his "master-power" is the thought of each moment's work, and he regards the call to work as a double-edged sword with which to fight his way to well earned rest, the joy of work being its own reward.

He hears his friends, those who love not work, cry tauntingly. "To what end is this work? Why do you work and work to forge new ties to earth for Death to tear asunder? What lies beyond, that you should slave like this?"

He is puzzled to answer. He never learned what God meant. He was no sage to solve the deep philosophy of God's commandments, but in silence he continues to "toil on" in faith, content that faith will dissolve life's mystery, and behold, the prize belongs to him who, with faith undying and with hope through thick and thin of the majesty of work, keeps a-trying.

In regard to principle and doctrine, we know that we are founded upon the plain and manifest truth as revealed from on high; and which is sufficiently manifest and plain to convince all honest men who look into it, and to confound all who oppose it. The main object, then, which remains to be carried out is to practice accordingly, and to live according to our knowledge.—Brigham Young.

Contend against no church, save it be the church of the devil.—Doc. & Cov.

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Editorial

FAREWELL.

All members of the Church of Jesus Christ of Latter-day Saints, and all friends of members who are acquainted with our methods of preaching the gospel abroad in the world, understand that our system is one of rotation in the working force in the mission field. An elder labors from two to three years as a missionary, when he is released to return home and is succeeded by another. Presiding officers succeed each other in a similar manner, except that important and successful ones usually have longer terms than do ordinary missionaries.

Almost two and a half years ago I came to Independence as a missionary. It had been planned by the presidents of missions in the United States, with the approval of the general authorities of the Church, to establish here a publication which should be an official organ of the missions and an exponent of the fulness of the gospel of the Lord Jesus Christ as taught by the Latter-day Saints, and I had been chosen as its editor. In due course of time, and according to the usual order in the mission field, I have been honorably released to return to my mountain home, and with this number, which closes the current volume of Liahona The Elders' Journal, my connection with our missionary magazine as its editor ceases.

The sacredness of deep emotion is impaired by an attempt to express it too publicly; and I forbear effort to tell my readers how I feel at this parting, any further than to say that, in communicating with them from week to week through these columns I have found one of the greatest joys of my whole life; and I have felt a love and devotion for this gospel messenger akin to my attachment for my own flesh and blood.

As a rule those who have loved what they have read in these modest pages, and thousands have written expressing this sentiment, are of the House of Israel. They are of the Master's sheep and they know and love his voice. They love the truth no matter what may be the identity or personality of the messenger who conveys it; and any messenger who wins them does so because he voices the truth as God has made it known. Therefore the honor, praise and glory all belong to God.

For the support and sympathy of Saints and friends, and especially of the elders, I am deeply grateful. Not less deeply am I indebted to my immed-

iate associates in my work, and in this connection I wish especially to mention Elder David H. Fowler, whose services as assistant editor have been invaluable to me and to our magazine.

The cause which Liahona The Elders' Journal represents is growing faster than any other social, spiritual or political force in the world. Workers in it meet with varying success in different places, but as a whole the cause is making tremendous progress and taking on enormous proportions. The movement is from heaven and its purpose is to prepare the earth and the inhabitants thereof for the second coming of the Messiah, which is nigh at hand; and a final and glorious triumph must come to all who join in and support the work, and endure to the end. That our missionary magazine has been a useful auxiliary in this work in the United States has been testified to by elders, Saints and friends in great numbers; and that it will be still more effective under future editors is my hope, faith and prayer.

B. F. Cummings.

WAS JOSEPH SMITH A TRUE PROPHET?

I can readily accept the doctrines of "Mormonism." They are scriptural and reasonable and I am satisfied that they are true. The only question in my mind is, Was Joseph Smith a true prophet? If I could be convinced that he was, I would be ready to be baptized.

Such is the substance of a message lately received by an elder in Missouri from a man who had been investigating the gospel as taught by the Latter-day Saints, and who desired the elder to visit him and discuss this great question with him. As there are hundreds among the readers of Liahona The Elders' Journal who can readily assent to the teachings of "Mormonism" but who doubt the divinity of the mission of Joseph Smith, we will devote a little space at this time to a statement of some of the proofs relied on by Latter-day Saints to sustain their claim that he was a true prophet of the Most High in a sense as full, complete and exalted as was Moses, Isaiah, or any other prophet of a former age.

What is a true prophet? Most people imagine a prophet to be an old man with a long, white beard, who lives a hermit life, shuns familiar association with men, surrounds himself with an air of mystery and mysticism, and appears in public only when he has some solemn and awful utterance to deliver. Now this conception is very far from the truth. So far as we have the facts in individual cases, most men who have filled the prophetic office by divine appointment were called to it in youth, or while still young; and they have generally been energetic and practical men of affairs, busy in many different lines of activity, and eminent for their social qualities. We will here reproduce a paragraph from "Joseph Smith, the Prophet-Teacher," by Elder B. H. Roberts:

> First of all, a word of definition: This term "prophet"—what do you make of it? Generally, when you speak of a "prophet," you have in mind a predictor of future events, one who foretells things that are to come to pass, and indeed that is, in part, the office of a prophet—in part what is expected of him. But really this is the very least of his duties. A prophet should be a "forth-teller" rather than a fore-teller. Primarily he must be a teacher of men, an expounder of the things of God. The inspiration of the Almighty must give him understanding, and when given he must expound it to his people, to his age. He must be a Seer that can make others see. A Teacher sent of God to instruct a people —to enlighten an age. This is the primary office of a prophet.

The work done by Joseph Smith as a teacher of men, as a Seer who made others see, as a religious reformer who enlightened his age, is too vast to be dealt with in an article like this otherwise than in a few brief and general

statements. He taught a more perfect religious liberty than the world had ever known before, and the result is a wonderful growth of religious toleration. He taught that human beings may repent and obtain salvation after death, that hell is figurative and not literal fire, and that there are many degrees of salvation in a future state; and in consequence of these and others of his teachings, Protestant theology has been revolutionized since his work began.

In the law of tithing he introduced a fiscal system that is spreading very rapidly among Protestant denominations, and promises to become the financial salvation of thousands of congregations. He introduced the most perfect, wonderful, efficient and heavenly organization of worshipers the world has ever known; and his social and financial theories are infinitely in advance of those of any other teacher or philosopher whose views are now extant.

We will give Moses' rule for detecting false prophets:

> When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shall not be afraid of him.—Deut. 18:22.

Isaiah gave the following test to be applied to prophets and religious teachers:

> To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—8:20.

We will next quote a rule given by the Savior for distinguishing between true and false prophets:

> Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
>
> Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
>
> Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
>
> A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
>
> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
>
> Wherefore by their fruits ye shall know them.—Matt. 7:15-20.

Let us apply Moses' rule to a few of the predictions made by Joseph Smith under circumstances which made it seem impossible for them to ever be fulfilled. We will class prophecies revealed to or translated by him as his own, and will deem them to have been spoken in the name of the Lord when published under a claim of divine command, revelation or authorization. Lack of space compels condensation of particulars.

In September, 1823, when Joseph Smith was only seventeen years old, according to his statement, an angel appeared to him and told him, among other things, the following: (1) That God had a great work for him to do; (2) that his name should be had for good and evil among all nations: (3) that there existed a record written upon gold plates which contained the ancient history of America, and the fulness of the gospel of Christ as delivered by the Savior himself to its former inhabitants; (4) that the Urim and Thummim, a miraculous instrument for translating the plates, was deposited with them; (5) that the plates and this instrument would be delivered to him, and that he would have power to translate the record into the English language.

At the time when Joseph Smith first announced these prophecies, their fulfillment seemed absolutely impossible, and he was persecuted as a fanatic and blasphemer for making them. Years passed before they began to be fulfilled. It was four years (1827) before the plates and the translating instrument were obtained by him, and six years

(1829) before the translation was ready for publication. A poor, uneducated youth, the son of a farmer, living in a sparsely settled frontier region, with practically no knowledge of the world, could not have foretold, without divine aid, such achievements, much less could he have performed them. Each of these predictions has been fulfilled to the letter, and on a scale, results considered, that mark Joseph Smith as one of the greatest prophets that ever lived.

We beg no questions; the Book of Mormon exists, and let those who deny its origin as here given give it another if they can; the burden of proof is on them. Conceding all that an opponent could possibly claim with any show of reason or fairness, the following facts fulfilling the above predictions, are incontestible: (1) Joseph Smith inaugurated the greatest religious work since Christ; (2) his name is loved and hated in every civilized nation, by vast multitudes; (3) the Book of Mormon has been accepted as a true history of ancient America by millions; (4 and 5) no origin for it other than that given by Joseph Smith has ever been supported by a particle of proof.

The above predictions thus fulfilled were given out when Joseph Smith was a lad of seventeen. Later he published others equally important which were likewise fulfilled. In 1832 he foretold the war of the rebellion, that South Carolina would begin it, that it would cause the death and misery of many souls, that the South would appeal to Great Britain for aid, and that slaves would "rise up against their masters, marshalled and disciplined for war." There is no need to tell on what a vast and appalling scale this prediction was fulfilled.

Another equally important is thus recorded in his journal under date of Aug. 6, 1842:

I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.

At the time when this prophecy was uttered the Saints were building their city of Nauvoo in Illinois, which was fast approaching the zenith of its glory. Human sagacity saw no reason to expect the awful tragedy of Carthage and the expulsion of the inhabitants of Nauvoo, which so closely followed the above inspired forecast. And what is to be said of its fulfillment? The migration of the Latter-day Saints to the heart of the Great American Desert, their deliverance there from inpending extinction, their growth in wealth and population "in the midst of the Rocky Mountains," comprise a development which, in its effect upon history and civilization, rivals the passage of the children of Israel through the Red Sea.

The gentleman referred to at the beginning of this article confesses that Joseph Smith successfully meets the test applied by Isaiah to religious teachers, because the system taught by him is reasonable and scriptural, and in harmony with "the law and the testimony." It therefore only remains to invoke the Savior's rule, "By their fruits ye shall know them." The fruits of the teachings of Joseph Smith are wholly good; in every way they are most beneficent; they make all who embrace them and live by them, better, wiser, and happier. Space forbids particularizing; but the sweeping statement is here made in absolute confidence of its literal truth that the Latter-day Saints of the Rocky Mountain region, by obeying the teachings of

Joseph Smith, the great Prophet and Seer of the nineteenth century, have become the best, the wisest and the happiest people in the whole world.

DID JESUS VISIT THE INDIAN?

In The Outlook dated June 5, Clara D. True has an article entitled "The Experiences of a Woman Indian Agent." She has had a wide acquaintance among Indians on different reservations and a year ago was appointed Indian Agent at Morongo, near Banning, in southern California. Her article is devoted mainly to her labors on the Morongo reservation, and it would seem from a perusal of it that she worked earnestly and conscientiously, and with a fair degree of success, for the elevation of the aborigines under her care.

She tells of suppressing "bootlegging," and stopping the use of intoxicants, and says: "In stopping that we have remedied most of the other evils, for there was not one founded upon anything else." She says the Indians treat her with great respect, and tells of her efforts to teach them to govern themselves, and to provide wholesome recreation for them. But the most interesting paragraph in her article is the following:

> The Indians have a religious life all their own, of which few white people are aware. I think the majority of Indians have not departed very far from the old beliefs, even though most of the people are members of Christian churches. There is much that is beautiful in the so-called pagan religion. In fact, among some of the more highly developed tribes there appears to be little difference between the teachings of the Indian divinity and those of Christ. One is tempted, upon intimate knowledge of some of the old people, to wonder whether the Son of Man appeared to the Indian also, or whether the Gospel preached to them by some unrecorded Paul generations ago was forgotten. The more one knows of the Indian as he really is, not as he appears to the tourist, the teacher, or the preacher, the more one wonders. The remnant of knowledge that the Red Brother has is an inheritance from a people of higher thought than we have usually based our speculation upon. It is to be regretted that in dealing with the Indian we have not regarded him worth while until it is too late to enrich our literature and traditions with the contribution he could so easily have made. We have regarded him as a thing to be robbed and converted rather than as a being with intellect, sensibilities, and will, all highly developed, the development being on different lines from our own way as necessity dictated. The continent was his college. The slothful student was expelled from it by President Nature. Physically, mentally, and morally, the North American Indian before his degradation at our hands was a man whom his descendants need not despise.

The student of the Book of Mormon who believes it to be true, will not be surprised when told that "among some of the more highly developed tribes" of American Indians "there appears to be little difference between the teachings of the Indian divinity and those of Christ." That record explains fully how the aborigines of this continent became possessed of a knowledge of the teachings of Christ. Another significant sentence: "One is tempted, upon intimate knowledge of some of the old people, to wonder whether the Son of Man appeared to the Indians also, or whether the gospel preached to them by some unrecorded Paul generations ago was forgotten."

The more the religion and antiquities of ancient America are inquired into by scholars the more abundant will be the proof derived from those sources in support of the claims of the Book of Mormon as a divinely inspired history of the western world. The time will come when inquirers into the subject, whose minds are open to a calm consideration of evidence, will cease "to wonder whether the Son of Man appeared to the Indian also." They will accept the account of his visitations and labors among the ancestors of the present American Indian, as re-

corded in the Book of Mormon, with as firm a faith as they now accept the account of his labors and death in Judea as given in the New Testament.

The Savior taught his disciples at Jerusalem: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." (John 10:16). Those "other sheep" were on the American continent, and after the crucifixion and resurrection of the Redeemer, he appeared to them, taught them by personal ministry his gospel, and established his church among them with twelve apostles, other officers, and an organization corresponding to that of the primitive church in Palestine. He ordained and sent forth in the western world more than one "unrecorded Paul"—unrecorded save in the Nephite Record—and these faithful apostles taught to the inhabitants of this hemisphere the same gospel Paul taught to those of the countries he visited.

A few decades ago these great truths were accepted by practically none except Latter-day Saints, and they numbered only a few thousand souls. Now millions of people in many lands are becoming convinced that the gospel of Christ was preached many centuries ago on the American continent. There is almost universal reluctance to admit such a conclusion in other than a vague or guarded way, because of the corollary carried with it which is that Joseph Smith was a true prophet of God. But the truth is mighty and will prevail and the whole world will yet acknowledge the divinity of his mission, and of the volume of scripture he brought forth, the Book of Mormon.

And I now give unto you a commandment to beware yourselves, to give diligent heed to the words of eternal life.—Doc. & Cov.

Ancient American Prophets

(Beginning at a date nearly six hundred years before Christ, and ending about four hundred years after His birth, covering a period of about one thousand years, there appeared in North and South America an unbroken succession of prophets, who spoke and labored under divine inspiration. These prophets were also historians, and they kept faithful records of the events that occurred in their respective generations, together with accounts of their own ministry, the visions and revelations they received, and the prophecies they uttered. During this thousand years the western world was inhabited by two races, both descended from a colony of Jews that left Jerusalem about six hundred years before Christ, under the leadership of a prophet named Lehi. These two races were called Nephites and Lamanites, respectively, and were traditional enemies. Barring periods of backsliding, the Nephites followed the law of Moses until after the birth of Christ, when they became Christians, but the Lamanites, with some notable exceptions, were an idolatrous, barbarous and warlike people. This condensed explanation will aid the reader who is not familiar with the Book of Mormon, which gives the history of these races, to better understand what follows.)

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1. And now my son Helaman, I command you that ye take the records which have been entrusted with me;
2. And I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept;
3. And these plates of brass which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers even from the beginning.
4. And behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord, until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon.
5. And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ.
6. Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things, are great things brought to pass; and small means in many instances, doth confound the wise.
7. And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise, and bringeth about the salvation of many souls.
8. And now, it has hitherto been wisdom

in God, that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God, unto the salvation of their souls.

9. Yea, I say unto you, were it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites, of the incorrect traditions of their fathers; yea, these records and their words brought them unto repentance; that is, they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.

10. And who knoweth but what they will be the means of bringing many thousands of them, yea, and also many thousands of our stiffnecked brethren, the Nephites, who are now hardening their hearts in sin and iniquities, to the knowledge of their Redeemer?

11. Now these mysteries are not yet fully made known unto me; therefore I shall forbear.

12. And it may suffice, if I only say, they are preserved for a wise purpose, which purpose is known unto God; for he doth counsel in wisdom over all his works, and his paths are straight, and his course is one eternal round.

13. O remember, remember, my son Helaman, how strict are the commandments of God. And he said, If ye will keep my commandments, ye shall prosper in the land; but if ye keep not his commandments, ye shall be cut off from his presence.

14. And now remember, my son, that God has entrusted you with these things, which are sacred, which he has kept sacred, and also which he will keep and preserve for a wise purpose in him, that he may show forth his power unto future generations.

15. And now behold, I tell you by the Spirit of prophecy, that if ye transgress the commandments of God, behold, these things which are sacred shall be taken away from you by the power of God, and ye shall be delivered up unto Satan, that he may sift you as chaff before the wind.

16. But if ye keep the commandments of God, and do with these things which are sacred, according to that which the Lord doth command you, (for you must appeal unto the Lord for all things whatsoever ye must do with them,) behold, no power of earth or hell can take them from you, for God is powerful to the fulfilling of all his words;

17. For he will fulfill all his promises which he shall make unto you, for he has fulfilled his promises which he has made unto our fathers.

18. For he promised unto them that he would reserve these things for a wise purpose in him, that he might shew forth his power unto future generations.

19. And now behold, one purpose hath he fulfilled, even to the restoration of many thousands of the Lamanites to the knowledge of the truth; and he hath shewn forth his power in them, and he will also still shew forth his power in them unto future generations; therefore they shall be preserved.

20. Therefore I command you, my son Helaman, that ye be diligent in fulfilling all my words, and that ye be diligent in keeping the commandments of God, as they are written.

21. And now, I will speak unto you concerning those twenty-four plates, that ye keep them, that the mysteries and the works of darkness, and their secret works, or the secret works of those people, who have been destroyed, may be made manifest unto this people; yea, all their murders, and robbings, and their plunderings, and all their wickedness, and abominations, may be made manifest unto his people; yea, and that ye preserve these directors.

22. For behold, the Lord saw that his people began to work in darkness, yea, work secret murders and abominations; therefore the Lord said, If they did not repent, they should be destroyed from off the face of the earth.

23. And the Lord said, I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren; yea, their secret works, their works of darkness, and their wickedness and abominations.

24. And now my son, these directors were prepared, that the word of God might be fulfilled, which he spake, saying:

25. I will bring forth out of darkness unto light, all their secret works and their abominations: and except they repent, I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land.

26. And now, my son, we see that they did not repent; therefore they have been destroyed, and thus far the word of God has been fulfilled; yea, their secret abominations have been brought out of darkness, and made known unto us.

27. And now my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall retain from this people, that they know them not, lest peradventure they should fall into darkness also, and be destroyed.

28. For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might not be destroyed.

29. Therefore ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness, and their murders, and their abominations, shall ye make known unto them;

and ye shall teach them to abhor such wickedness, and abominations, and murders; and ye shall also teach them, that these people were destroyed on account of their wickedness, and abominations, and their murders.

30. For behold, they murdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities; and the blood of those whom they murdered, did cry unto the Lord their God for vengeance upon those who were their murderers: and thus the judgments of God did come upon these workers of darkness and secret combinations.

31. Yea, and cursed be the land for ever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe.

32. And now my son, remember the words which I have spoken unto you: trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity;

33. Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves, and to be meek and lowly in heart; teach them to withstand every temptation of the devil with their faith on the Lord Jesus Christ:

34. Teach them to never be weary of good works, but to be meek and lowly in heart: for such shall find rest to their souls.

35. Oh, remember, my son, and learn wisdom in thy youth: yea, learn in thy youth to keep the commandments of God;

36. Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and withersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord for ever;

37. Counsel the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night, lie down unto the Lord, that he may watch over you in your sleep: and when thou risest in the morning, let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.

38. And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director; for our fathers called it Liahona, which is, being interpreted, a compass; and the Lord prepared it.

39. And behold, there cannot any man work after the manner of so curious a workmanship. And behold, it was prepared to shew unto our fathers the course which they should travel in the wilderness.

40. And it did work for them according to their faith in God: therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day:

41. Nevertheless, because those miracles were worked by small means, it did shew unto them marvellous works. They were slothful, and forgot to exercise their faith and diligence and then those marvellous works ceased, and they did not progress in their journey;

42. Therefore, they tarried in the wilderness, or did not travel a direct course, and were afflicted with hunger and thirst, because of their transgressions.

43. And now my son, I would that ye should understand that these things are not without a shadow; for as our fathers were slothful to give heed to this compass, (now these things were temporal,) they did not prosper; even so it is with things which are spiritual.

44. For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land.

45. And now I say, is there not a type in this thing ? For just as surely as this director did bring our fathers, by following its course to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow, into a far better land of promise.

46. O my son, do not let us be slothful because of the easiness of the way; for so was it with our fathers; for so was it prepared for them, that if they would look, they might live; even so it is with us. The way is prepared, and if we will look, we may live for ever.

47. And now, my son, see that ye take care of these sacred things; yea, see that ye look to God and live. Go unto this people, and declare the word, and be sober. My son, farewell.—Alma 37.

Alma, the High Priest, or president of the church of Christ in ancient America, is here speaking to his oldest son, Helaman. He is giving over the various records into Helaman's keeping.

It will be noted that there are at least three sets of record-plates referred to. Alma first speaks of "the plates of Nephi." These were the plates upon which the Nephites had recorded the current events, from the time their forefathers started from Jerusalem to America, above five centuries before Helaman's day, having handed them down from generation to generation. Perhaps the reader may recall that there were two such sets of gold tablets, both called the plates of Nephi, but upon the smaller ones was recorded the purely religious phase of their

doings and upon the larger the secular or political history as well. These present chapters are from the latter plates.

Next Alma refers to a set of plates which contained "the record of the holy scriptures" and the genealogy of the Jewish fathers. These were of brass and were brought away from Jerusalem by Lehi's colony. They included the five books of Moses and the prophets of the Old Testament up to the time Lehi started for the promised land, 600 B. C. They had been a powerful agency in generating and keeping aglow among the Nephites, faith in the God of heaven and the coming Christ.

Thirdly, the "twenty-four plates" are mentioned. How the Nephites came into possession of these was related some one hundred and sixty odd pages back in the narrative. A branch of the Nephite people had become isolated from the main body. Their ruler, Limhi, sent out an expedition of forty-three men to try to locate the main body. They failed, but discovered instead, twenty-four gold tablets, which turned out to be a history of a nation that had inhabited America many centuries before, called Jaredites. This history will be placed before our readers before this serial is ended. Suffice it here to say that this antique race became steeped in iniquity; a large portion of the time there was a continual reign of terror, caused by the fell crimes of a "secret combination," an anarchistic organization which carried on a systematic practice of murder and plunder. Alma charges his son to keep the knowledge of these mysterious "secret plans" from the Nephites. Doubtless he considered his people not sufficiently strong to be able to resist the temptation to revive them.

There was a fifth set of record-tablets not here mentioned because at this time they were not in existence. About five centuries later, Mormon, one of the last of the Ancient American prophets, took the larger plates of Nephi, containing the history of the Nephites for a thousand years, and wrote from it a shorter account, embracing only the most note-worthy occurrences. It was from this abridgement of Mormon that Joseph Smith translated the chapters we are now reading.

Another thing the High Priest gave over in charge of his son Helaman was the mystical compass or director, which their forefather, Lehi, had found one morning outside his tent door, when he was in a quandary as to which way he was to pursue his journey to the promised land. It was a metalic ball containing two spindles, one of which thereafter pointed the way they should travel. That is, except during times when they were careless, complaining and out of fellowship with God.

This divine director was called Liahona, and is the instrument after which our missionary magazine was originally named. The significance of it all is at once apparent. As the Liahona of Lehi was designed to guide his people to the promised land for their temporal salvation, so is this publication designed to be a guide to the people of this nation, the land of Joseph, to the promised land of spiritual salvation. And temporal salvation.

But like the Liahona of old, it will point out the way to the people only according to their faith. As their faith and desire for righteousness increase, even so will its power for good among them increase. As God was behind the Liahona of old, so is he behind this one. And we confidently expect to see the remarkable promises made in its patriarchal blessing, pertaining to its future, literally fulfilled. Israel's God has inspired his servants (in their weakness) who have written its pages and despatched it to the tens of thousands of its readers, far beyond their most sanguine hope. And the praise honor and glory be unto the Eternal One for it all.

May his power never fail it and us!

And again I say unto you, concerning your confirmation meetings, that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.—Doc., & Cov.

And every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father.—Doc. & Cov.

Articles of Faith.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind MAY BE SAVED by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism, by immersion, for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

The Significance of the "Mormon" Prophets Mission.

All down the march of the ages, ever since our parent Adam's advent on earth, God's program as to earth-events has been one long series of surprises to the great majority of the human race.

How regrettable it must have been to the immediate descendants of Adam, that that worthy beginner of the race should have fallen from immortality to mortality, dragging down his posterity with him, from an ethereal existence in a paradise of roses and luxurious fruits to the prosaic home of thorns, toil and sorrow. Yet we now know that this was a necessary part of the design of the All-wise Creator for the ultimate glorification of his children. How utterly astounded must Enoch's proud, haughty, reveling neighbors have been, when they perceived the lowly, plain-living people of Enoch translated from this vale of tears to a glorious home on a celestialized planet. How unutterably surprised, as well as fear-struck, were the seething hordes of the antideluvians when they realized that the relentless waters the "fanatic" Noah had promised them were actually upon them and were closing over their heads! How irreparably shocked were Israel, even, supposedly God's chosen people, when their Savior, the Christ, came to them from a lowly manger, a "carpenter's son," instead of the personage they had expected to descend in pomp and power from the clouds of heaven! How insulted did this same people feel when they perceived that Peter and his lowly associates, unschooled fishermen, tax-gathers, etc., were to lead the march of the greatest movement that was ever projected on the earth, the establishment of the gospel of our Lord in the world!

And now, in this last gospel dispensation is it so very strange that Israel's God has had still another surprise for the people of this day, who, like those of old, are inclined to be so certain that they understand Jehovah's purposes and intentions toward earth's sons and daughters?

But the world of today, like the world of yesterday and all past days, most likely has not had such a masterful understanding of God's program as they thought. The events of the latter days fell out just a little different from what the "truly good" expected they would. Instead of the heavens being hermetically sealed, that the Almighty should come no more out to show his face to man, and to man speak any more commands, he has deigned to deviate from the program the sects of Christendom had marked out for him and has revealed himself anew, has

raised up another prophet through whom he has spoken to a religious world that had been unable to bring their warring, jarring creeds into any degree of unity closer than to be constantly contending with one another over what is right and what is wrong.

Had the Creator followed the plan his creatures thought he ought to have followed, what would have become of Christianity? Would faith have been found upon the earth? In order to appreciate the answer to these questions you must understand the great tension of the time, religiously, when Joseph Smith came forth. It was such a time that sociologists thought must result in a great religious upheaval, so great was the doctrinal strife of the day. It was vastly different from the state of affairs today. The situation gradually calmed down—Christianity was saved. Shall we say that the modern prophet saved it? It is hardly the time and place to say that now. But one day we will all understand the full significance of the "Mormon" Prophet's coming forth about this time. Would it, in the light of past history, be anything very unbelievable if it fell out that the modern Prophet saved the very religious world that antagonized him, condemned him, reviled him and hounded him to the death!

In the first half of the last century came Joseph Smith, bearing a message from God to the world. The world heard the message, although it pretended not to believe it. The Prophet's name was soon known for good or evil over the civilized world, as his first angelic visitor told him it would. His message began to be spread abroad, and from that day to this it has been heralded by the elders to the ends of the earth. The gist of the message was that the sects had gone astray and that the people must come back to first principles again, to the principles of eternal truth that God had in times past revealed. Christendom has been constantly, though unconsciously, absorbing the truths of Joseph Smith's message. Result: The ministers of Christendom are today preaching many of the same doctrines that the despised "Mormon" elders have always advocated.

But why should it be such an astounding thing that a prophet appear on the world-stage in these times? It is probably because Christians have labored under the theory that heaven and earth are drawing further away from each other. Way back in the dead past the voice of the Almighty through a prophet to the inhabitants of earth seemed to be a very common thing. Heaven and earth seemed to be close together. Why, Mr. Christian, this notion that heaven and earth are, in the living present, receding from each other? Know you not that they must come into closer communication in the future than they ever have been in, in the past? The fact is, the heavens and this world will steadily draw nearer together from this time on, until there will be, we might say, an intimate correspondence between them—till in truth the one merges into and forms part of the other. Know ye not that the Son of God himself is to come down and dwell a thousand years on this planet? Understand ye not the Scriptures?

And it is meet that this close relationship between our sphere and the dwelling place of the Holy One should not be brought about abruptly but gradually, that the world will be able to abide the day. To this end the modern Prophet was sent to introduce this blessed era with a revelation from the heavens. Does not Holy Writ testify that in the dispensation of the fulness of times God will "gather together in one all things in Christ, *both which are in heaven, and which are on earth*; even in him?" (Eph. 1:10). And how could this thing be except intercourse were opened up between the two spheres?

That intercourse was opened up; divine measures were taken to begin to "gather together in one" the things on earth with the things in heaven, even in Christ. The present dwelling place of Christ must be brought into correspondence with the earth, that all preparations for the Lord's reign here might be perfected.

Joseph Smith came that this preparation might be made. And it is being made. The dogmas and fancies of men are fast being replaced by the true doctrines of the Redeemer. Errors of sectism are being corrected by the pure white light of modern revelation. The fulness of the gospel of Jesus is among men whereas but part of it was here when the "Mormon" Prophet appeared. Through this modern revelator, also, the Book of Mormon was revealed; as a New Witness for Christ in the world it now reinforces the Old Witness, the Bible.

These few observations are merely intended to indicate the significance of Joseph Smith's mission in the world. What does it mean to mankind? Judge ye!

TESTIMONIES.

In looking over correspondence we find a number of testimonies that have not yet been published and give place to them in the closing number of the volume:

California.

I live in a little town about forty miles from Oakland in which place I joined the Church of Jesus Christ of Latter-day Saints two years ago. I believe it to be the true church of God, and that Joseph Smith was a true prophet of God. I believe the Book of Mormon to be true.—Mrs. R. Cole, Cal.

Louisiana.

On Dec. 28, 1908, I was sick in bed and had the elders of the Church of Jesus Christ of Latter-day Saints administer to me, and I received a blessing therefrom. I do believe this gospel is true and that Joseph Smith was a true prophet of God.—Mary Ellen Aldredge, La.

Mississippi.

I wish to bear my testimony that this Church is the only true church on earth. I know Joseph Smith was a true prophet of God, and that the Book of Mormon is true. —Annie L. Melvin, Miss.

I will bear my testimony to the gospel which I embraced 12 years ago. It is true and is the same gospel the Saints had in ancient times. God gave to Joseph Smith power to build up his kingdom in these last days.—J. M. Melvin, Miss.

Missouri.

I am the only "Mormon" in this part of the state. I know that the gospel the Latter-day Saints teach is true. I believe the Book of Mormon is the word of God, and I am not ashamed to be called a "Mormon."—Mrs. Mary L. Tuttle, Mo.

North Carolina.

I want to bear my testimony to the truth of the gospel. I know that it is the power of God unto salvation to all who will obey its teachings. I know that Joseph Smith was a prophet of God. likewise his successors. May God bless us all is my prayer.

Fred Maples, N. C.

Tennessee.

I have for sometime wanted to bear my testimony to all who read the Liahona concerning the gospel of Jesus Christ as taught by the Latter-day Saints. I have been investigating it and I can truly say that I believe it is the true doctrine of Christ. I know that the Book of Mormon is true and that Joseph Smith was a true prophet of God. I am not as yet a member of the Church but I expect to join in the near future, and I am thankful for the knowledge and understanding that I have of the gospel.—John C. Oliver, Tenn.

I have been a Latter-day Saint a number of years and have had many trials and much trouble, almost enough to make me give up all hope. But I still pray my heavenly Father to remove those stumbling blocks, and I ask the elders and Saints to pray for me and my family. I am going to try to remain faithful and prayerful.—Mrs. B. J. Jackson, Tenn.

Texas.

I wish to bear my testimony to the gospel of Jesus Christ. Ten years ago I had not heard of "Mormonism" or if so had not noticed it. I heard they were preaching ten miles from our home. I said, "I wish I could have them at my home so I could ask questions." In a week Elders Jno. A. Call and Chas. H. Chandler came at sunset. When I saw them a voice said to me: "They are my servants, hear them." Since that time I have known for myself that the elders of the Church of Jesus Christ of Latter-day Saints were the true servants of God. I was baptized by Elder Chandler two months later. I over-persuaded my wife and she was baptized to please me. She was not thoroughly convinced and when sore persecution and the stronger meats of the gospel came she was offended, and finally apostatized. I shall never persuade anyone else to be baptized until they are thoroughly convinced. My testimony is stronger now than ever. I know that Joseph Smith was a prophet, that the Book of Mormon is true, that the everlasting gospel is established again upon the

earth never more to be thrown down, which is "Mormonism."—J. A. Lang, Texas.

Virginia.

Although not a member, my testimony is that I believe with all my heart that the Church of Jesus Christ of Latter-day Saints is the true Church of Christ. The elders surely must be the servants of God. O, how I hunger, but not for bread, but for a religion that will not shrink nor tremble on the brink. Brethren, you who are God's servants, pray for me that I may be spared to be baptized and hold out faithful until death.—James Fitzgerald, Va.

Sister Mary T. Breedlov of Virginia in a letter, bears a faithful testimony to the gospel as taught by the elders, that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of the Lord. She speaks highly of the elders as Christian gentlemen, and relates in interesting religious experience leading up to her baptism.

West Virginia.

I will write a few lines for the Journal, that the kind brothers who brought the gospel to me may know that I love the truth and that it makes us feel free. I know that Joseph Smith was a true prophet of God, and that the Book of Mormon is the word of God.—Alcinda Fox, W. Va.

The Missions.

SOUTHERN STATES MISSION.

East Kentucky: G. F. Ellsworth, president, box 422, Lexington. Two baptisms were performed at Barbourville on May 23d by Elders J. E. Knudsen and R. L. Cook. These elders had the privilege of explaining the principles of the gospel to a large crowd that had gathered to witness the ceremony. Elder G. F. Ellsworth, while canvassing in Lexington, met a Christian minister who attacked him with vile epithets, on the Book of Mormon. After a short conversation, the minister admitted that he knew nothing about the book he was trying to defame. On Sunday, May 16th, Elders J. B. Lofgreen and B. F. Cowley visited a sectarian Sunday school, and at the invitation of the class leader, explained the gospel to the school. During the past two weeks, Elders Martin Anderson and Orson P. Edgar have joined our ranks.

Atlanta: O. W. Hyde, president, 29 Connally street, Atlanta, Ga. Elders J. A. Hunter and Leonard Ball, while canvassing the town of Ellijay, met a Baptist minister who invited them to his home and requested them to hold a meeting. The minister invited his neighbors and friends to attend and a good meeting was held, after which the minister with one of his friends and the two elders discussed the first principles of the gospel until a late hour. The next morning the elders left him a Book of Mormon and a Cowley's Talks on Doctrine.

Virginia: H. A. Shupe, president, box 46, Lynchburg, Va. Two persons were baptized in Halifax county, by Elder W. H. Simmons. Elders W. E. Shumway and W. L. Shelley report having much success in Page county. On Sunday May 16th, they attended the baptismal service of a Divine Healer. At the close of the service, one of the men in charge announced that the elders would hold a meeting that night at the home of one of their members. About seventy-five persons attended the meeting that evening, and at the close of the services, the elders were invited to hold another meeting the following evening in the village school house. When the time came for the meeting, there were about one hundred persons assembled, all of whom listened with much interest to the discourses upon the principles of the gospel. Sister Elesha J. Wood died at her home in Lynchburg on May 21st. The funeral services were conducted in the Methodist church on May 23d by Elders H. A. Shupe and R. B. Major. About three hundred people assembled to pay their last respects to the departed one and to listen to the discourses of the elders upon the subject of the Resurrection.

Middle Tennessee: I. H. Esplin, president, box 269, Memphis, Tenn. Elders I. H. Esplin and Wm. Perkins visited the branch at Teague, and baptized one person. They found the Saints very enthusiastic and the Sunday school in good running order. At Arrington, Williamson county, a Sunday school has been organized by Elders W. D. Harris and B. A. Johnson, and a splendid work is being accomplished in that section. Elders J. L. Bushman and Evans Coleman, who are doing a splendid work in McNairy county, write: "We have been well treated wherever we have stopped and certainly commend the good people of this country for their hospitality and fair-mindedness." Our force has been strengthened by the arrival of Elder Andrew L. Jones.

Ohio: Paul E. Nelson, president, Box 41, Station D., Columbus. While canvassing in Painesville, the elders met the ex-mayor of the city who said he was pleased to have the opportunity of purchasing a copy of the Book of Mormon. He also purchased two other doctrinal books and subscribed for Liahona The Elders' Journal. The elders of Company B. called on the mayor of Coshocton and he was also sold a copy of the Nephite Record. He willingly granted them permission to hold street meetings. The elders are having splendid success in working among the business men of the city. Elder Jas. A. Wadsworth, of Panaca, Nev., joined our ranks on May 26th.

Alabama: H. A. Gardner, president, box

705, Montgomery, Ala. One baptism was performed at Phoenix City, May 16th. A very successful street meeting was held at Roanoke, on May 27th by the elders of Company A. The farmers for miles around had gathered to the city on that day, and the elders had a congregation of over two hundred people who listened with interest to their remarks. Elders Lawrence C. Stones and Edwin J. Ford joined our ranks on May 18th.

Florida: J. W. Blazzard, president, 1324 Claude street, Jacksonville, Fla. Elders Thaddeus Walker and S. A. Winters attended a Baptist meeting at Hatch's Bend. The pastor addressed a large congregation upon the subject "What Shall We Do to Be Saved." At the close of the service, the people gathered around the elders and asked them to hold a meeting that night and speak upon the same subject. At the time appointed, the house was filled with earnest listeners, the pastor being among them, and at the close of the meeting, he as well as the members of his congregation, expressed much interest in what they had learned.

East Tennessee: W. H. Larson, president, box 688, Knoxville. Elders C. B. Layton and C. R. Sampson, organized a Sunday school at Oak Hill on May 9th, with an enrollment of twenty-two members. A primary department was provided for the little ones. Bro. Jos. W. Foster was appointed and sustained as superintendent. During the week ending May 30th, three baptisms were performed, and many successful meetings are being held in districts that previous to this time have been closed to the elders.

North Carolina: Robert Andrus, president, box 154, Kinston. Elders Robert J. Bradshaw and Emil Chatelain, organized a Sunday school in Wake county, with Bro. Frank McCotton as superintendent. During the week these brethren also performed two baptisms. Though the elders were not granted permission to hold street meetings in Rocky Mountain, many of the citizens have asked them to hold meetings in their homes; and the business men are manifesting a spirit of friendliness and many of them are purchasing copies of the Book of Mormon.

Kentucky: Thos. E. Secrist, president, box 554, Louisville. During the two weeks ending May 27th, four persons were baptized in Trigg county by elders J. P. Lesueur and J. E. Charlesworth, and prospects for the future are very bright. A splendid branch conference was held at Sebree, Webster county. A number of meetings were held and all present enjoyed a spiritual feast. Elder Asa C. Bagley has been very sick with the chills during the past week, but through the blessings of the Lord is now speedily regaining his health.

Georgia: L. L. Myers, president. 454 Oak street, Macon. Elders A. E. Mortensen and E. L. Allen met with success at their regular monthly meeting in Skipperton, where they baptized one person. One person was also united to the fold in Harris county by Elders A. A. Savage and E. C. Walker. At the close of their regular monthly meeting in Pottersville, elders F. A. Lamont and J. C. Healey baptized one person. A large crowd of strangers gathered to witness the ceremony and to hear the principles of the gospel explained.

Mississippi: D. W. Stowell, president, 511 Mississippi street, Jackson. During the past two weeks, two baptisms have been performed in the Mississippi conference. Companies A. and B. are both doing excellent work, and are meeting with much success in meeting holding. On May 25th, Elder Roy Oyler was honorably released to return to his home. Elder Osmond Call, of Chesterfield, Ida., arrived in the conference on May 26th.—J. Elmer Johnson, Mission Secretary.

WESTERN STATES MISSION.

The Sunday school and meetings are well attended, and quite a number of Saints and friends are making rapid progress in the singing under the direction of Elder L. O. Bingham.

Pres. Jos. F. Neilson of the Pueblo conference reports things in a flourishing condition in that part of the Lord's vineyard.

Baptismal services were held at Minnaqua Lake where three members were added to the Church.

Elders Jas. Nelson and Allen Rowe who are located at Trinidad, Colo., report that much prejudice has been allayed and that there are more opportunities for holding meetings than they are able to improve. Three persons were recently baptized and others have made application.

In Colorado Springs.

Elders A. J. Draper and Dan E. Davis who are laboring in Colorado Springs, say that in that part the harvest surely is great and the laborers are few. The people are being awakened to the importance of "Mormonism," and requests and invitations are being made of the elders to such an extent that they are unable to fill them. The opera house has been offered them for meetings, and regular services are held on Sundays. A flourishing Sunday school has been organized, and much interest is being taken, although the membership is not exceedingly large. Last week they held five cottage meetings and three open air meetings, and baptized Mrs. Nettie Gesford, who had been investigating for some time.

An Old Acquaintance.

Elders R. E. Harris and W. M. Whittle, while tracting in Omaha. Neb., a short time ago were invited into the home of an old gentleman who seemed to appreciate a visit from one representing so great a cause as "Mormonism" and a people who have done

so much for the west. He said he knew the men who were at the head of the move when the Saints left Winterquarters, and spoke highly of them. He regretted, as many do, that he could not see at that time as he does now. He said that some of his friends went to Utah and there joined the Church, went on missions and have made a success in life.

CENTRAL STATES MISSION.

Pres. Parley P. Oleson, of the Independence conference apprises us of two baptisms at Joplin, Mo., June 8.

Sister Pheobe Harding sends intelligence of two more having been welcomed into the fold at a baptismal service in St. Louis Mo., and of a case of almost instaneous healing by the power of God under the hands of the elders.

Fifteen meetings in fourteen days is the report of Elder Walter Cottle. Writing from Forest Hill, La., Brother Cottle says one of the services was held on the bank of Turkey Creek with about 45 people as auditors, then two souls received baptism in that stream, Elder Wm. E. Karren officiating.

A Generous Ward.

A note from Elder M. M. Wade, now laboring in Kansas, states that he recently received as a present the sum of $23.65 which was the proceeds of an entertainment gotten up by his home ward, Warren, Weber county, Utah. Such a token of love from home rouses the deepest gratitude on the part of an elder in the field. and increases his faith both in God and man.

Baptisms in St. Louis.

Elder C. R. Walter writes in a very hopeful vein from St. Louis. He says the missionaries there are enthusiastic in their work and carry a good spirit with them in cottage meetings and visits among the people. Their spirit is shared by Saints and investigators, many of whom are active in distributing literature. On Sunday morning, May 30th, Brother Richard Moxley and wife were baptized at Clark's swimming school.

Spiritual Signs.

Elder J. E. Reid chronicles a case of healing that came under his immediate attention, thus:

"While Elder Jos. A. DeGraw and myself were tracting through Wood county, Texas, on our way to Winnsboro last week we came into a little village called Cooke. On tracting the store I had a conversation with a doctor and while talking to him he told us of a family of Saints living three miles from there. He thought they would be glad to see us. We did not know of any of our brethren living in that part and though it was somewhat out of our way to visit them, we felt impressed to go. Upon arriving at their home, we found they had not seen any Saints nor elders in four years and they were glad enough to see us. We were sorry, however, to find the mother sick in bed. She informed us that the doctor had been with her until midnight the night before but had done her but little good. We asked her if she believed in administration, assuring her that the Lord could cure her if she would but have faith. She asked us to administer to her. We did. and the result was that in ten minutes she rose from her bed and ate a hearty dinner. We saw the works of God manifest in this case and can testify to others.

"The work is progressing in this part and most of the people treat us with respect and will give us a hearing."

Conference at Kelsey, Texas.

Kelsey, Texas, June 1, 1909.

We have just held, one of the best conferences ever held in this part of the Lord's vineyard. Five general and five priesthood meetings were held. Pres. S. O. Bennion and wife were present and gave some very good instructions.

The elders reported the word of God spreading in the land, and that they are enjoying their labors very much. The prejudice that has been so great is beginning to vanish, and truth is rolling forth to fill the hearts of the people.

After enjoying a good spiritual feast, the elders left for their fields of labor, going forth with a determination to spread truth. Pres. J. S. Crane remains at Kelsey to attend to a few business matters.

Elders Jas. E. Pitcher, John Mather, L. H. Bisel, Christian Knudson, H. M. Humphreys, A. S. Hinckley, P. R. Hansen, and J. A. DeGraw to the west counties. Elders Timothy Jones, J. S. Jones, J. E. Reid, W. A. Clement, R. H. Andrus and C. D. McLane, are going to work the city of Dallas. Elders T. T. Murdock, E. F. Carlisle, D. G. Robison, and G. W. Perry will revisit Saints in the south and east part of the conference.

We regret very much to loose some of our loved Elders, J. C. Oleson, J. Wm. Johnson and Wm. L. Johnson; the two former being released to return to their loved ones, and the latter being transferred on account of bad health. They have all worked enegetically for the advancement of truth and we regret to part with them.

The Saints at Kelsey contemplate building a new meeting house the coming summer, the old one being entirely too small. Plans are being drawn and are in the hands of a committee, and by the time next conference convenes they hope to have the building completed.

The colony is growing and the Lord is blessing his children that have gathered there to learn of his ways and walk in his paths.

Wishing the Liahona success, I am,
Your brother in Christ,
Elder C. D. McLane.

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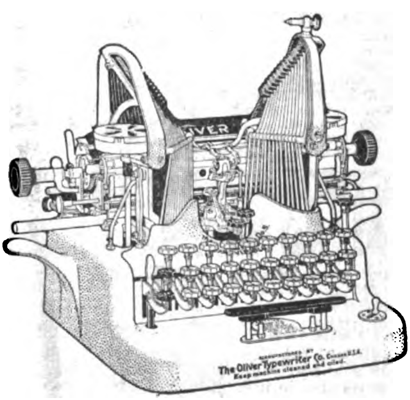
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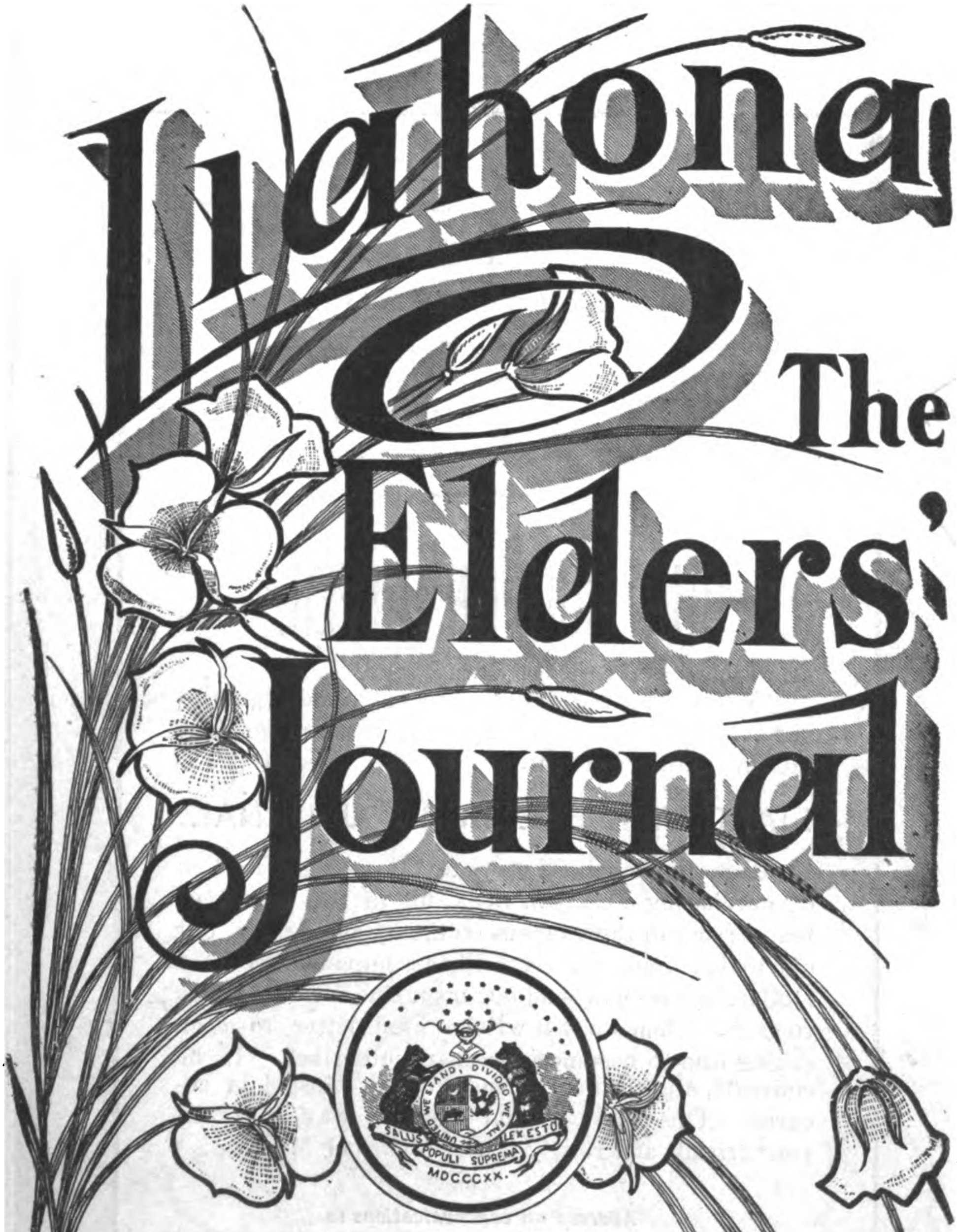
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Liahona The Elders' Journal



PUBLISHED UNDER THE AUSPICES OF THE
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JUNE 27, 1908.

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JULY 4, 1908.

SHALL WE STOP YOUR ELDERS' JOURNAL?

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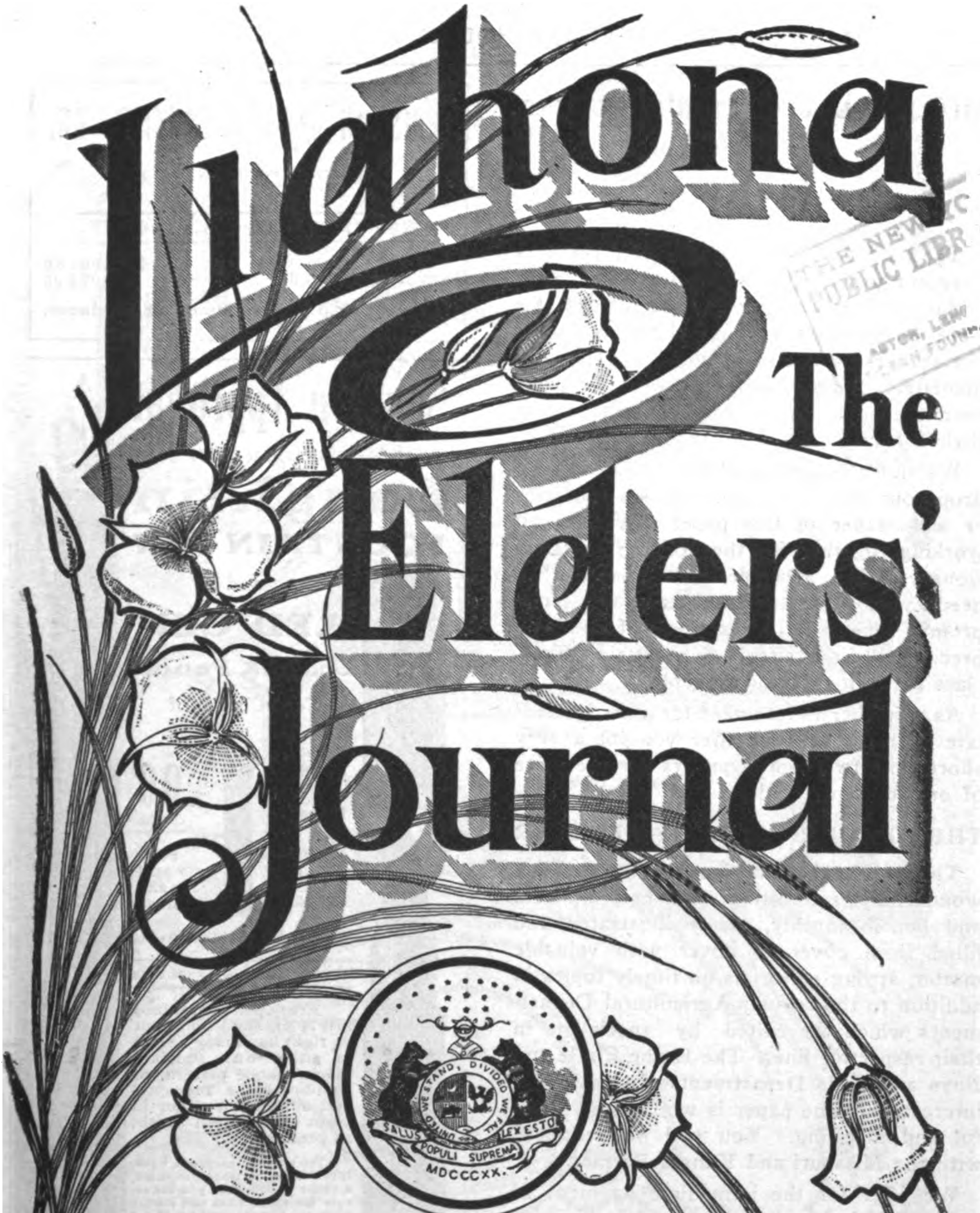
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JULY 18, 1908.

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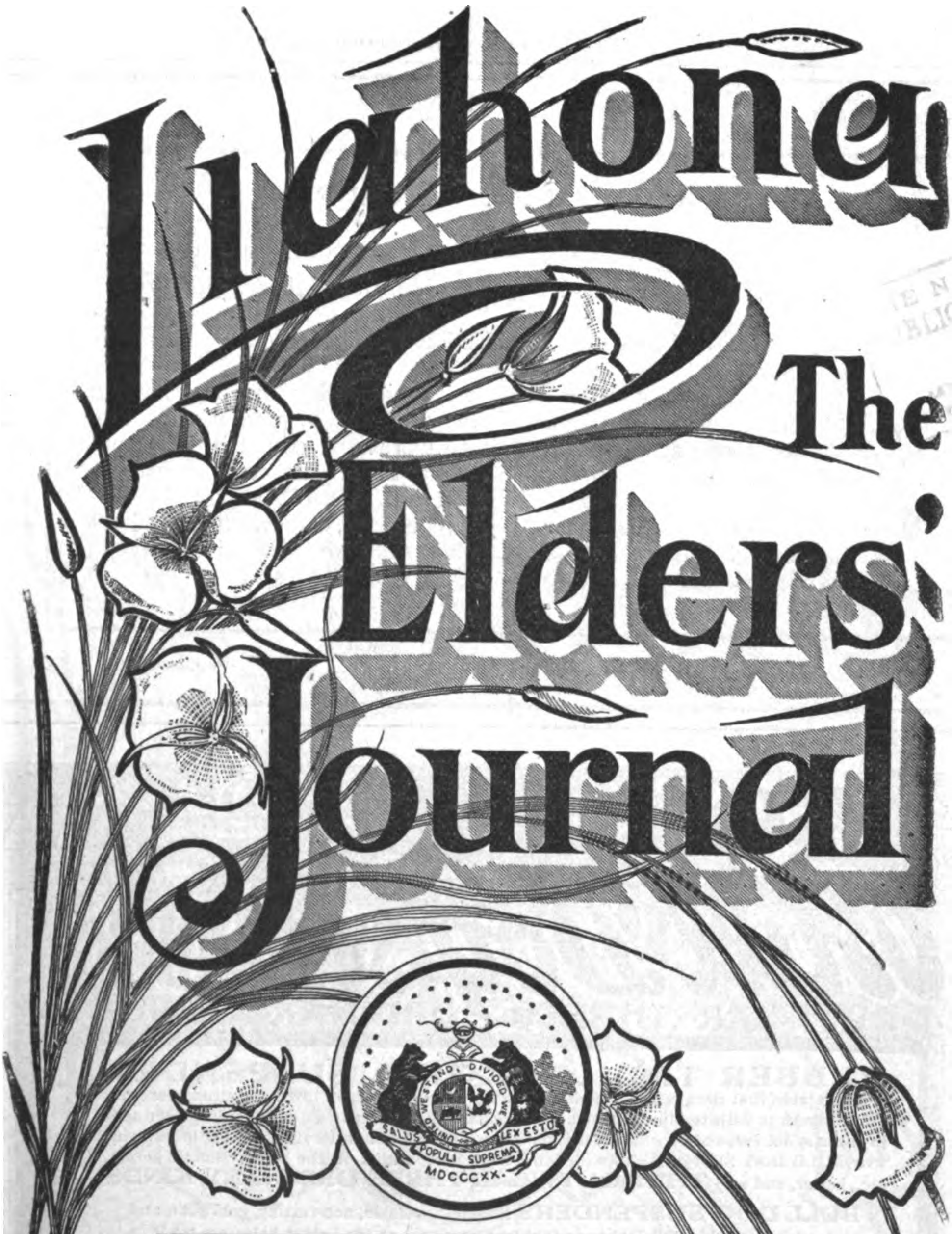
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AUGUST 22, 1908.

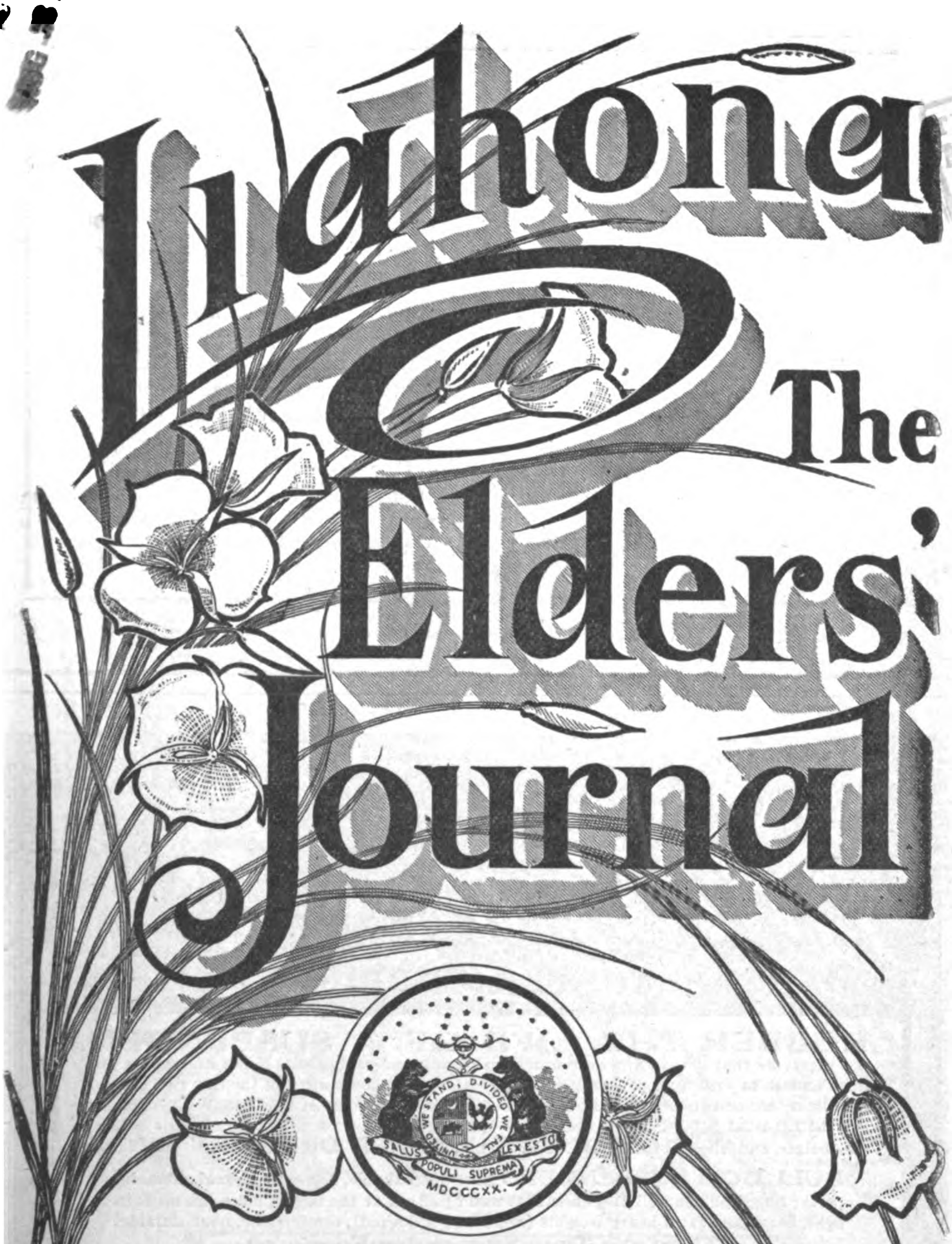
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SEPTEMBER 5, 1908.

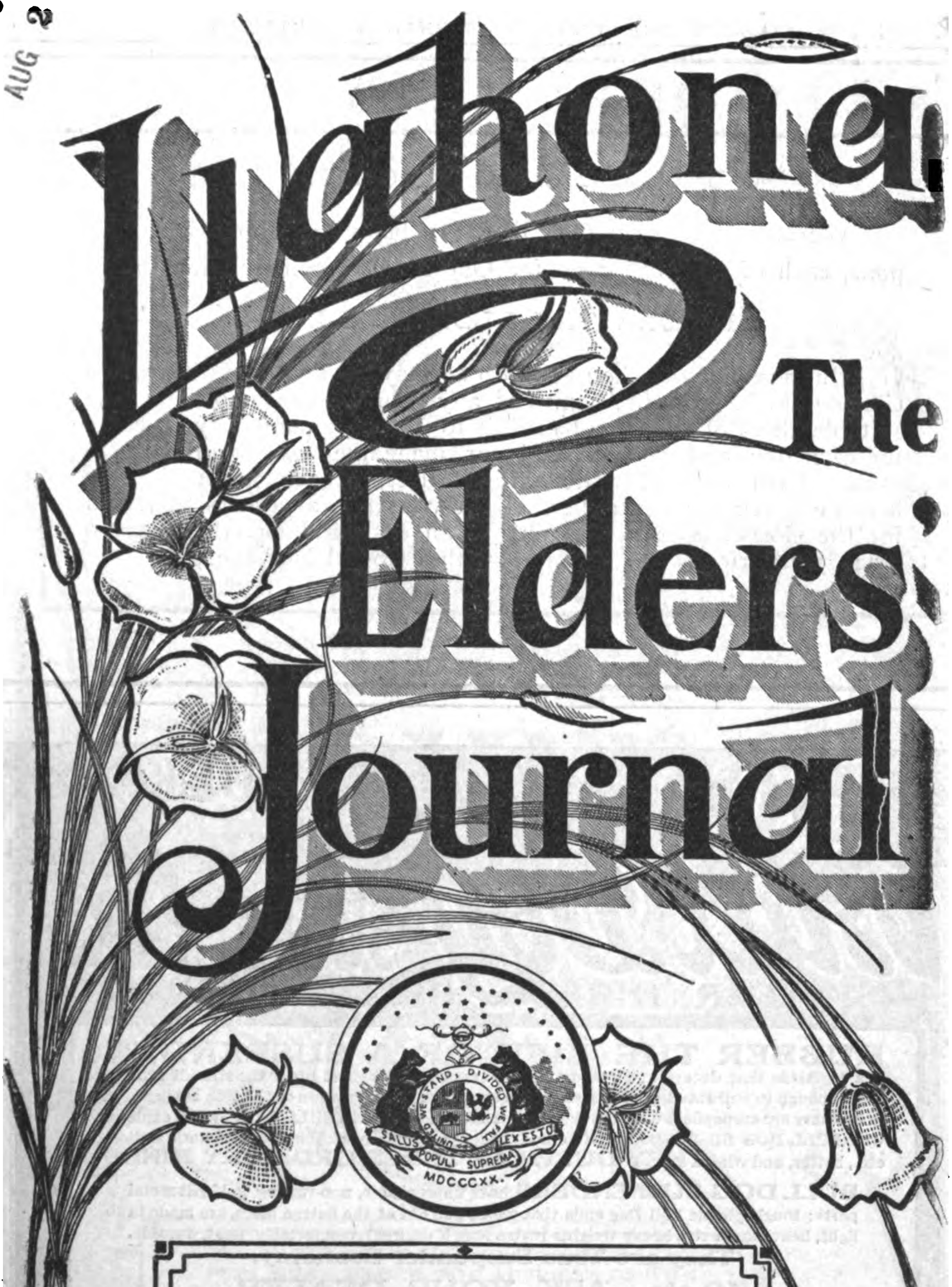
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SEPTEMBER 26, 1908.



50¢
MODEL A
Bull Dog SUSPENDERS
OUTWEAR THREE ORDINARY KINDS
BULL DOG
PAT AUG 23 1892
BULL DOG
RUBBER THE LIFE OF A SUSPENDER
is a vegetable that decays and evaporates, giving suspenders short life if the strands are not thick enough to withstand penetration by the elements. A comparison of the thin rubber used in ordinary 50c suspenders with the thicker strands to be found in BULL DOG WEBS explains why BULL DOG SUSPENDERS withstand heat, perspiration of the body, climatic action, etc., better, and why THEY OUTWEAR THREE ORDINARY KINDS
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50 cts., ASK YOUR DEALER
If he cannot supply you, we will, post paid, on receipt of price
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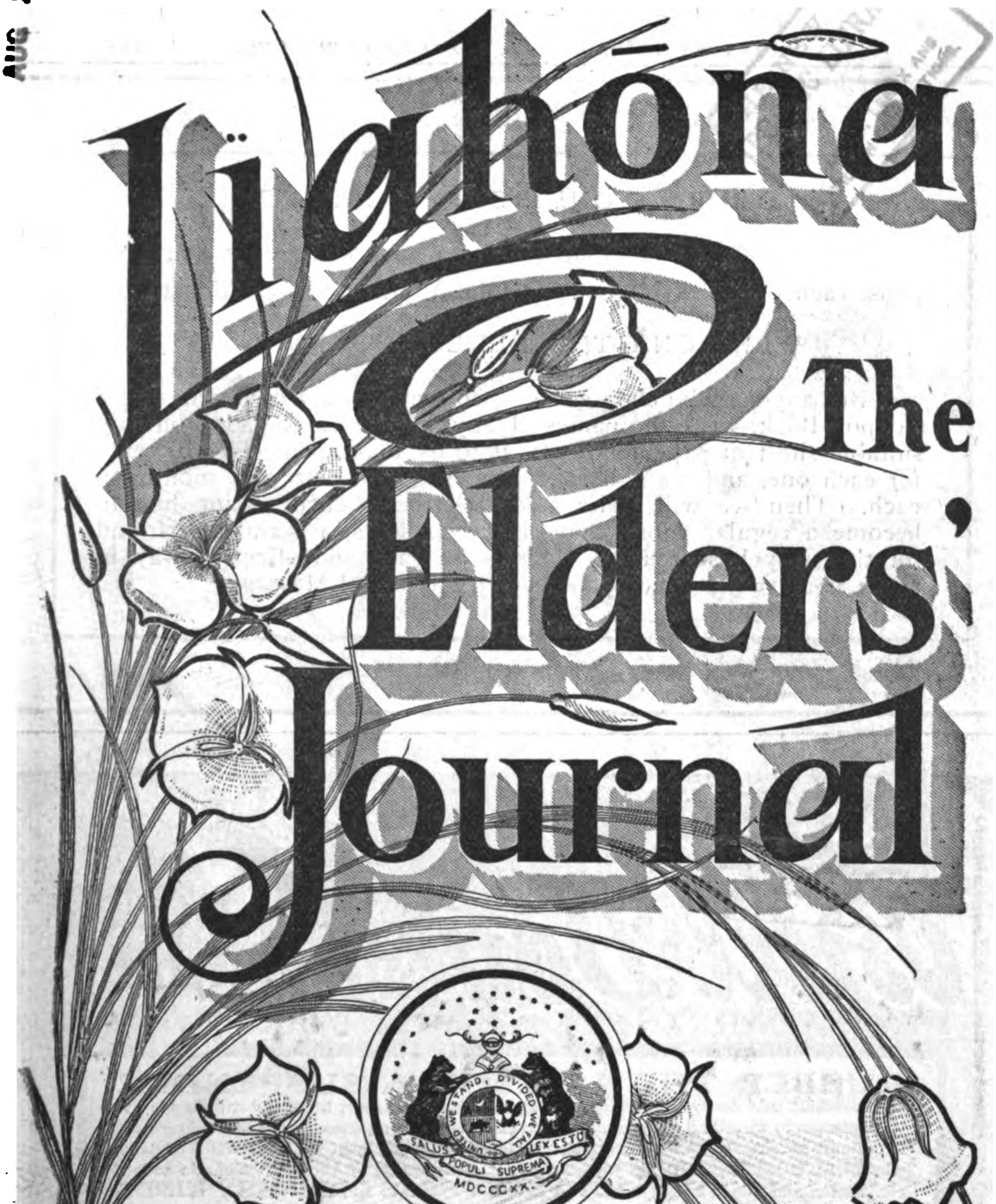
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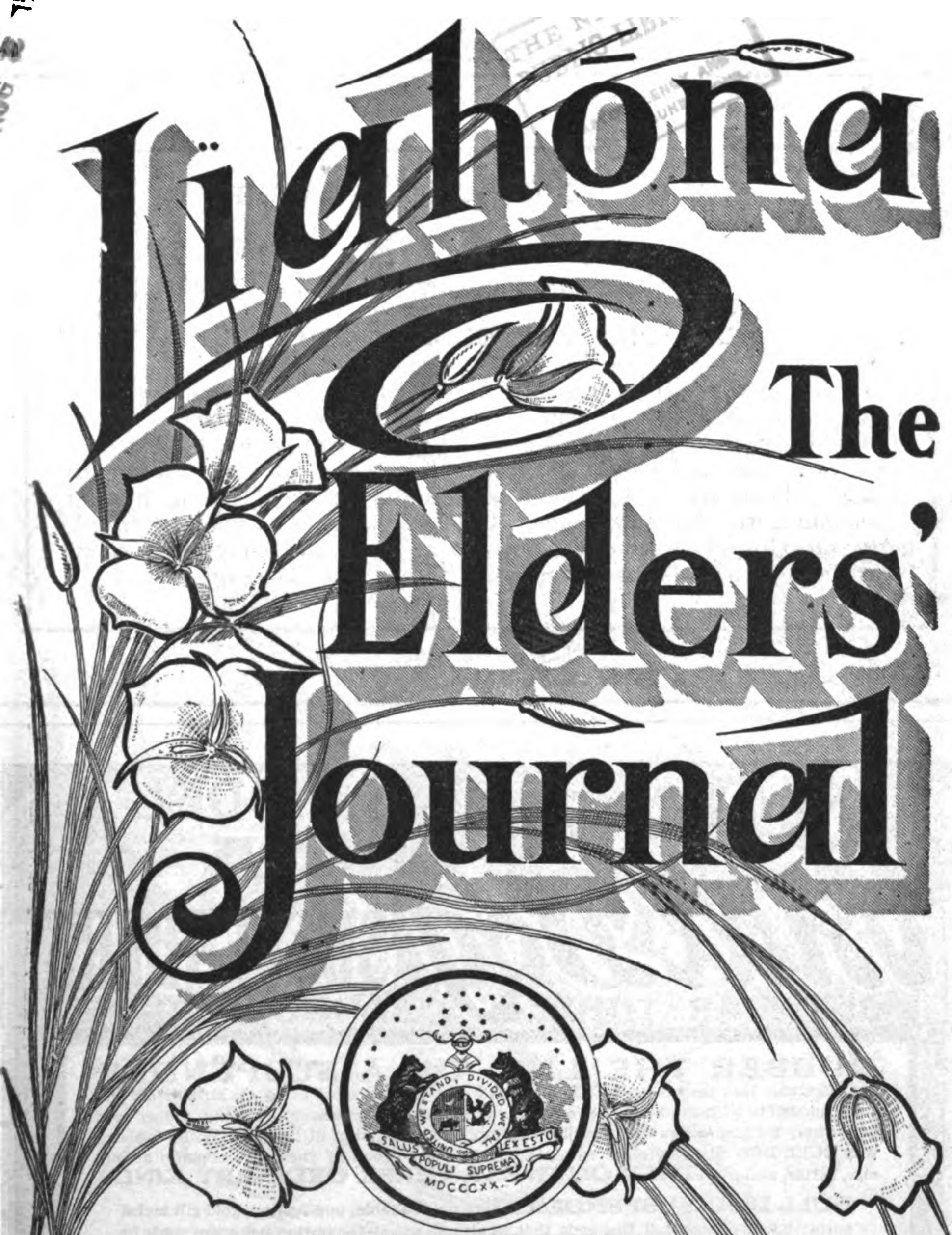
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OCTOBER 31, 1908.

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NOVEMBER 7, 1908.

1909

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NOVEMBER 14, 1908.

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NOVEMBER 21, 1908.


50¢
MODEL A
Bull Dog SUSPENDERS
OUTWEAR THREE ORDINARY KINDS
BULL DOG
PAT AUG 23 1892
RUBBER THE LIFE OF A SUSPENDER
is a vegetable that decays and evaporates, giving suspenders short life if the strands are not thick enough to withstand penetration by the elements. A comparison of the thin rubber used in ordinary 50c suspenders with the thicker strands to be found in BULL DOG WEBS explains why BULL DOG SUSPENDERS withstand heat, perspiration of the body, climatic action, etc., better, and why THEY OUTWEAR THREE ORDINARY KINDS
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They are True Suspender Economy.
50 cts., ASK YOUR DEALER
If he cannot supply you, we will, post paid, on receipt of price
Money back if not entirely satisfactory
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NOVEMBER 28, 1908.

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DECEMBER 5, 1908.

THE HIGH GRADE
LEHR PIANO
IS USED AND ENDORSED BY



The Grand Conservatory of Music, New York City.
The Pennsylvania College of Music, Philadelphia.
Chicago Conservatory & Hinshaw School of Opera, Chicago.
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AND OTHER LEADING CONSERVATORIES

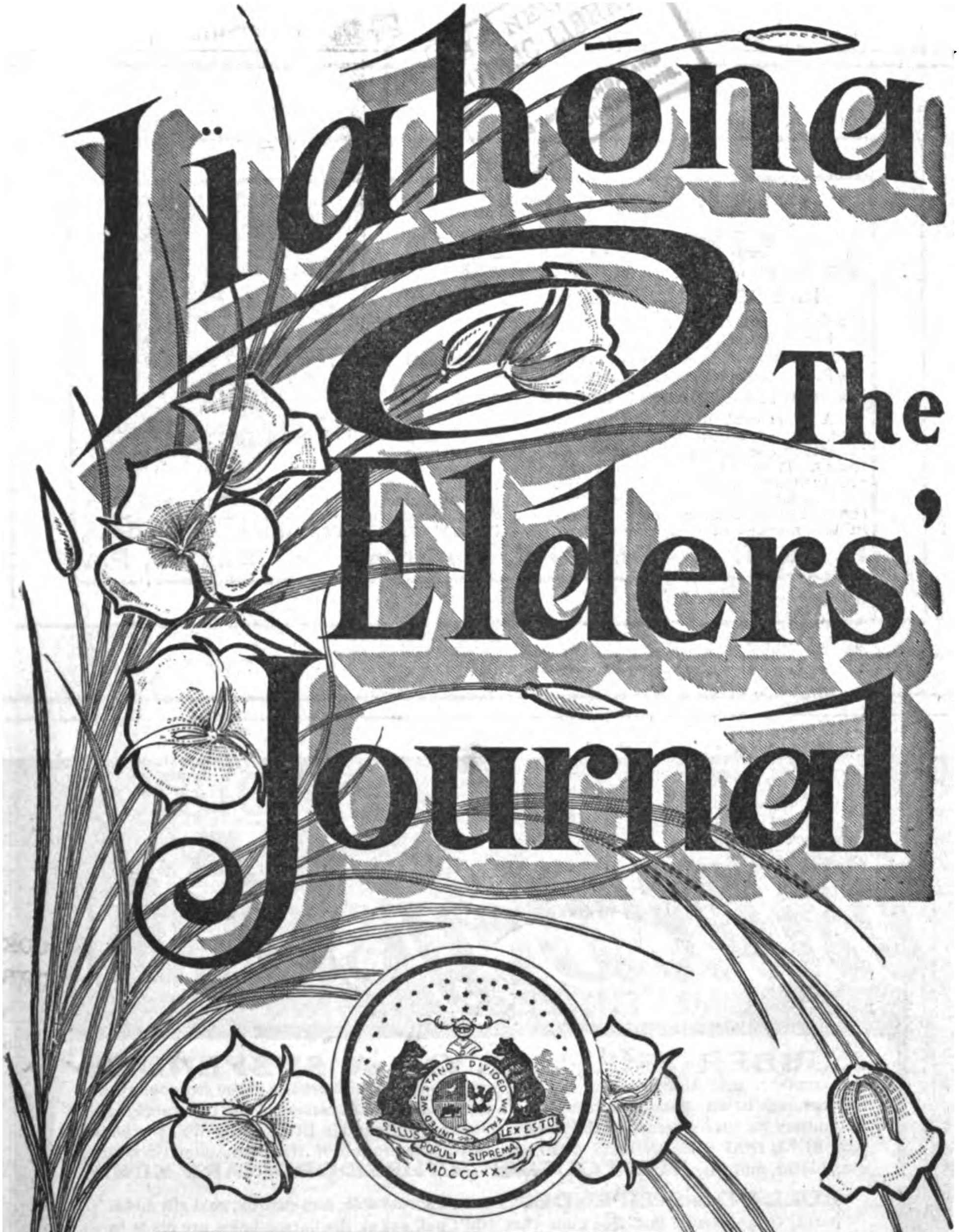
A sweet yet brilliant and powerful tone, exquisite case, perfect adjustment and durable workmanship place it in the front rank of the best instruments made to-day. It is the ideal piano for the home, where its presence is a sign of culture and refinement.

The LEHR PIANO is manufactured under singularly favorable conditions which lessen the cost of production, and it has achieved a brilliant success as the most elegant instrument in the market at a satisfactory price. WRITE FOR CATALOGUE AND PRICES.

H. LEHR & COMPANY, Manuf'rs, - Easton, Pa.



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DECEMBER 12, 1908.



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MODEL A
BULL DOG
Pat Aug 23 1892
MODEL A LEATHER END
Bull Dog SUSPENDERS
OUTWEAR THREE ORDINARY KINDS
BULL DOG
RUBBER THE LIFE OF A SUSPENDER
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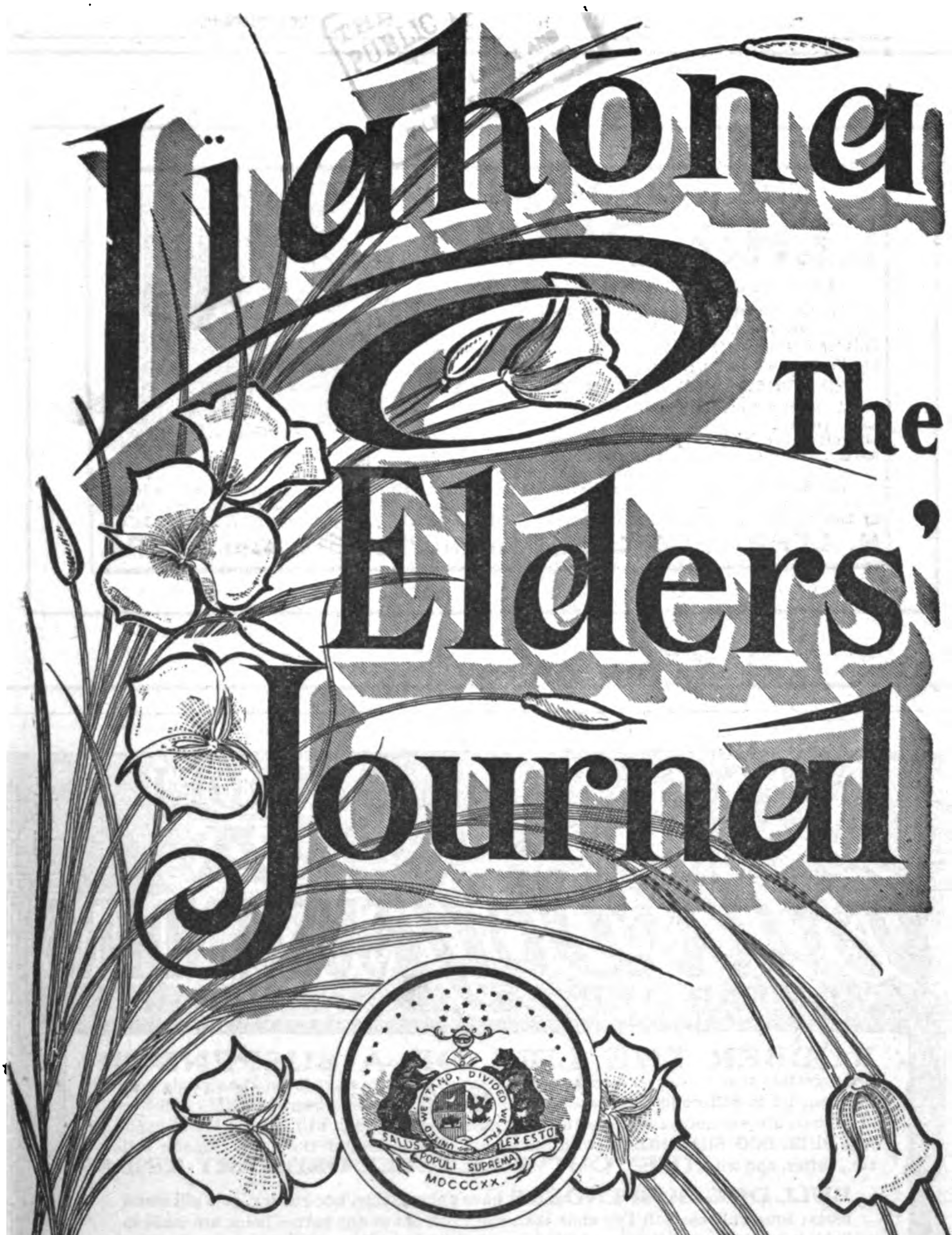
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DECEMBER 19, 1908.

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DECEMBER 26, 1908.

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JANUARY 2, 1909.


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MODEL A
BULL DOG
Pat. Aug. 23 1892
Bull Dog SUSPENDERS
OUTWEAR THREE ORDINARY KINDS
BULL DOG
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JANUARY 9, 1909.

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FEBRUARY 20, 1909.

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MARCH 20, 1909.

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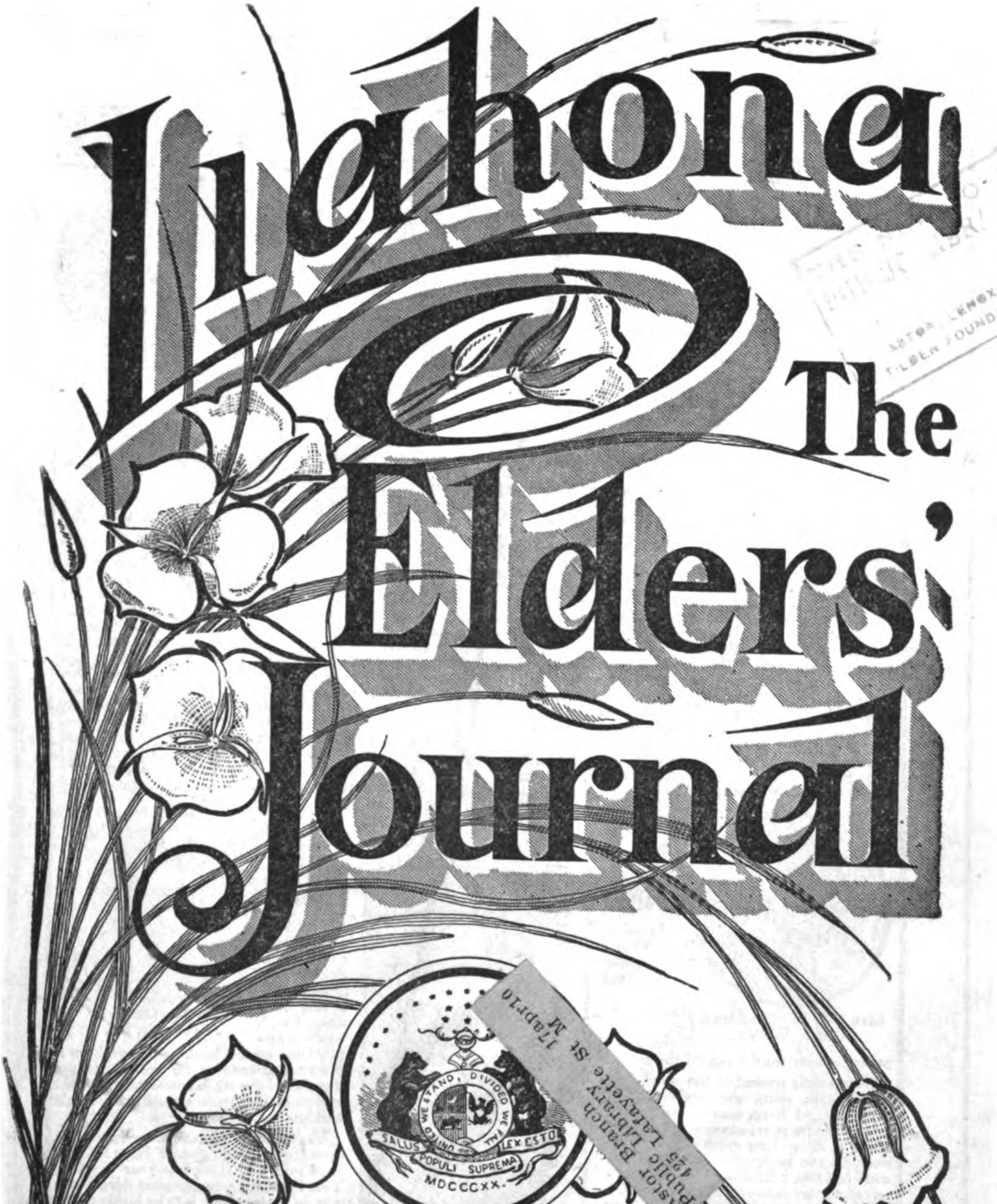


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APRIL 17, 1909.

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MAY 1, 1909.



Skirts

MADE TO YOUR ORDER FROM BEST SPRING PANAMA IN BLUE, BROWN, BLACK AND TAN

(postpaid)

$5.65

Send Your Orders Now

INDEPENDENCE SUPPLY CO.,

Box 34 INDEPENDENCE, MO.

MEASUREMENTS.—This information is important, use it in measuring.

Around waist; length in front; around hips, 6 inches below waist; length at side; length at back. Front, side and back measurements must be taken from the bottom of the waist band. Tape should not be drawn too tight in taking hip measure.

Charge for Extra Sizes.—29 to 33 waist, 10 per cent extra; larger than 33 waist, 20 per cent extra; longer than 44-inch, 10 per cent extra.

Important.—If you give us your correct measurements, we will make your skirt to fit you, but we cannot be responsible if you give us wrong figures. Be sure you write your figures, name and address plain.

How One Woman Succeeded.

AN INTERVIEW WITH MISS PEARL MERWIN, CONTINUED FROM LAST ISSUE.

A Humble Beginning.



"How did I settle upon dressmaking as my life work? As I glance back it seems to have been the most natural thing imaginable. It is much like the case of the boy who whistled in school, and when called to task by his teacher for his innocent indiscretion, in perfect honesty stammered out, 'No—no, ma'am; I—I never whistled. I—it just whistled itself.' I don't think I could have done anything else quite so successfully had I tried. The fact is, I demonstrated the truth of the statement, at least to my own satisfaction, that it is best to follow one's natural inclination in choosing and learning a profession. I do not think I could have let dressmaking entirely alone had I wanted to do so, and in this work I have found my professional 'affinity' and would not be happy at anything else.

"From childhood I always aspired to become a finished and artistic dressmaker. As a girl in school all the studies which underlie the science and art of dressmaking, such as drawing, designing, color and observation work, had a deep fascination for me. While still a young girl at home the responsibility of making my younger sisters' and brothers' clothing fell to me. How I delighted in designing and drafting little patterns for them, and how careful I was that everything should be in the right place, and that each garment should fit as well as if it were for a grown person.

"About that time I was brought by the loss of a parent, face to face with the stern realities of life. I then found it necessary to cast about for an honorable means of livelihood. I had had no opportunity of either receiving instruction or apprenticeship in dressmaking. What little I knew about it was only that which I had managed to 'pick up' by observation. How could I use my natural talent to the best advantage to bring in the largest and most immediate returns? I knew I could do one thing and do it well—make children's clothing. I also knew I could not expect the wealthy to trust their costly gowns to me. After trying many other plans, I struck on the following, which proved to be the turning point of my life, although I am scarcely entitled to claim originality for the idea on which it is based.

A Suggestion from Marion Harland.

"I believe in giving credit where credit is due. It is to Marion Harland, perhaps the leading authority on Domestic Economy today, that I am indebted for the suggestion outlined below. The plan has been abundantly demonstrated and is well worth a trial at the hands of the beginner, however modest her ambitions. To begin at the beginning is the rational way in anything, after all. Children's clothing is a good beginner. An announcement in the local paper that sewing for children will be received, is a good starter. The response may be somewhat slow at first until the work begins to speak for itself. The public school becomes the best advertising field. Mothers become interested because their children make them so. What mother but has a natural pride in her girls and desires to see them at least as well dressed, if not a bit better, than their playmates? What mother's heart can refuse to respond to the plea so often heard. 'Mamma, I wish I could have pretty dresses like the other girls!' And what mother will not make every sacrifice possible, oftentimes even depriving herself of actual necessities, to gratify this natural craving—the first evidence of approaching womanhood. I use the term 'natural craving' advisedly, because we women all know that the desire to appear to the best advantage at all times and places is just as natural as any other trait of the feminine heart, and that it begins to manifest itself very early in life, and that it is as much our duty to recognize and cultivate it, within proper limitations, as any other tendency implanted by the Creator, within our being.

Making Children's Clothing.

"The surprising thing of it all to me was the prevalent inability on the part of mothers, especially young mothers, to make their own children's clothing, at least to make them tastily. Success with children's clothing brings the adult and fancy trade which one must be equipped to handle. I found that I must prepare myself, as the way seemed to be opening up for the realization of my early ambitions.

"I commenced at once a scientific study of the various systems of dressmaking. All of these I thoroughly mastered with the result that I have probably studied more systems than any other one dressmaker. I have found a great lack of uniformity as to system among dressmakers. I do not believe there is another trade or profession in which there is so much confusion and so little conformity to any one plan as in dressmaking.

"Every dressmaker has her own way of doing things, and there art too often no two alike in the same establishment. Every day I receive letters from good dressmakers, who have experienced the embarrassment of being told they know little about certain points in dressmaking when entering a new position, simply because they did not happen to use the same methods their new employer did. Dressmakers have long been agreed that there should be a universal system. Such a system must be at once rational, practical, simple and easily adapted to fashion's changes.

"With this idea in mind, assisted by the counsel of a number of the most widely known dressmakers, and using only the best elements of all the old systems. I struck out on entirely new and original lines, and the reception being accorded the product of my labors is surpassing my most sanguine hopes. Indeed, so enthusiastically is this system being received that it has already been introduced into the domestic science departments of a number of leading industrial schools of the country, and bids fair to become the one recognized and universal system of America—hence, its name.'

(Continued next week.)

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JUNE 12, 1909.